DATE LABEL

Gazetteer of the Bombay [illegible]

(REVISED EDITION)

DISTRICT SERIES—VOLUME XX

(Revised edition of Volume XVIII, Parts I, II & III of the original Gazetteer of the Bombay Presidency relating to Poona)

POONA DISTRICT

(Under Government Orders)

BOMBAY

PRINTED AT THE GOVERNMENT CENTRAL PRESS

Obtainable from the Government Publications Sales Depot, Institute of Science Building, Fort, Bombay (for purchasers in Bombay City); from the Government Book Depot, Charni Road Gardens, Bombay 4 (for orders from the mofussil) or through the High Commissioner for India, India House, Aldwych, London. W.C.2 or through any recognized Bookseller.

Price—Rs. 11 Annas 6 *or* 19*s*.

1954

CONTENTS

PAGE

PREFACE v

GENERAL INTRODUCTION .. .. .. vii—x

MAP.

PART I.

CHAPTER 1 : PHYSICAL FEATURES AND NATURAL RESOURCES— 1

Boundaries and Sub-Divisions 1 ; Aspects 2 ; Hills 4 ; River Systems 6 ; Geology 10 ; Climate 11 ; Forests 20 ; Fauna 24 ; Birds 28 ; Fish 32 ; Snakes 37.

PART II.

CHAPTER 2 : ADMINISTRATIVE HISTORY— 41

Hindu Period (90 B.C.—1295 A.D.) 41 ; Muslim Period (1295-1720) 43 ; Maratha Period (1720-1818) 52 ; British Period (1819-1947) 59.

PART III.

CHAPTER 3 : THE PEOPLE AND THEIR CULTURE— .. 69

Population (1951 Census) 69 ; Food 75 ; Houses and Housing 76 ; Dress 78 ; Ornaments 81 ; Hindu Customs 82 ; Hindu Religious Practices 120 ; Games 137 ; Dances 141 ; Akhadas or Talims 145 ; Tamasha 146 ; Bene Israels 147 ; Christians 150 ; Muslims 153 ; People from Tamil Nad and Kerala 157 ; Sindhi Hindus 159.

PART IV—ECONOMIC ORGANIZATION.

CHAPTER 4 : GENERAL ECONOMIC SURVEY 163

CHAPTER 5 : AGRICULTURE— 169

Agricultural Population 169 ; Rainfall 172 ; Agricultural Season 173 ; Soils 174 ; Land Utilization 177 ; Holdings 183 ; Cereals 191 ; Pulses 196 ; Oil-Seeds 199 ; Drugs and Narcotics 201 ; Sugarcane 202 ; Condiments and Spices 204 ; Fibres 206 ; Fruits and Vegetables 207 ; Agricultural Operations 217 ; Implements 222 ; Livestock 226 ; Irrigation 229 ; Seed Supply 238 ; Manures 239 ; Pests 240 ; Diseases 244 ; Crop Rotations 247 ; Intercultures 248 ; Tenures 248 ; Tenancy 250 ; Rural Wages 252 ; Famines 259.

CHAPTER 6 : INDUSTRIES, LARGE AND SMALL— .. 265

Large-Scale Industries 269 ; Small-Scale Industries 294 ; Employment in Registered Factories 310 ; Organization of Labour 312.

PAGE

CHAPTER 7 : FINANCE— 317

Indigenous Banking 317 ; Money-Lenders 318 ; Co-operative Credit Societies and Banks 320 ; Joint Stock Banks 327 ; Insurance Companies 332 ; Limited Companies 336 ; State Assistance 340.

CHAPTER 8 : TRADE— 343

Imports 343 ; Exports 344 ; Trade Centres 345 ; Market Places 347 ; Regulated Markets 348 ; Village Shop-keepers 352 ; Fairs 354 ; Pedlars 355 ; Volume of Trade 356 ; Wholesale Trade 359 ; Retail Trade 363 ; Prices 375 ; Trade Associations 376. ..

CHAPTER 9 : TRANSPORT AND COMMUNICATIONS— .. 379

Railways 379 ; Roads 383 ; State Transport 387 ; Poona Municipal Transport 393 ; Water Transport 394 ; Civil Aviation 395 ; Rest Houses 395 ; Radio and Wireless 395 ; Posts, Telegraphs and Telephones 396.

CHAPTER 10 : OTHER OCCUPATIONS 397

CHAPTER 11 : STANDARD OF LIFE— 415

Poona City 415 ; Rural Areas 421.

CHAPTER 12 : ECONOMIC PROSPECTS— 433

Agricultural Progress 433 ; Small-Scale and Village Occupations 434 ; Urbanization of Smaller Towns 434 ; Role of Poona City 435.

PART V—PUBLIC ADMINISTRATION.

CHAPTER 13 : ADMINISTRATIVE STRUCTURE— .. 437

Land Revenue and General Administration 438 ; Local Self-Government 453.

CHAPTER 14 : JUSTICE AND PEACE— 469

Judicial Department 469 ; Police Department 473 ; Jail Department 481 ; Juveniles and Beggars Department 485. ..

CHAPTER 15 : REVENUE AND FINANCE— 491

Department of Land Records 491 ; Sales Tax Department 499 ; Registration Department 503 ; Stamp Department 505 ; Motor Vehicles Department 506.

CHAPTER 16 : DEVELOPMENTAL DEPARTMENTS— .. 509

Agricultural Department 509 ; Veterinary Department 515 ; Forest Department 516 ; Co-operative Department 521 ; Department of Industrial Co-operatives and Village Industries 526 ; Department of Industries 529 ; Public Works Department 530 ; Bombay State Road Transport Corporation 534.

PAGE

CHAPTER 17 : WELFARE DEPARTMENTS— 537

Department of Education 537 ; Industrial and Technical Training 557 ; Medical Department 558 ; Public Health Department 563 ; Labour Department 570 ; Department of Prohibition and Excise 574 ; Backward Class Department 578 ; Charity Commissioner 581 ; Directorate of Parks and Gardens 584.

CHAPTER 18 : MISCELLANEOUS DEPARTMENTS— .. 587

Town Planning and Valuation Department 587 ; Directorate of Publicity 588 ; Administration of Managed Estates 589.

CHAPTER 19 : VOLUNTARY SOCIAL SERVICE ORGANIZATIONS— 491

Origin, Growth and Direction 591 ; Co-ordinating and Training Agencies 596 ; Child Welfare 597 ; Education 597 ; Library 599 ; Women's Organization 599 ; Medical Relief 602 ; Care of the Disabled 604 : Rehabilitation 605 ; Reformative Work 606 ; Humanitarian Associations 607 ; Social Reform 608.

PART VI.

CHAPTER 20 : PLACES OF INTEREST 609

(Names of places are arranged in alphabetical order).

DIRECTORY OF VILLAGES AND TOWNS 689

INDEX .. .. .. i—xxvii

PREFACE

THE Gazetteer of the Bombay Presidency was originally compiled between 1874 and 1884 and this revised edition of it has been prepared under the orders of the Government of Bombay. The work was entrusted to the Bombay District Gazetteers (Revision) Editorial Board which was specially created for that purpose in 1949. The following members constituted the Board during the period of the compilation of the Poona District Gazetteer :—

Chief Secretary to Government : Chairman.

Professor C. N. Vakil, Director, School of Economics and Sociology, University of Bombay.

Dr. G. S. Ghurye, Professor and Head of the Department of Sociology, University of Bombay.

Dr. S. M. Katre, Director, Deccan College Post-Graduate and Research Institute, Poona.

Dr. S. C. Nandimath, Principal, Basaveshvar College, Bagalkot.

Director of Archives, Bombay.

Executive Editor and Secretary.

Shri M. D. Bhat, I.C.S., Chief Secretary to Government, was Chairman of the Board from April 1949 to April 1952 and on his retirement was succeeded by Shri M. D. Bhansali, I.C.S., Chief Secretary to Government, who continued to be Chairman till the date of publication of this volume.

Dr. P. M. Joshi, Director of Archives, was a member throughout the period.

Prof. D. G. Karve was appointed the first Executive Editor and Secretary in May 1949 and after his resignation was succeeded by Prof. M. R. Palande in September 1952. The press copy of this volume was prepared under the direction of Prof. D. G. Karve.

Diacritical marks to explain the pronunciation of place names and of words in Indian languages have been used only in two chapters, namely, chapter 3—The People and Their Culture, and chapter 20—Places of Interest, and also in the Directory of Villages and Towns. In other chapters the current spellings have been retained. A key to the diacritical marks used is given at page 689.

M. R. PALANDE,
Executive Editor and Secretary.

BOMBAY,

June 1954.

GENERAL INTRODUCTION

As EARLY as 1843 an attempt was made to arrange for the preparation of Statistical Accounts of the different districts of the Bombay Presidency. The following extract° will be found interesting as giving an idea of the intention of those who desired to have such Accounts compiled :—

> "Government called on the Revenue Commissioner to obtain from all the Collectors as part of their next Annual Report the fullest available information regarding their districts.....Government remarked that, as Collectors and their Assistants during a large portion of the year moved about the district in constant and intimate communication with all classes they possessed advantages which no other public officers enjoyed of acquiring a full knowledge of the condition of the country, the causes of progress or retrogradation, the good measures which require to be fostered and extended, the evil measures which call for abandonment, the defects in existing institutions which require to be remedied, and the nature of the remedies to be applied. Collectors also, it was observed, have an opportunity of judging of the effect of British rule on the condition and character of the people, on their caste prejudices, and on their superstitious observances. They can trace any alteration for the better or worse in dwellings, clothing and diet, and can observe the use of improved implements of husbandry or other crafts, the habits of locomotion, the state of education, particularly among the higher classes whose decaying means and energy under our most levelling system compared with that of preceding governments will attract their attention. Finally they can learn how far existing village institutions are effectual to their end, and may be made available for self-government and in the management of local taxation for local purposes."
>
> "In obedience to these orders reports were received from the Collectors of Ahmedabad, Broach, Kaira, Thana and Khandesh. Some of the reports contained much interesting information. These five northern reports were practically the only result of the Circular Letter of 1843."

The matter does not seem to have been pursued any further.

In October 1867, the Secretary of State for India desired the Bombay Government to take concrete steps for the compilation of a Gazetteer of the Presidency on the model of the Gazetteer prepared during that year for the Central Provinces. The Government of Bombay then requested some of its responsible officials to submit a scheme for carrying into effect the orders of the Secretary of State, and in 1868 appointed the Bombay Gazetteer Committee to supervise and direct the preparation of the Gazetteer. After a few organizational experiments the responsibility was finally entrusted to Mr. James M. Campbell of the Bombay Civil Service, who commenced the compilation in 1874 and completed the series in 1884. The actual publication, however, of these volumes was spread over a period of 27 years between 1877 and 1904, in which year the last General Index volume was published.

Though a gazetteer literally means only a geographical index or a geographical dictionary, the scope of this particular compilation was much wider. It included not only a description of the physical and natural features of a region but also a broad narrative of the social, political, economic and cultural life of the people living in that region. The purpose which the Gazetteer was intended to serve was made clear in the following remarks of Sir William Hunter,

°*Gazetteer of the Bombay Presidency*, Vol. I, Part I (History of Gujarat), pp. iii and iv.

Director General of Statistics to the Government of India, when his opinion was sought on a draft article on Dharwar District in 1871. He said :—

> "My own conception of the work is that, in return for a couple of days' reading, the Account should give a new Collector a comprehensive, and, at the same time, a distinct idea of the district which he has been sent to administer. Mere reading can never supersede practical experience in the district administration. But a succinct and well conceived district account is capable of antedating the acquisition of such personal experience by many months and of both facilitating and systematising a Collector's personal enquiries.....But in all cases a District Account besides dealing with the local specialities should furnish a historical narration of its revenue and expenditure since it passed under the British rule, of the sums which we have taken from it in taxes, and of the amount which we have returned to it in the protection of property and person and the other charges of civil government."[o]

The Gazetteer was thus intended to give a complete picture of the district to men who were entire strangers to India and its people but who as members of the ruling race carried on their shoulders the responsibility of conducting its administration.

The Gazetteer had 27 Volumes, some split up into two or three Parts, making a total of 35 books including the General Index which was published in 1904. Some of the Volumes were of a general nature and were not confined to the limits of a particular district. For example, Volume I dealt with History and was split up into two Parts, one dealing with Gujarat and the other with Konkan, Dekhan and Southern Maratha Country; Volume IX was devoted to the Population of Gujarat and contained two Parts, one describing Hindus and the other Mussalmans and Parsis; Volume XXV gave an account of the Botany of the area covered by the whole Presidency. The remaining Volumes dealt with the various districts of the Presidency and with what were then known as Native States attached to the Bombay Presidency. Some of the District Volumes had two or three Parts, for example, those of Thana, Kanara, Poona and Bombay. On the other hand, there was only one combined Volume for some districts, as for example, Surat and Broach, and Kaira and Panch Mahals.

The scheme of the contents was more or less the same for all the District Volumes though the accounts of particular items varied considerably from district to district. Information was collected from Government offices and, in respect of social and religious practices, from responsible citizens. Eminent scholars, experts and administrators contributed articles on special subjects.

This Gazetteer compiled over sixty years ago had long become scarce and entirely out of print. It contained authentic and useful information on several aspects of life in a district and was considered to be of great value to the administrator, the scholar and the general reader. There was a general desire that there should be a new and revised edition of this monumental work. The Government of Bombay, therefore, decided that the old Gazetteer should be revised and republished, and entrusted the work of revision to an Editorial Board specially created for that purpose in 1949. This new edition has been prepared under the direction of that Editorial Board.

---

[o] *Gazetteer of the Bombay Presidency*, Vol. I, Part I (History of Gujarat), p. vii.

In the nature of things, after a lapse of over sixty years after their publication, most of the statistical information contained in the old Gazetteer had become entirely out of date and had to be dropped altogether. In this edition an attempt has been made to give an idea of the latest developments, whether in regard to the administrative structure or the economic set up or in regard to social, religious and cultural trends. There are portions in the old Gazetteer bearing on archæology and history which have the impress of profound scholarship and learning and their worth has not diminished by the mere passage of time. Even in their case, however, some restatement is occasionally necessary in view of later investigations and new archæological finds by scholars, and an attempt has been made to incorporate in this edition the results of such subsequent research.

In a dynamic world, circumstances and facts of life change, and so do national requirements and social values. Such significant changes have taken place in India as in other countries during the last half a century, and more so after the advent of Independence in 1947. The general scheme and contents of this revised series of the Gazetteer have been adapted to the needs of the altered conditions. There is inevitably some shift in emphasis in the presentation and interpretation of certain phenomena. For example, the weighted importance given to caste and community in the old Gazetteer cannot obviously accord with the ideological concepts of a secular democracy, though much of that data may have considerable interest from the functional, sociological or cultural point of view. What is necessary is a change in perspective in presenting that account so that it could be viewed against the background of a broad nationalism and the synthesis of a larger social life. It is also necessary to abridge and even to eliminate elaborate details about customs and practices which no longer obtain on any extensive scale or which are too insignificant to need any elaboration. In the revised Gazetteer, therefore, only a general outline of the practices and customs of the main sections of the population has been given.

An important addition to the District Volume is the Directory of Villages and Towns given at the end which contains, in a tabulated form, useful information about every village and town in the district. The district maps given in this edition are also fairly large and up-to-date.

The revised Gazetteer will be published in two series :—

I—*The General Series* : This will comprise Volumes on subjects which can best be treated for the State as a whole and not for the smaller area of a district. As at present planned, they will deal with Physical Features, People and Their Culture, History, Language and Literature, Botany, and Public Administration. The volumes of this series will be numbered in English alphabets (A, B, C, etc.) in the order in which they are printed and published, parts of volumes, if any, being numbered in Roman numerals (I, II, III, etc.).

II—*The District Series* : This will contain one Volume for each of the twenty-eight districts of the Bombay State and will thus comprise twenty-eight Volumes in all. The information given

in all Volumes will follow the same pattern, and the table of contents will be the same for all districts. The volumes of this series will be numbered in Roman numerals (I, II, III, etc.) according to the alphabetical order of the names of the districts, irrespective of the time of their publication.

M. R. PALANDE,
Executive Editor and Secretary,
Bombay District Gazetteers
(Revision) Editorial Board.

BOMBAY,
June 1954.

POONA

PART I

CHAPTER 1–PHYSICAL FEATURES AND NATURAL RESOURCES.

CHAPTER 1.
——
Physical Features.

SITUATION.

POONA, lying between 17° 54′ and 19° 24′ north latitude and 73° 19′ and 75° 10′ east longitude, has an area of about 6,027·5 square miles, and, according to the census of 1951, a population of 19,50,976 or 323·7 to the square mile. The district has the shape of a triangle with its base in the Sahya mountains on the west, and its apex in the extreme south-east corner near the point of confluence of the Bhima and Nira rivers.

Boundaries.

In the west, along the Sahyadris, Poona has a breadth of nearly eighty miles. From this it stretches about 130 miles south-east, sloping gradually from about 2,000 to 1,000 feet above the sea, and narrowing in an irregular wedge-shape to about 20 miles in the east. It is bounded on the north by the talukas of Akola, Sangamner and Parner in Ahmednagar District; on the east by Parner, Shrigonda and Karjat, also in Ahmednagar District, and Karmala in Sholapur District; on the south by Malshiras in Sholapur District, and Phaltan and Wai in North Satara District; and on the west by Roha, Pen and Karjat in Kolaba District, and Murbad in Thana District.

SUB-DIVISIONS.

FOR ADMINISTRATIVE PURPOSES, the district is divided into four prants, viz., Poona City, Haveli, Junnar, and Bhimthadi. The Poona City Prant comprises only one taluka, called the Poona City Taluka. This taluka consists of the areas of the Poona City Municipal Corporation (but excluding certain village areas falling within the revenue jurisdiction of the Haveli taluka, viz., the entire village of Hingane Budruk and parts of the villages of Dhanori, Lohogaon, Vadgaon Sheri, Hadapsar, Kondhave Khurd, Dhankawadi, Kothrud and Pashan), the Cantonments of Khadki (Kirkee) and Poona, and such parts of the villages of Ghorpadi, Mundhave and Wanawadi as are not included in the area of the Poona City Municipal Corporation. The other three prants are made up of twelve talukas and one mahal Excluding Poona City Taluka, a taluka has on an average 114 villages, 1,04,376 population, and 458 sq. miles of area. The administrative

CHAPTER 1.
——
Physical Features.
SUB-DIVISIONS.

divisions, with their area, number of villages and towns, and population according to the Census of 1951, are given below :--

ADMINISTRATIVE DIVISIONS OF POONA DISTRICT (WITH AREA, NUMBER OF VILLAGES AND TOWNS, AND POPULATION ACCORDING TO CENSUS OF 1951).

Prant.	Name of taluka.	Area in sq. miles.	Number of villages.	Number of towns.	Population
Poona City ..	Poona City—				
	Composed of—				
	Poona City Municipal Corporation* ..	50·0	..	1	4,80,982
	Poona Cantonment ..	5·4	..	1	59,011
	Khadki Cantonment ..	5·1	..	1	48,552
	Parts of villages of Ghorpadi, Mundhave and Wanawadi not included in the Poona City Municipal Corporation area ..	7·3	3	..	5,538
		67·8	3	3	5,94,083
Haveli ..	Haveli ..	514·9	117	6	1,80,653
	Mulshi ..	353·3†	132	..	68,884
	Bhor ..	324·8	181	1	73,711
	Mawal ..	413·8	168	2	98,386
	Velhe (Maha!) ..	196·2	124	..	27,391
Junnar ..	Junnar ..	532·7	131	6	1,40,287
	Ambegaon ..	401·5	101	3	98,880
	Khed ..	539·4	155	2	1,26,457
	Sirur ..	610·5	77	2	1,03,108
Bhimthadi ..	Baramati ..	539·7	60	3	1,34,271
	Indapur ..	585·8	80	5	1,12,304
	Dhond ..	516·1	64	1	89,162
	Purandar ..	426·5	82	2	1,03,399
	Total ..	6,023·0‡	1,475	36	19,50,976

ASPECTS.

IN THE GRADUAL CHANGE from the rough hilly west to the bare open east, the 130 miles of the Poona district form three belts. In the west are two more or less hilly belts ten to twenty miles broad (west-east) and seventy to eighty miles long (north-south). Beyond the second belt, whose eastern limit is roughly marked by a line passing through Poona north to Pabal and south to Purandar, the plain narrows to fifty and then to about twenty miles, and stretches east for about ninety miles. These three belts may be called the Western, Central and Eastern Belts.

Western Belt.

The Western Belt, stretching ten to twenty miles east of the Sahyadris, is locally known as Mawal or the sunset land. It is extremely rugged, a series of steppes or tablelands cut on every side by deep winding valleys and divided and crossed by mountains and hills. From the valleys of the numerous streams whose waters feed the Ghod, the Bhima and the Mula-Mutha, hills of various

* The Poona City Municipal Corporation includes certain villages or parts of villages falling within the revenue divisions of Poona City Taluka and Haveli Taluka. The areas falling within the revenue division of Poona City Taluka are :—(1) the entire villages of Bopodi and Yerawada (excluding the area forming part of the Khadki Cantonment), Kasabe Poona (excluding the area forming part of Poona Cantonment), Parvati, Erandavana, Shivaji Nagar and Aundh, and (2) parts of the villages of Ghorpadi, Mundhawa and Wanawadi. Those falling within the revenue division of Haveli Taluka are :—(1) the entire village of Hingane Budruk, and (2) parts of the villages of Dhanori, Lohogaon, Vadgaon Sheri, Hadapsar, Kondhave Khurd, Dhankawadi, Kothrud and Pashan. Figures of area and population for portions of villages which lie outside the limits of Poona City Municipal Corporation are included in the figures given for the talukas in whose limits they lie.

† Some villages of the Mulshi taluka are still unsurveyed, and so the area of 353·3 sq. miles covers only the villages surveyed.

‡ The area figure of the district of Poona supplied to the Census authorities by the Surveyor General of India was 5,027·5 sq. miles. The area figures given by the Census authorities, which are reproduced in this table in column 3, were obtained by the Census authorities from the District Inspector of Land Records or from local records.

ASPECTS.
Western-Belt.

heights and forms rise terrace above terrace, with steep sides often strewn with black basalt boulders. During the greater part of the year most of the deep ravines and rugged mountain sides which have been stripped bare for wood-ash manure have no vegetation but stunted underwood and dried grass. Where the trees have been spared they clothe the hill sides with a dense growth seldom more than twenty feet high, mixed with almost impassable brushwood, chiefly composed of the rough russet-leaved *karvi* (Strobilanthes Grahamianus), the bright green *karvand* (Carissa Carandas), and the dark-leaved *anjani* or ironwood (Memecylon edule). Here and there are patches of ancient evergreen forest whose holiness or whose remoteness has saved them from destruction.

Central Belt.

The Central Belt stretches ten to twenty miles east of the western belt across a tract whose eastern boundary is roughly marked by a line drawn from Pabal, about twelve miles east of Khed, south through Poona to Purandar. In this central belt, as the smaller chains of hills sink into the plain, the valleys° become straighter and wider and the larger spurs spread into plateaus in places broader than the valleys. With a moderate, certain, and seasonable rainfall, a rich soil, and a fair supply of water both from wells and from river-beds, the valleys yield luxuriant crops. Except towards the west where in places is an extensive and valuable growth of small teak, the plateaus and hill-slopes are bare and treeless. But the lowlands, studded with mango, banian, and tamarind groves, enriched with patches of garden tillage, and relieved by small picturesque hills, make this central belt one of the most pleasing parts of the Deccan. Near Poona the country has been enriched by the Mutha canal, along which, the Mutha valley, from Khadakvasale to about twenty miles east of Poona, is green with crops of vegetables and cereals.

Eastern Belt.

East of the City of Poona the district gradually narrows from about fifty to twenty miles and stretches nearly ninety miles east, changing gradually from valleys and broken uplands to a bare open plain. During these ninety miles the land falls steadily about 800 feet. The hills sink slowly into the plain, the tablelands become lower and more broken, often little more than rolling uplands, and the broader and more level valleys are stripped of most of their beauty by the dryness of the air. The bare soilless plateaus, yellow with stunted spear-grass and black with boulders and sheets of basalt, except in the rainy months, have an air of utter barrenness. The lower lands, though somewhat less bleak, are also bare. Only in favoured spots are mango, tamarind, banian, and other shade trees, and except on river banks the *babhul* is too stunted and scattered to relieve the general dreariness.

Though it is very gradual the change from the west to the east is most complete. Rugged wooded hills and deep valleys give place to a flat bare plain; months of mist and rain to scanty uncertain showers; rice and *nāgli* to millet and pulse; and thatched hamlets to walled flat-roofed villages. From Diksal, if a semi-circle is drawn

°These valleys are locally known as *ners*, *mawals*, and *khores*, and are called either after the stream or after some leading village. In Junnar all the valleys are *ners*, Madh-ner, Kokad-ner, Bhim-ner, and Min-ner, called after the country-town of Madh and the Kukdi, Bhima, and Mina rivers. In Khed there is Bham-ner, the valley of the Bhama. The Mawal taluka consists of Andhar-mawal, Nane-mawal, and Paun-mawal, called after the river Andhra, the country-town of Nana, and the river Pavna. Further south there is Paud-khore, the valley of the country-town of Paud, and Musa-khore, the valley of the Musa, a tributary of the Mutha.

CHAPTER 1. —— Physical Features.

with Daund (Dhond) as centre we get an area which comes within the 20″ isohyet. This area records the lowest annual rainfall in the district.

HILLS

Sahyadris.

THE HILLS OF THE DISTRICT belong to two distinct systems. One running, on the whole, north and south, forms the main range of the Sahyādris, about seventy-three miles in a straight line and about ninety following the course of the hills. The other system of hills includes the narrow broken crested ridges and the bluff flat-topped masses that stretch eastwards and gradually sink into the plain. The crest of the Sahyādris falls in places to about 2,000 feet, the level of the western limit of the Deccan plateau. In other places it rises in rounded bluffs and clear-cut ridges 3000 or 4000 feet high. The leading peaks are : In the extreme north, Hariścandragaḍa whose mighty scarps, nearly 4670 feet high, support a plateau crowned by two low conical peaks. About ten miles to the south-west, at the head of the Kukḍi valley and commanding the Nāṇē pass, the massive rock of Jivdhan, its fortifications surmounted by a rounded grass-covered top, rises about 1000 feet above the Deccan plateau. About three miles south of Jivdhan, the next very prominent hill is Dhāk. From the east Dhāk shows only as a square flat tableland, but from the west it is one of the highest and strongest points among the battlements of the Sahyādris. Ten miles south-west of Dhāk, where the direction of the Sahyādris changes from about west to about south, is the outstanding bluff of Ahupe. This rises from the Deccan plateau in gentle slopes, but falls west into the Konkan, a sheer cliff between 3000 and 4000 feet high.

From here several spurs branch off forming valleys in which the rivers Puṣpāvati, Minā, Kukḍi, Ghoḍ and several of their minor tributaries have their source. Eight miles south of Ahupe, and, like it, a gentle slope to the east and a precipice to the west, stands Bhīmāshankar, the sacred source of the river Bhīmā. About fourteen miles south comes a second Dhāk, high, massive, and with clear-cut picturesque outline. Though its base is in Thana it forms a noticeable feature among the peaks of the Poona Sahyādris. Five miles further south, at the end of an outlying plateau, almost cut off from the Deccan, rises the famous double-peaked fort of Rajmachi. Ten miles south, a steep slope ends westwards in a sheer cliff known to the local people as Nag-phani (Cobra's hood) and to Europeans as the Duke's Nose. About six miles south of Nag-phani and a mile inland from the line of the Sahyādris, rises the lofty picturesque range known as the Jambulni hills. Further south the isolated rocks of Koiri and Majgaon command the Ambavṇi and Amboli passes. Six miles further is the prominent bluff of Saltar (3530 ft.), and fifteen miles beyond is Tamhini (3151 ft.), the south-west corner of Poona.

The Tamhini range goes to the east for about 25 miles separating the Muḷā and the Muṭhā valleys. On this spur there are several peaks above 3400 feet. Koludat is 3587 feet. About four miles from the Koludat peak is the Mahadeo peak (3949 feet). About a mile and half to the east of Mahadeo is Guruduhi peak (3561 ft.). The Tamhini spur slopes towards the northern edge of the Khadakvasle lake. About four miles north of Tamhini is the Pondi peak (3183 feet). From Saltar three miles to the south-west is the flat-topped Sudhagad fort. Three miles to the south of Pondi is another peak Dipat (3294 feet).

Minor Ranges

FFrom the main line of the Sahyādris four belts of hills run eastwards. Of these, beginning from the north, the first and third

consist of parallel ridges that fall eastwards till their line is marked only by isolated rocky hills. The second and fourth belts are full of deep narrow ravines and gorges cut through confused masses of hills with terraced sides and broad flat tops.

Minor Ranges.

The north belt, which is about sixteen miles broad, corresponds closely with the Junnar taluka. It has three well-marked narrow ridges, the crests occasionally broken into fantastic peaks, and the sides sheer rock or steep slopes, bare of trees, partly under tillage and partly under grass. The north-most ridge stretches from Harishchandragad along the Poona boundary and on to Ahmadnagar. South of this ridge two short ranges of about twenty miles fall into the plain near Junnar. The chief peaks in the northern spur are : Hatakeshvar, about five miles north of Junnar and more than 2000 feet above the Junnar plain, a lofty flat-topped hill which falls east in a series of jagged pinnacles. It forms the eastern end of the spur that divides the Madhner and Kokadner valleys. About half-way between Hatakeshvar and the Sahyadris, on a half-detached ridge at right angles to the main spur, is Hadsar, a great fortified mass, which with rounded top rises about 1200 feet from the plain, and ends westwards in a rocky fortified point cut off by a chasm from the body of the hill. About four miles to the south-west, guarding the right bank of the Kukdi, Chāvand rises about 700 feet from the plain. It is a steep slope crested with a scarp sixty to a hundred feet high, whose fortifications enclose a rounded grassy head. Fourteen miles further east, Shivner, part of the broken ridge which separates the Kukdi and the Mina, rises from a three-cornered base about 800 feet from the plain and commands the town of Junnar. Its long waving ridge is marked for miles round by a flying arch, which stands out against the sky between the minarets of a mosque. Sixteen miles south-east, isolated, but like Chavand and Shivner marking the line of water-parting between the Kukdi and the Mina, is the ruined hill-fort of Narayangad. It has a clear-cut double-peaked outline, the western and higher peak being crowned by a shrine. South of these, a spur, thirty-five miles long, forms the south wall of the Mina valley.

South of the crest of this spur, for about fifteen miles, the second belt of eastern hills stretches a confused mass of uplands separated by abrupt gorges, their steep slopes covered in the west with ever-green woods, and in the east with valuable teak. The slopes are broken by terraces with good soil which are cultivated in places, and their tops stretch in broad tilled plateaus which often contain the lands of entire villages. In this belt of hill land several peaks rise from the centre of a large plateau, such as Nayphad (3389 feet), south of Dhumalwadi (3767 feet). Through this upland region the Ghod having its source near Ahupe, and the Bhima having its source near Bhimashankar flow through narrow valleys. At the southern limit of this hill region, on the north of the Bhama valley, are two conical hills Shinga (4243 feet) and Kundeshwar (4086 feet).

The third belt like the first belt includes several spurs or ridges. Of these the five chief spurs are :

(1) The Tasubāi ridge (3766 feet) between the Bhāmā and the Āndra ending a few miles west of Chākan. This ridge ends with the hill of Bhamchander (2177 feet). The great saint Tukaram lived on this hill.

CHAPTER 1.
——
Physical Features.
HILLS.

Minor Ranges.

(2) Shridepathar about twelve miles long dividing the valleys of the Āndrā and the Kundali.

(8) The Vihirgaon spur about ten miles long separating the Kundali and the Indrayani valleys.

(4) The Sakhupathar plateau from which an offshoot with the four peaks of Lohagad (3412 feet), Visapur (3567 feet), Bhatrasi (3621 feet) and Kudwa separates the valleys of the Indrayani and the Pavna.

(5) Further south within Bhor limits in the Pavna valley is the fifth spur from which rise the peaks of Tung (3521 feet), Tikona (3480 feet) and Mandvi (4121 feet). This spur divides the Pavna and the Mula valleys.

The fourth belt of east-stretching hills is further to the south, in the Mulshi taluka, where the Muḷā and its seven tributaries cut the country into a mass of hills and gorges. This is almost as confused as the second belt of hills, but has fewer trees and more tillage, the hill-sides being less terraced and the hill tops narrower. South of Mulshi, a belt of about twenty miles broad cuts off Poona from the main line of the Sahyadris. Though separated from the main line of the Sahyadris the south-west of the district is not without hills. Starting 2000 feet from the plain in the scarped flat-topped fort of Sinhgad, a range of hills stretches east for seven miles, and near the Katraj pass, divides in two, one branch keeping east, the other turning south-east. The eastern branch, with well-marked waving outline, stretches about fifteen miles to the fortified peak of Malhargad. From Malhargad it passes nine miles to Dhavleshvar, and from Dhavleshvar about six miles to the famous temple of Bholeshvar. Beyond Bholeshvar, for about fifty miles to near Indapur, the line is still marked by low hills, rolling downs, and barren uplands. The second branch, after leaving the main range close to the Katraj pass, turns south-east for twelve miles, and, with several bold spurs, centres in the fortified mass of Purandar. Out of the same mountain mass rises, from the level of the lower Purandar fort, the fortified peak of Vajragad which commands the lower and main fort of Purandar. Beyond Purandar the range forms the water-parting between the Karha and the Nira rivers, and, after stretching ten miles further east, is prolonged in low bare hills and stony ridges to near Baramati. About fourteen miles east of Purandar, above the village of Jejuri, at the end of the last ridge, of any noticeable height, is the small plateau of Khārepathār which is occupied by an ancient much venerated temple of Khandobā.

RIVER SYSTEMS.

POONA IS CROSSED BY MANY RIVERS AND STREAMS, which take their rise in and near the Sahyadris, and, bounded by the east-stretching spurs, flow east and south across the district. The chief river is the Bhima, which crosses part of the district and for more than a hundred miles forms its eastern boundary. The main tributaries of the Bhima are the Vel and the Ghod on the left, and the Bhama, the Indrayani, the Mula or Mula-Mutha, and the Nira on the right. Besides the Bhima and its feeders there are seven rivers: the Kukdi and the Mina, tributaries of the Ghod; the Andra, a tributary of the Indrayani; and the Shivganga and the Karha, tributaries of the Nira. The Pushpavati with its feeder the Mandvi is a minor stream which flows into the Kukdi, and the Pavna is a feeder of the Mula. During the rainy season all of these rivers flow with a magnificent volume of water and during the hot season shrink to a narrow thread in broad stretches of gravel. At intervals barries of rock cross the beds damming the stream into long pools.

The famous temple of Bhimāshankar on the crest of the Sahyadris, twenty-five miles north of Khandala, marks the source of the Bhima. From a height of about 3000 feet above the sea, the river falls over terraces of rock some 600 feet in the first five miles. Further east, with a general course to the south-east, it flows thirty-six miles through the very narrow and rugged valley of Bhimner. On its way it passes the large villages of Vāḍe, Chās, and Khed, and near the village of Pimpalgaon from the right receives the waters of the Bhāmā, and at Tuḷāpur the waters of the Indrāyani. From Tuḷāpur it bends to the south, skirting the Haveli taluka, and after receiving from the left the waters of the Vel about five miles below Talegaon-Dhamdhere, it turns again north-east to Mahalungi, a point sixteen miles east of Tuḷāpur. Then running south for about nine miles, at the village of Ranjangaon it is joined from the right by the Muḷā-Muthā. This point is 1951 feet above the sea level or 475 feet below the village Vāḍe. From Ranjangaon the Bhimā runs south-east with a winding course of about fourteen miles, till, on the eastern border of the district, it receives from the left the waters of the Ghod. After meeting the Ghod, the Bhima's course is very winding, the stream at Diksal flowing north-west for some miles. Finally at the extreme south-east corner of the district, after a deep southward bend round the east of Indapur, it is joined from the right by the Nīrā. The banks of the Bhima are generally low and after its meeting with the Indrayani are entirely alluvial. Here and there, where the winding stream has cut deep into the soft mould, are steep banks of great height, but in such places the opposite bank is correspondingly low. In places where a ridge of basalt throws a barrier across the stream, the banks are wild and rocky, and the water, dammed into a long deep pool, forces its way over the rocks in sounding rapids. Except in such places the bed of the Bhima is gravelly and in the fair season has but a slender stream. Here and there muddy deposits yield crops of wheat or vegetables and even the sand is planted with melons.

Vel.

The Vel rises at Dhākāḷe in a spur of the Sahyādris near the centre of Khed. It flows south-east nearly parallel with the Bhimā, and, about five miles below Talegaon-Dhamdhere, falls into the Bhimā after a course of nearly forty miles.

Ghod.

The Ghod rises near Ahupe on the crest of the Sahyādris, nine miles north of the source of the Bhimā, at a height of about 2700 feet above the sea. A steep winding course, with a fall of about 800 feet, brings it sixteen miles east to Ambegaon. From Ambegaon it runs east-south-east, and passing the large villages of Ghode and Vadgaon on the north border of Khed, is joined from the left by the Minā. From here for about twenty-five miles till it receives the Kukḍi, about six miles above the camp of Sirur, and for about twenty miles further till it falls into the Bhima, the Ghod with a very winding course keeps, on the whole, south-east along the Poona-Ahmadnagar boundary. Near the Sahyādris the course of the Ghod is varied and picturesque, the stream dashing over rocky ledges or lying in long still pools between woody banks. At Pargaon, where it is joined by the Mina about forty-five miles from its source, the valley changes into the level plain of Kavthe, about ten miles wide, through which the Ghod flows over a rocky bed between bare banks. The water of the Ghod is famed for its wholesomeness, a character which analysis bears out.

CHAPTER 1.
—
Physical Features.
RIVER SYSTEMS.
Bhama.

The Bhāmā rises in the Sahyadris about six miles south of Bhimashankar. It winds between banks 150 feet high down the valley to which it gives the name of Bhamner, and after a south-easterly course of about twenty-four miles, falls from the right into the Bhima near the village of Pimpalgaon. The Bhama valley from its beginning about seven miles east of the Sahyadris, continues level, and gradually widens eastward for fourteen miles. The stream flows 150 feet below the cultivated lands, which are on a higher terrace.

Indrayani.

The Indrayani rises near Kurvande Village at the head of the Kurvande pass on the crest of the Sahyadris about three miles south-west of Lonavle, and flows on the whole east through the Nanemaval and past the village of Nane till after sixteen miles it is joined on the left by the Andra. It then enters the open country and passes twelve miles east to Dehu, a place of pilgrimage sacred to the Vani saint Tukaram. From Dehu it flows twelve miles south-east by the village of Alandi, a place of pilgrimage sacred to Dnyaneshvar, and after keeping south-east for about twenty miles, turns north and meets the Bhima near Tulapur after a course of about sixty miles.

Mula-Mutha.

The Mula or Mula-Mutha is formed of seven streams which rise at various points along the crest of the Sahyadris between eight and twenty-two miles south of the Bor pass. The united stream keeps nearly east to Lavla about five miles east of the village of Paud which gives the valley the name of Paud-khore. From Lavla, with many windings, it passes east to Poona, receiving on the way the Pavna on the left, and at Poona the Mutha on the right, and then under the name of Muḷā-Muthā winds east till at Ranjangaon Sandas it reaches the Bhimā after a total course of about seventy miles.

Nira.

The Nirā has its source in the Bhor taluka in the spur of the Sahyādris which is crowned by the fort of Torṇā. It flows north-east till it reaches the southern border of Poona where it is joined from the north by the Shivaganga. From this it turns east and forms the southern boundary of the district, separating it from Satara North and Sholāpur. It finally falls into the Bhimā at the south-east corner of the district near Narsingpur after a course of about a hundred miles.

Kukdi.

The Kukdi rises at Pūr, two miles west of Chāvand near the Nāne pass in the north-east corner of the district, and runs south-east by the town and fort of Junnar twenty-four miles to Pimpālvandi From Pimpalvandi it flows south-east for thirty miles, passes into the Parner taluka of Ahmadnagar, and falls into the Ghod six miles north-west of the Sirur camp on the eastern border of the Sirur taluka. The valley of this river occupies greater part of Junnar.

Mina.

The Mina rises on the eastern slope of Dhāk in the west of Junnar and flows east through the rich vale known as Minner. In the rainy season, during the first two miles of its course, the river overflows its banks and causes much damage. In the lands of the Kusur village, about fifteen miles from its source, the river is crossed by a dam known as the Tambnala dam. From this the Mina flows to Narayangaon on the Poona-Nasik Road, where there is another useful dam for irrigation. There is also a dam at Vaduj two miles south-east of Kusur. Past Narayangaon, where it is crossed by a bridge, the Mina joins the Ghod at Pargaon, leaving the fort of Narayangad to its left.

RIVER SYSTEMS.

Andra.

The Andra rises in the Sahyādris near the Sāvle pass about 2250 feet above the sea. Its source is at the head of a broad valley which runs west to the crest of a scarp whose base is in the Konkan. It flows south-east along a bed 100 to 150 feet below the cultivated land, through one of the openest valleys in the district, for eighteen miles, and joins the Indrāyani on its north bank near the village of Rājpuri.

Mutha.

The Muthā, which gives its name to Mutha-khore (glen Mutha), rises in a mass of hills on the edge of the Sahyādris nearly 3000 feet above the sea. From the hill-side it enters a gorge or valley so narrow that the bases of the hills stretch to within forty or fifty yards of the river-bank. During the first twenty miles of its course the Muthā flows through the Bhor taluka. Immediately after entering the Poona district the current of the river is checked by the great Khadakvāsle dam about ten miles further down. This dam has turned the valleys of the Muthā and of its feeders the two Musās into a lake about fifteen miles long and half a mile to a mile and a half broad. Below the dam the Muthā flows north-east past the Parvati hill by the north-west limit of the city of Poona, till it joins the Mula at a point known as the *sangam* (meeting).

Karha.

The Karha rises a few miles east of Sinhagad and with a south-easterly course of less than sixty miles through the Purandar and Baramati talukas falls into the Nira near Songaon in the south-eastern corner of the Baramati taluka.

Shivganga.

The Shivgangā rises on the south slopes of Sinhagad and flows east for about six miles to Shivapur and then south for about ten miles to Nasrapur, where it is joined by the Khanind. From Nasrapur, under the name of Ganjavni, it passes south-east for about six miles and falls into the Nira near Kenjal in Purandar.

Pushpavati.

The Pushpavati rises near the Malsej pass at the north-west corner of the Junnar taluka. It flows down Madhner by the villages of Pimpalgaon-joga and Udapur, nearly parallel to the Mina river, and joins the Kukdi at the village of Yedgaon, about eight miles east of Junnar. Near Udapur the river is known by the name of Ād.

Pavna.

The Pavna rises on the crest of the Sahyadris south of the range of hills which forms the southern border of the Indrāyani valley and includes the fortified summits of Lohogad and Visāpur. It flows at first nearly east along the winding vale of Pavna (Pavna-maval), till, leaving the rugged westlands, it turns south-east, and, after a very winding course, joins the Mulā from the north near Dapudi. At the village of Ambegaon, about six miles east of its source, the bed of the Pavna is about 1820 feet above the sea.

LAKES.

The district has no natural lakes, but several artificial lakes provide a considerable supply of water for drinking and irrigation and for the generation of electricity. Khadakvasle, Katraj and Pashan are in Haveli Taluka and they supply Poona City and the cantonments of Poona and Khadki with drinking water, and Khadakvasle is an important source of canal irrigation. Out of the five lakes which store water for the Tata-Hydro-Electric Companies, four, namely Shiravate, Walwhan, Lonavale and Andra, are in Mawal Taluka and the fifth viz., Mulshi Lake is in Mulshi Taluka. In the eastern part of the district are situated the lakes at Kasurdi in Baramati Taluka; at Bhadalwadi and Shetphal in Indapur Taluka; at Shirsuphal, Pimpalgaon (Matoba) and Khamgaon in Daund Taluka; and at Rakh in Purandar Taluka.

Besides these more important lakes there are many locally important tanks used mainly for drinking purposes. A number of bunds

CHAPTER 1.
Physical Features.
RIVER SYSTEMS.
Lakes.

(*bandharas*) for catchment of water for irrigational purposes have been recently prepared or reconditioned. Of these the more important ones are at Ane, Basti, Kusur, Narayangaon, Otur, Pimpalwandi, Pimpari-Pendhar, Savargaon Udapur, Vadaj and Yedgaon in Junnar Taluka; Avsari and Thugaon in Ambegaon Taluka; Donde, Khed and Padali in Khed Taluka; Khed-Shivapur and Lonikand in Haveli Taluka; Belsar, Bhivadi, Dhalewadi, Hivare, Kamthadi, Khalad, Kothale, Munjewadi, Parinche, and Saswad in Purandar Taluka; Dongargaon, Kolawali, Kondhavale, Lawale, and Valane in Mulshi Taluka; and Kapurvahal in Bhor Taluka.

°GEOLOGY.
General.

ALMOST all the rocks of the Poona district are varieties of Deccan trap-basalts. They were formed by the outpouring of enormous lava flows which spread over vast areas encompassing about 2,00,000 square miles in western and central India. Because of the tendency to form flat-topped plateau-like features and their dominantly basaltic composition, the lavas are called "plateau basalts." Such flows are called "traps" because of their step-like or terraced appearance. The rock is dark grey to greenish grey in colour. Brownish to purplish tints are also met with. The specific gravity is 2·9 on an average. Generally two types are seen. The non-vesicular types are hard, tough, compact and medium to fine grained, with conchoidal fracture. The vesicular or amygdular types are comparatively soft and break more easily.

Structural features.

The rocks exhibit a tendency to spheroidal weathering by the exfoliation of roughly concenteric shells and hence rounded weathered masses called "boulders" are very common. These are seen generally scattered along the foot hills of the hilly terrain throughout the whole district. Another structural feature is the prismatic and columnar jointing. These are generally observed in the step-like series of perpendicular escarpments on the hill sides and slopes of the narrow winding valleys. These are well marked on the low tableland of Karde, Sirur, Khandale, between Talegaon and Lohgad and at Bor-ghat. They are also observed west of Yevat, Kadur, Khed and near Nane-ghat.

Petrology.

The Deccan traps consist mainly of plagioclase (labradorite), enstatite-augite, small amounts of titaniferous iron-ore and glass. A little olivine is also present. Occasionally olivine is represented by iddingsite, etc. In the vesicular variety the vesicles are partly or completely filled with secondary minerals like zeolites, calcite, crystalline and amorphous quartz such as rock crystal, chalcedony, agate, jasper, etc. Palagonite is of common occurrence in the lining of vapour cavities and are well noticed near Harishchandragad, Karle, Junnar, Nane-ghat and other localities. Sometimes the amygdules are filled by stilbite. These are marked in Parvati Hill near Poona and Sirur.

Inter-trappean beds.

During the interval which elapsed between successive eruptions of lava there came into existence some rivers and fresh water lakes in the depressions and in places where there was obstruction to drainage. The fluviatile and lacustrine deposits formed therein are intercalated with the lava flows and are of small horizontal extent, generally 2 to 10 feet thick. They comprise sandstones, limestones, shales, clays and pyroclastic materials. They are known as inter-trappean beds. Limestones of this nature are noticed at Phaltan, Kedgaon and Patas.

°This section is extracted from "A Note on the Geology of Poona District" by Shri Y. S. Sahasrabudhe of the Geological Survey of India.

GEOLOGY.

Basalt dykes.

The basaltic dykes of the district are all upright and do not seem to have caused disturbance or dislocation in the strata of basalt. Two dykes about 4 feet wide run obliquely across the Indrayani valley, 35 miles north-west of Poona, and intersect each other. The Bor-ghat road which runs through this valley to Panvel is frequently crossed by ridges which are presumed to be outcrops of dykes. Small dykes are seen near Poona Cantonment and at the southern slopes of the hills near Bosri and Dighi. These dykes are to be regarded as feeders for the trap flows and are expected to be present underneath the main mass of traps. In general they show regularity in direction, thickness and size.

Laterite and soils.

Laterite is a kind of vesicular clayey rock with characteristic red and brown colour and is composed essentially of a mixture of the hydrated oxides of alumina and iron. The iron oxide generally preponderates and gives to the rock its prevailing red colour. It caps the summit of some of the hills of high altitudes in the district. Low grade bauxites rarely occur in some of the hills. The traps give rise to either a deep brown to rich red soil or "regur" (black cotton soil), as seen in the plains all over the area. The 'regur' is rich in the plant nutrients such as lime, magnesia, iron and alkalies. It has the property of swelling greatly and becoming very sticky when wetted by rain. On drying, it contracts again with numerous cracks.

Minerals.

Being dense, hard and durable, the rocks of the district are used extensively as building stones. They are excellent for macadam and tarred roads and are among the best materials obtainable in India. They are hard, tough, water-resisting and have good binding properties. They are also excellent for use as aggregates in cement concrete. They are quarried on a large scale near Chinchwad, Yeravade, etc. Compact dark varieties take a high polish and are used in carving work. Weathered traps, *moram*, along the slopes of the cliff sections are quarried all over the district for flooring. Zeolites and calcites are powdered and used as *rangoli* for decorating houses. Irregular nodules of ***kankar*** and gypsum occur in the soil at a number of places, especially in the eastern parts of the district. *Kankar* is locally used for lime burning.

CLIMATE*.

POSSESSED of a high altitude, a soil free from alluvial deposits and prevalence of westerly breezes, Poona has a climate dry and invigorating.

Seasons.

The year may be divided into three seasons, the cold season from November to February, the hot season from March to May, and the wet season from June to October. In the cold season dry easterly land winds prevail during most part of the day and cool westerly valley winds in the night, and from February onwards, there is sea-breeze in the evening. By about the middle of March, the temperature rises somewhat rapidly and hot breeze of variable direction prevails during day time. The hot season may be said to begin in the middle of March and end by June, though the hot winds and other characteristics of the hot weather are mostly over by the middle of May. In April and May the maximum temperature at Poona and several other places in the district

*For this section an article on "The Climate of Poona" by Dr. S. K. Pramanik, M.Sc., Ph.D., D.I.C., Indian Meteorological Department, has been largely drawn upon.

CHAPTER 1. — Physical Features. CLIMATE. Seasons.

often rises above 100°F and temperatures as high as 108-110°F have been recorded.

At the beginning of the hot weather the wind blows from the east in the morning and from the west in the afternoon. The sea breeze that sets in towards evening on most days in the months of February to May brings considerable relief on hot days during evening and the early part of the night. Thunderstorms occasionally alleviate the heat but the precipitation sometimes renders the air sultry.

During the hot season there is haze. April and May, though the hottest, are not the driest months. In the east and centre of the district, sometimes early in May, but as a rule not till towards the close of the month, after three or four oppressive days, in the afternoon clouds gather in the east in great masses, and with a strong blast from the north-east, drive west with thunder and heavy rain. The thunderstorms are occasionally accompanied by violent winds, and sharp showers, and also hail on rare occasions.

Rainfall.

Over the whole district the chief supply of rain is from the south-west monsoon which begins about the middle of June and lasts till the end of October. The returns show marked variations from year to year at the different rain stations.

Rainfall statistics are available for 16 stations in different parts of the district. The following table gives these statistics :—

RAINFALL IN POONA DISTRICT

Name of Place	Years	N. Latitude	E. Longitude	Average No. of rainy days	Mean rainfall	Maximum		Minimum	
						Year	Inches	Year	Inches
1	2	3	4	5	6	7	8	9	10
Lonavle ..	1838–1940	18° 45′	73° 24′	..	170·08	1931	249·98	1899	67·13
Paud ..	1878–1940	18° 31′	73° 37′	78·3	59·84	1914	88·24	1918	24·93
Vadgaon (Mawal).	1878–1940	18° 44′	73° 38′	64·6	41·83	1933	65·69	1918	17·51
Talegaon-Dabhade.	1888–1909	18° 43′	73° 41′	..	38·25	1896	56·52	1899	21·28
Junnar ..	1878–1940	19° 12′	73° 53′	53·4	28·81	1933	48·46	1918	12·68
Ghod ..	1878–1940	19° 3′	73° 50′	51·4	29·00	1933	55·06	1918	10·32
Khed ..	1878.1940	18° 50′	73° 53′	45·1	25·87	1933	48·14	1918	10·26
Alandi ..	1888.1940	18° 41′	73° 54′	42·9	23·36	1933	41·31	1918	10·97
Poona ..	1888–1940	18° 30′	73° 53′	48·1	26·63	1892	50·91	1899	13·20
Saswad ..	1878–1940	18° 28′	73° 58′	42·9	22·02	1892	43·98	1923	9·26
Daund ..	1892–1940	18° 28′	74° 34′	33·7	18·14	1892	33·75	1911	9·33
Baramati ..	1878–1940	18° 10′	74° 39′	37·0	20·02	1892	41·80	1923	8·85
Indapur ..	1878–1940	18° 8′	75° 5′	36·7	21·76	1916	46·38	1936	7·75
Sirur ..	1888–1950	18° 49′	74° 23′	33·6	20·05	1916	40·03	1918	9·69
Talegaon-Dhamdhere.	1888–1950	18° 40′	74° 10′	36·9	21·27	1932	38·21	1936	8·28
Jejuri ..	1888–1950	18° 18′	74° 8′	36·5	19·84	1892	44·50	1936	10·68

Lonavle is situated at the crest of the Sahyadris at the head of the Bor pass, at a distance of about 40 miles west of Poona. As compared to all the other stations in the district, the rainfall at Lonavle, viz., 181″ (mean for 52 years), is several times more. Its location is responsible for this heavy rainfall. According to the above statistics it is possible to divide the district into three regions, the western, central and eastern.

The western region, represented by Paud, Vadgaon (Mawal) and Talegaon-Dabhade and lying between Poona and Lonavle, is situated in the lee of the Sahyadris and consists of its slopes and a few miles beyond to the east. This region falls west of longitude

73° 45′ E. It has a certain and fairly sufficient rainfall. The mean is 63·91″ for Paud, 40·18″ for Vadgaon (Mawal) and 38·25″ for Talegaon-Dabhade. During a period of 62 years, Paud had more than 40 inches for 59 years and Vadgaon recorded more than 40″ for 30 years and more than 30″ for 48 years.

The central region lies between longitudes 73° 45′ and 74°E. This region may be further sub-divided into two, viz., the northern, above latitude 19°N., represented by Junnar and Ghod, and the southern represented by Khed, Alandi, Poona and Saswad. The northern sub-region shows a higher mean than the southern one. The mean for Junnar is 53·4″ and for Ghod 51·4″. The mean for Khed is 25″; for Alandi 22·56″; for Poona 26·63″; and for Saswad 24·98″. Over a period of 62 years, more than 20″ was recorded at Junnar for 54 years and at Ghod for 55 years. Over the same period, Khed and Saswad recorded more than 20″ for 53 years and 34 years respectively. Over a period of 52 years, Poona and Alandi recorded more than 20″ for 40 years and 36 years respectively. It will be noticed that though the rainfall is less in the central region than in the western region still it is steady.

The part of the district east of longitude 74°E forms the eastern region. This region consists mostly of undulating plains. The range of hills that start from the Sahyadris and go west-east almost slope into these plains. This region is reputed to be a region of uncertain rainfall. But this region may be divided into two sub-regions, one of which is the area round about Daund, Baramati and Indapur. Daund is situated on the Bhima and is 48 miles to the east of Poona. Baramati is situated on the Karha and is 50 miles south-east of Poona. Indapur is 80 miles south-east of Poona. These three stations form the south-east portion of the district and are between the Bhima and the Nira rivers. The southern part of this triangle comes under the Nira Canal system. The records for these stations show more rainfall as compared to the other stations in the eastern zone. Daund, Baramati and Indapur have more or less the same mean rainfall, viz., 25″. Over a period of 49 years, Daund recorded more than 20″ for 19 years and more than 15″ for 33 years. Over a period of 62 years, Baramati and Indapur recorded more than 20″ for 28 years and 35 years respectively, and more than 15″ for 50 years and 52 years respectively. Sirur, Talegaon-Dhamdhere, and Jejuri represent the other sub-region of the eastern region. They have a mean rainfall round about 20″. Over a period of 62 years, Sirur, Talegaon-Dhamdhere, and Jejuri recorded more than 20″ for 24, 31 and 19 years respectively, and more than 15″ for 39, 45 and 34 years respectively. The area represented by these three stations has the lowest and most uncertain rainfall in the district.

In contrast to the maritime climate experienced by stations like Bombay on the west coast, Poona enjoys a continental climate characterised by large diurnal ranges of temperature. The following table is based on observations from 1881 to 1940 and gives the means of daily maximum and minimum for each month for Poona. The table also gives the highest temperature recorded and the lowest recorded in each month.

CHAPTER 1.

Physical Features.
CLIMATE.
Temperature.

AIR TEMPERATURE IN POONA

Month	Mean (of)		Mean (of)		Extreme			
	Daily Max.	Daily Min.	Highest in the month	Lowes in the month	Highest recorded	Date and year	Lowest recorded	Date and year
	°F	°F	°F	°F	°F.		°F	
JANUARY ..	86·5	53·0	91·0	46·7	95	30 1938	35	17 1935
FEBRUARY ..	90·5	55·1	96·1	47·4	102	27 1886	39	1 1934
MARCH ..	96.9	61·7	102·4	53·8	109	28 1892	4	2 1908
APRIL	100·9	68·3	105·8	61·1	110	30 1897	51	2 1903
MAY ..	98·8	72·4	105·7	66·4	110	7 1889	57	7 1888
JUNE ..	89·4	73·5	98·7	69·0	107	6 1897	63	6 1920
JULY ..	82·5	71·7	88·6	68·5	96	6 1915	66	6 1920
AUGUST ..	81·7	70·5	86·5	67·0	95	24 1932	63	9 1920
SEPTEMBER ..	84·6	68·9	90·3	64·4	96	29 1912	61	27 1901
OCTOBER ..	89·4	66·3	93·3	57·7	100	8 1899	52	23 1910
NOVEMBER ..	86·5	58·5	90·9	49·9	97	7 1896	45	29 1939
DECEMBER ..	84·9	53·0	88·8	46·1	95	23 1896	40	23 1940
ANNUAL TOTAL OR MEAN ..	89·4	64·4	106·	44·0	110	....	35	....

The mean temperature is lowest in December. It rises steadily thereafter until the maximum is reached in May. With the onset of the monsoon in June, day temperatures suddenly fall and by August the mean maximum temperature reaches its lowest value in the year. From September the temperature begins to rise again until the advent of the cold season in November. The daily range of temperature is least during the months of July and August, while during the cold season it is usually large, the maximum range being in February. During these 60 years the maximum temperature recorded was 110°F on 30th April 1897 and 7th May 1889. The minimum recorded during 1881-1940 was 35°F on 17th January 1935.

Humidity.

The following table gives for Poona the means of dry bulb and wet bulb temperatures, the relative humidity and the vapour pressure for each month. The table is based on figures available at the Meteorological Office, Poona.

Averages for 8 a.m. are based on data for the years 1891-1940 and those for 5 p.m. on data for the years 1936-40.

MEANS OF DRY AND WET BULB TEMPERATURES.

		Mean Dry Bulb	Mean Wet Bulb	Relative Humidity	Vapour Pressure
		°F	°F	%	mb.
JANUARY ..	8 a.m. ..	57·0	52·0	69	10·7
	5 p.m. ..	84·6	62·6	25	10·0
FEBRUARY ..	8 a.m. ..	59·7	53·4	64	10·9
	5 p.m. ..	86·6	63·2	23	9·8
MARCH ..	8 a.m. ..	66·9	58·4	57	13·2
	5 p.m. ..	91·9	64·5	19	8·9
APRIL ..	8 a.m. ..	74·8	64·1	53	15·8
	5 p.m. ..	95·3	67·9	22	11·5
MAY ..	8 a.m. ..	78·2	69·1	61	20·5
	5 p.m. ..	94·1	71·4	32	16·3
JUNE ..	8 a.m. ..	77·0	71·7	76	23·9
	5 p.m. ..	82·3	72·6	64	23·0
JULY ..	8 a.m. ..	74·7	70·9	82	23·7
	5 p.m. ..	77·0	71·8	78	24·1
AUGUST ..	8 a.m. ..	73·1	69·8	84	23·2
	5 p.m. ..	77·4	71·2	74	23·3
SEPTEMBER ..	8 a.m. ..	72·8	69·5	84	23·0
	5 p.m. ..	79·0	71·8	71	23·4
OCTOBER ..	8 a.m. ..	71·6	67·5	80	20·8
	5 p.m. ..	84·6	69·1	47	17·5
NOVEMBER ..	8 a.m. ..	63·7	59·3	76	15·0
	5 p.m. ..	84·2	65·7	35	13·4
DECEMBER ..	8 a.m. ..	57·7	53·4	74	12·3
	5 p.m. ..	81·9	62·2	29	10·6

Situated as it is on the lee side of the ghats, Poona is much drier than places on the coast line. Even in the monsoon months of June, July, August and September, the mean monthly relative humidity never exceeds 84 per cent. The diurnal variation of temperature or humidity is least in the monsoon months. The relative humidity is high in the morning but is considerably reduced in the evening in winter and summer months. March and April are the driest months. On a few days in the month of May and sometimes also early in June, before the onset of the monsoon, nights in Poona become rather uncomfortable on account of the high temperature combined with a fairly high percentage of humidity.

Barometric Pressure.

The following table gives the mean pressure at Poona. Averages for 8 a.m. are based on data for the years 1891-1940 and those for 5 p.m. for the years 1936-1940.

MEAN PRESSURE AT POONA.

Ht 1834 ft.

Month		Millibars	Month		Millibars
JANUARY ..	8 a.m. ..	952·3	JULY ..	8 a.m. ..	942·5
	5 p.m. ..	948·8		5 p.m. ..	941·0
FEBRUARY ..	8 a.m. ..	951·2	AUGUST ..	8 a.m. ..	944·2
	5 p.m. ..	947·5		5 p.m. ..	942·4
MARCH ..	8 a.m. ..	949·7	SEPTEMBER ..	8 a.m. ..	946·6
	5 p.m. ..	945·7		5 p.m. ..	943·9
APRIL ..	8 a.m. ..	948·1	OCTOBER ..	8 a.m. ..	949·5
	5 p.m. ..	943·8		5 p.m. ..	946·0
MAY ..	8 a.m. ..	946·6	NOVEMBER ..	8 a.m. ..	951·7
	5 p.m. ..	943·0		5 p.m. ..	948·0
JUNE ..	8 a.m. ..	943·2	DECEMBER ..	8 a.m. ..	952·7
	5 p.m. ..	940·7		5 p.m. ..	49·2
			MEAN ANNUAL	8 a.m. ..	948·2
				5 p.m. ..	945·0

CHAPTER 1.
—
Physical Features.
CLIMATE.

These observations show that from October to March the barometric pressure is over the annual mean and from April to September the pressure is below the annual mean. The month of least pressure is June. Then come July, August, September, i.e., the monsoon months, and May. December pressure is the highest in the year.

Cloudiness.

The mean cloudiness estimated in tenths of sky covered is given in the following table. The average cloudiness in Poona, taking into account all kinds of clouds, low, medium and high, is less than five-tenths (or half of the sky) in all the months except during the monsoon period. On a large number of days during the winter months and also during the early summer, we have blue skies and brilliant sunshine.

MEAN CLOUDINESS IN POONA.

Month		All clouds	Low clouds	Month		All clouds	Low clouds
JANUARY ..	8 a.m. ..	1·7	0·1	JULY ..	8 a.m. ..	8·3	6·3
	5 p.m. ..	2·4	0·9		5 p.m. ..	9·0	6·3
FEBRUARY..	8 a.m. ..	1·0	0·2	AUGUST ..	8 a.m. ..	8·0	6·0
	5 p.m. ..	2·1	0·9		5 p.m. ..	8·5	6·1
MARCH ..	8 a.m. ..	1·0	0·3	SEPTEMBER	8 a.m. ..	6·7	3·5
	5 p.m. ..	2·6	1·3		5 p.m. ..	7·8	5·3
APRIL ..	8 a.m. ..	1·7	0·8	OCTOBER ..	8 a.m ..	4·0	1·2
	5 p.m. ..	3·6	2·5		5 p.m ..	4·9	2·8
MAY ..	8 a.m. ..	2·5	0·9	NOVEMBER..	8 a.m. ..	2·4	0·6
	5 p.m. ..	2·6	1·7		5 p.m. ..	4·0	1·6
JUNE ..	8 a.m. ..	6·7	5·1	DECEMBER..	8 a.m. ..	1·7	0·4
	5 p.m. ..	7·8	5·4		5 p.m. ..	2·9	1·0
				MEAN ..	a.m. ..	3·8	2·1
				ANNUAL ..	5 p.m. .	4·8	3·0

Winds.

A remarkable feature of Poona winds is their rareness from the south. The direction of the prevailing wind is NW to W in January and February. With the commencement of the hot weather, the direction slowly changes to the west and continues westerly right up to the end of the monsoon in September. October is a month of variable winds, while easterly winds predominate in November and December. During May and the rainy season the direction of the wind throughout the 24 hours is from the west. From the month of October to February calm prevails in the morning approximately between 8 a.m. and 10 a.m. Before the period of calm the direction of the wind is W. After the calm the easterly wind begins and continues till 7 p.m. in October, November and December. After seven in the evening the direction changes and the westerly breeze starts. In January, February, March and April the period of easterly winds lasts only for a few hours from 10 a.m. onwards.

Though the Poona district is situated to the east of the ghats, towards evening there is a sudden flow of air—the evening sea breeze—from WNW direction on most days of the months of February, March and April and part of May, characterised by its greater gustiness, humidity and lower temperature.

The following table gives the number of days with wind force (in miles per hour) and the mean wind speed :—

NUMBER OF DAYS WITH WIND FORCE AND MEAN WIND SPEED IN POONA

Month		More than 34 miles p. h.	12–33 miles p. h.	2–11 miles p. h.	0–1 miles p. h.	Mean Wind Speed (m. p. h.)
JANUARY ..	8 a.m. ..	0	0	6	25	3·7
	5 p.m. ..	0	1	21	9	
FEBRUARY ..	8 a.m. ..	0	0	15	13	4·2
	5 p.m. ..	0	1	22	5	
MARCH ..	8 a.m. ..	0	0	12	19	5·1
	5 p.m. ..	0	3	22	6	
APRIL ..	8 a.m. ..	0	0	17	13	6·4
	5 p.m ..	0	2	26	2	
MAY ..	8 a.m. ..	0	3	26	2	9·1
	5 p.m. ..	0	10	20	1	
JUNE ..	8 a.m. ..	0	4	25	1	9·8
	5 p.m. ..	0	14	15	1	
JULY ..	8 a.m. ..	0	3	28	0	10·2
	5 p.m. ..	0	6	25	0	
AUGUST ..	8 a.m. ..	0	2	27	2	8·9
	5 p.m. ..	0	5	26	0	
SEPTEMBER ..	8 a.m. ..	0	0	23	7	6·7
	5 p.m. ..	0	1	28	1	
OCTOBER ..	8 a.m. ..	0	0	15	16	4·0
	5 p.m. ..	0	0	23	8	
NOVEMBER ..	8 a.m. ..	0	0	10	20	3·7
	5 p.m. ..	0	0	21	9	
DECEMBER ..	8 a.m. ..	0	0	7	24	3·5
	5 p.m. ..	0	0	23	8	
ANNUAL TOTAL OR MEAN.	8 a.m. ..	0	12	211	142	6·8
	5 p.m. .	0	43	272	50	

The following table gives the percentage number of days for various directions of wind in Poona :

DIRECTION OF WIND IN POONA

Month		N	NE	E	SE	S	SW	W	NW	Calm.
JANUARY ..	8 a.m. ..	1	2	3	2	7	7	4	1	73
	5 p.m. ..	4	6	8	14	2	4	25	8	29
FEBRUARY ..	8 a.m. ..	2	2	2	1	10	14	6	2	61
	5 p.m. ..	3	3	5	2	2	5	43	20	17
MARCH ..	8 a.m. ..	1	1	2	2	10	11	7	5	61
	5 p.m. ..	4	5	1	3	3	4	43	19	18
APRIL ..	8 a.m. ..	1	1	1	2	9	15	20	14	38
	5 p.m. ..	5	5	2	3	2	5	42	29	7
MAY ..	8 a.m. ..	1	1	1	1	4	14	47	20	13
	5 p.m. ..	2	3	0	0	1	1	64	26	3
JUNE ..	8 a.m. ..	1	1	1	1	3	21	57	11	5
	5 p.m. ..	0	1	0	0	0	12	75	9	3
JULY ..	8 a.m. ..	1	0	0	0	1	19	68	9	2
	5 p.m. ..	0	0	0	0	0	8	84	8	0
AUGUST ..	8 a.m. ..	0	0	0	1	1	16	66	10	7
	5 p.m. ..	0	0	0	0	0	6	83	11	0
SEPTEMBER ..	8 a.m. ..	1	1	1	1	2	12	47	11	24
	5 p.m. ..	2	3	0	0	2	6	66	16	5
OCTOBER ..	8 a.m. ..	2	2	11	5	3	11	8	4	52
	5 p.m. ..	3	10	14	12	1	5	21	10	24
NOVEMBER ..	8 a.m. ..	2	6	15	8	3	5	1	1	60
	5 p.m. ..	1	6	33	21	3	3	2	0	31
DECEMBER ..	8 a.m. ..	1	6	7	3	4	5	1	1	73
	5 p.m. ..	1	6	26	19	3	3	14	3	25
ANNUAL TOTAL OR MEAN.	8 a.m. ..	1	2	4	2	5	13	28	7	38
	5 p.m. ..	2	4	7	6	2	5	47	13	14

The following table gives the frequencies of thunderstorms, hail, squalls and fog at Poona in each month of the year based on observations from 1935 to 1944 :—

FREQUENCIES OF WEATHER PHENOMENA AT POONA.

	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY
Number of days with—							
Thunder ..	0	0·2	1·2	3	3	4	0·2
Hail ..	0	0	0	0·3	0·1	0	0
Dust storm ..	0	0	0	0	0·1	0	0
Squall ..	0	0	0·2	0·4	0·9	0·7	0
Fog ..	0·4	0	0	0	0	0	0

	AUG.	SEPT.	OCT.	NOV.	DEC.	ANNUAL TOTAL
Number of days with—						
Thunder ..	0·5	4	5	0·8	0·4	22·3
Hail ..	0	0	0	0	0	0·4
Dust storm ..	0	0	0	0	0	0·1
Squall ..	0	0·6	1·0	0	0	3·8
Fog ..	0	0·1	1·6	0·4	0·2	2·7

Thunderstorms occur generally during the hot months of April and May, before the onset of the monsoon in June, and in September and October associated with the withdrawal of the monsoon. Some of the thunderstorms in April and May are accompanied by squally winds, heavy rain and hail. Morning fog occurs, though very infrequently, in Poona during the month of October and in the winter season from November to January.

Dew and Fog.

Dews appear in the latter part of October and last till the end of February. The difference between the percentages of relative humidity in the morning and in the evening goes on increasing from October. The wind speed during these months is not more than 4·2 miles per hour. The range of temperature between the daily maximum and daily minimum is fairly high. All these contribute to the formation of dew.

Fogs are rare in the eastern plains. They occur in the early mornings in September, October, November, December and January but disappear by half-past nine. They are generally visible in the valleys on the banks of rivers. In the western hills mists are common from May to September. Sometimes mists rise from the Konkan and fly east with great swiftness. At other times when the air is still, the mist stretches over the Konkan like a sea of milk, the tops of hills standing out like islands. After the monsoon sets in early in June, except during occasional breaks, the western hills are shrouded in drenching mists and rain clouds.

The acreage under different crops in the various talukas of the district in 1942-43 brings out the peculiarities of the sub-regions very clearly.

THE ACREAGE UNDER DIFFERENT CROPS IN THE VARIOUS TALUKAS OF POONA DISTRICT (1942-43).

1	Maval 2	Mulshi 3	Junnar 4	Ambegaon 5	Khed 6	Haveli 7
Rice	31,726	13,708	19,151	8,144	19,499	5,977
Wheat	8,804	1,319	15,365	1,490	10,900	2,525
Javari	13,592	14,732	46,951	5,090	46,596	83,996
Bajri	2,351	4,882	1,13,629	37,817	88,679	61,330
Ragi	5,146	2,617	3,566	5,468	8,003	1,583
Varai-Sawa	2,928	1,364	....	4,133	3,995	122
Gram	2,048	936	10,885	2,299	10,460	3,797
Tur	809	477	1,924	573	2,299	3,395
Math	4	86	5,129	982	2,332	1,398
Kulthi	126	259	5,937	1,542	3,827	1,769
Groundnut	612	48	2,241	1,876	9,658	950
Safflower	104	119	778	....	271	1,883
Nigerseed	....	775	....	3,310	6,459	1,322
Sugarcane	16	....	676	32	147	1,722
Potatoes	45	....	1,134	1,609	5,594	365
Green Vegetables ..	83	173	243	117	378	1,730
Mosambi	16	22	679	264	366	280
Other Fruit	49	92	1,522	333	700	1,736

1	Purandar 8	Sirur 9	Daund 10	Bhimthadi 11	Indapur 12
Rice	4,404	5	54	1,151	268
Wheat	3,500	5,104	973	3,862	2,734
Javari	44,414	1,20,001	1,32,325	1,64,424	1,90,591
Bajri	1,08,893	1,44,796	22,676	32,257	13,356
Ragi	....	....	....	....	....
Varai-Sawa	....	2,393	....	....	....
Gram	4,352	2,671	1,676	4,303	3,913
Tur	813	5,190	470	1,966	1,371
Math	4,497	8,076	937	3,071	1,289
Kulthi	3,883	7,708	3,889	4,000	3,898
Groundnut	999	2,246	382	1,018	3,627
Safflower	5,548	14,167	12,665	13,873	18,022
Nigerseed	....	187	65	4	6
Sugarcane	42	88	180	5,811	4,806
Potatoes	122	614	....	1	3
Green Vegetables ..	756	74	327	187	149
Mosambi	1,593	219	214	265	59
Other Fruit	2,283	943	778	875	248

In the case of cereals, the western talukas of Mawal and Mulshi show a predominance of rice. In the central tract, Junnar, Ambegaon, Khed, Haveli and Purandar show a predominance of bajri, while the eastern talukas Sirur, Daund, Bhimthadi and Indapur show a predominance of javari. In the central belt rice though not predominant is important. The western portions of these talukas are rice zones.

In the case of pulses, the central zone shows predominance, the eastern zone comes next and the western zone comes last.

In oil-seeds, the eastern zone leads particularly in the production of safflower; then comes the central zone; and the western zone comes last.

In the case of sugarcane, the Bhimthadi and Indapur Talukas alone are prominent. This being the canal zone this is natural. The Muthā Canals in Haveli also show a concentration of sugarcane there.

In the case of potatoes and other vegetables, the central zone leads the other two zones. The north central zone shows marked predominance in potatoes while the southern zone appears more favourable for green vegetables, *mosambi* and other fruits.

CHAPTER 1. — Natural Resources. FORESTS.

THE DISTRICT, except in its western and hilly parts, has not much of a forest area, the total for the whole district being less than 750 sq. miles.

The types of vegetation occurring in the different parts of the district are governed mainly by rainfall and altitude. The forest types are mainly three, *viz.*, scrub, mixed deciduous and evergreen, and all represent and correspond to the eastern, central and western zones of low, medium and high rainfall, varying from 15″ to 150″.

Scrub.

Starting in the east at a general altitude of 1,000′ with an average rainfall below 20″ will be found an open forest covered by thorny scrub. *Bor* (Zizyphus jujuba), *Polati* (Acasia latronum), *Nephtad* (Dichrostachys cinerea), *Hinganbet* (Balanites Roxburghii), *Saundad* (Prosopis spicigera), *Vagati* (Capparis aphylla) are all typical species of this scrub and thorny area. The growth of these species is usually small and stunted. *Nim* (Azadirachta indica) is the only tree yielding timber of suitable size. As a notable exception, where the soil is better and blacker and where additional soil moisture is obtained, *Babhul* (Acacia arabica) occurs in pockets as a pure crop.

Deciduous Species.

There is a gradual change from scrub to deciduous species as one advances into the central zone. Certain species are frequently dominant and often occur quite gregariously over considerable area. Owing to erosion and denudation caused by cutting of trees, excessive grazing and burning of grass-lands by villagers, on the lower slopes of hills almost all the *injaili* species other than teak have disappeared. Teak remains as an open crop, stunted and chiefly coppice in origin. On the hot, dry southern slopes, *Salai* (Boswellia serrata) is frequently found alone, while on the eastern and northern slopes, *Dhavada* (Anogeissus latifolia) is often found in the same condition.

Evergreen Forest.

Further towards the west, as rainfall increases, evergreen species mingle with the deciduous. *Ain* (Terminalia tomentosa) occurs very largely in the drier half, while *Kindal* (Terminalia paniculata) and especially *Hirda* (Terminalia Chebula) are found only in the wetter half of the zone. *Hirda* is preserved on account of the markets for its valuable fruits (Myrobalan). Teak is notably absent.

In the extreme west, evergreen forest is the climax. The best examples of this type which remain are near the forest bungalow and below the temple at Bhimashankar and in the temple grove at Ahupe in the Ambegaon Taluka. *Anjani* (Memecylon edule), *Jambul* (Eugenia Jambolana), *Pisa* (Actinodaphne Hookeri) are the prominent species in this part.

Distribution by Talukas.

Junnar Taluka : The area of total reserved forest in this taluka is about 93 sq. miles. Of this an area of about 28 sq. miles along the Western Ghats remain unworked, on account of transport difficulties. The vegetation in this part is of evergreen nature. The central part of the taluka contains mixed deciduous forest comprising mostly teak. The whole of the eastern portion of the taluka is almost without any vegetation.

Ambegaon Taluka : The area of reserved forest in this taluka is about 62 sq. miles. Of this, an area of about 34 sq. miles is situated along the western border of the taluka. The vegetation in this part is of evergreen nature, and on account of transport difficulties the area has remained unworked. On the western edge

Jammu & Kashmir University Library,

of the taluka is the temple of Bhimashankar. A plot of about 725 acres below this temple has been permanently preserved together with other areas which are required as check plots in research into the regeneration of evergreen forest. These temple groves, which are practically the only representatives of virgin evergreen forest of the Western Ghats, differ markedly from the dwarf or elfin evergreen found along these ghats. The central part of the taluka contains mixed deciduous forests.

Khed Taluka : The area of total reserved forest in this taluka is about 83 sq. miles. Of this, an area of about 28 sq. miles, situated along the Western Ghats, is of evergreen type, and no exploitations are carried out in this area due to transport difficulties. This tract contains a good deal of *Hirda* trees, whose fruit forms a valuable forest produce. There is also a valuable growth of bamboos in the Velhavli and Bhomale reserves of this area. The deciduous zone starts from Wada and stretches towards the east for about 10 miles and reaches Khed in the centre of the taluka. The forest areas to the east of this belt are more or less open blanks and contain only thorny bushes.

Mawal and Mulshi Talukas : Mawal has about 86 sq. miles and Mulshi about 68 square miles of reserved forest. Out of these, about 65 sq. miles from Mawal and about 58 sq. miles from Mulshi are situated along the Western Ghats. The vegetation of this part is of evergreen nature. In this region there are four big lakes, viz., the Andra, Shiravta, Walwan and Mulshi lakes, which have been constructed by the Tata hydro-electric companies for production of electricity. *Hirda, Shikekai* and bamboos form some of the items of minor forest produce in this zone. The deciduous forests in these talukas are of a poor type. The deciduous zone of the Mawal taluka starts from Kalhat and ends at Talegaon-Dabhade in the centre of the taluka. The deciduous forests in the Mulshi taluka are situated in Ghotavade, Paud, Rihe and Marunji.

Haveli Taluka : The area of reserved forest in this taluka is about 60 square miles. This taluka, situated to the east of the Mulshi and Mawal talukas, does not contain any evergreen forest.

The vegetation is of mixed deciduous nature comprising mostly teak, *Ain* and *Dhavada*. The eastern part of the taluka contains very little forest vegetation, except a few patches of *Babhul* growth along the banks of the Mula-Mutha river. Deciduous forests are mainly concentrated round about Sinhgad, Bahuli and Agalambe in the north-west corner of the taluka. The forest reserves situated on the northern slopes of Sinhgad Fort are important and valuable. Dharjai, Katraj and Parvati are the most important grass *kurans* in this taluka.

Purandar Taluka : The area of reserved forest in this taluka is about 37 sq. miles. The northern and eastern parts of the taluka are blank and have very little vegetative cover. The western part contains mixed deciduous forests with teak as an important species.

Daund, Indapur and Sirur Talukas : The areas of reserved forest in these talukas are : Daund 52 sq. miles ; Indapur 49 sq. miles ; and Sirur 25 sq. miles. Most of these areas, being of no importance as forests, have been classified as pasture forest and handed over to the Revenue Department for management. Small strips along the banks of the Mula-Mutha and the Bhima rivers are *Babhul* reserves in charge of the Forest Department.

CHAPTER 1. — Natural Resources. FORESTS. Distribution by Talukas.

Bhimthadi Taluka : This taluka contains 37 sq. miles of reserved forests, but all this area is now treated as pasture forest and placed in charge of the Revenue Department.

Bhor Taluka and Velhe Mahal : The forests of Bhor and Velhe Mahal measure 49 sq. miles and 45 sq. miles respectively. The forests stretching along the western boundaries of these talukas are of evergreen nature, whereas those found in the central and eastern part of the talukas are of mixed deciduous type with teak as the main species. As the Bhor taluka and Velhe Mahal were merged in the Poona Forest Division, only in 1948, survey and settlement have not yet been made of the forest areas of these divisions. There are important forest reserves in the area. *Hirda* and *Udha Bamboo* are the important forest produce of this area.

Minor Forest Products.

The following is a list of the chief minor forest products from the Poona district:--

Āpṭā : *Bauhinia racemosa* Lam.—leaves for bidis.
Bāhvā : *Cassia fistula* L.—pods.
Chillari : *Cæsalpinia cæsalpinia* Roxb.—bark.
Grass : for cattle food and grazing (many species).
Harḍā : *Terminalia chebula* Retz.—fruit.
Mohā : *Madhuca indica* Gmel (*Bassia latifolia*)—flowers for distilling.
Sāg : *Tectona grandis* L.f—leaves for thatching.
Shemb : *Cæsalpinia digyna* Rottl.—bark.
Shikekāi : *Acacia concinna* DC—pods for hairwash.
Tāḍ : *Borassus flabellifer* L.—leaves for thatching.
Timru : leaves for bidis.

Chief Trees.

The following is a list of the chief trees found in Poona :—
Ain or Sādaḍā : *Terminalia crenulata* Roth.
Boma : *Terminalia arjuna* W and A.
Beheḍā : *Terminalia bellerica* Roxb.
Allu : *Meyna Laxiflora* Robyns (*Vangueria spinosa* Roxb).
Ambā : *Mangifera indica* L.
Ambāḍā : *Spondias mangifera* L.
Ambguli : *Elæagnus kologa* Schlecht.
Anjir : *Ficus carica* L.
Āpṭā : *Bauhinia racemosa* Lam.
Āsan : *Bridelia retusa* Spreng.
Bābhūḷ : *Acacia arabica* Willd.
Acacia farnesiana Willd. is *Vedi* (Wild *babhul*).
Badām : *Prunus amygdalus* Stokes.
Bāhvā : *Cassia fistula* L.
Bakul : *Mimusops elengi* L.
Bartondi : *Morinda citrifolia* Linn.
Bel : *Aegle marmelos* Correa.
Bhokar : *Cordia rothi* R. and S.
Bibbhā : *Semecarpus ancacardium* L.f.
Bondara : *Lagerstroemia lanceolata* Wall.
Chakotar : *Citrus decumana* L.
Chandan : *Santalum album* L.
Chāphā : *Michelia champaka* L.
Chār : *Buchanania lanzan* Spreng.
Chinch : *Tamarindus indica* L.
Dāḷimb : *Punica granatum* L.
Dhāmaṇ : *Grewia tiliæfolia* Vahl.
Dhāvḍā : *Anogeissus latifolia* Wall.

Gehela : *Randia dumetorum* Lam.
Gorakh chinch : *Adansonia digitata* L.
Hallian : *Eriodendron anfractuosum* DC.
Harḍā or Hirḍā : *Terminalia chebula* Retz.
Hedū : *Nauclea cordifolia* (*Adina cordifolia*) Hook f.
Hinganbeṭ : *Balanites roxburghii* Planch.
Hivar : *Acacia leucophlœa* Willd.
Jāyphal : *Myristica beddomei* King.
Jāmb : *Jamboda vulgaris* DC.
Jāmbhul or Jāmbhaḷ : *Syzygium cumini* (Link) Skeels.
Kadū khārik : *Solanum xanthocarpum* Schrad. & Wendl.
Kājū : *Anacardium occidentale* L.
Kaḷamb or Kadamba : *Mitragyna cordifolia* Korth.
Kāmrak : *Averrhoa carambola* L.
Karanj : *Pongamia pinnata* Vent.
Karvand : *Carissa carandas* L.
Kavaṭh or Kuṭ : *Feronia limonia* (*F. elephantum*) Corr.
Keḷ : *Musa paradisiaca* L.
Kenjaḷ : *Terminalia alata* Roth.
Khair : *Acacia catechu* Willd.
Khajurī or Shindi : *Phœnix sylvestris* Roxb.
Khandul : *Sterculia urens* Roxb.
Lalai : *Albizzia amara* Boiv.
Limb or Nim ; *Azadirachta indica* A. Juss.
Limbū : *Citrus medica* L.
Mahḷung : *Citrus medica* L.—var. limotta.
Makar nimborī : *Atalantia monophylla* Corr.
Maruk : *Ailanthus excelsa* Roxb.
Mohā : *Madhuca indica* Gmel.
Nagchāphā : *Mesua ferrea* L.
Nāṇā : *Largerstrœmia parvifolia* Roxb.
Nāraḷ : *Cocos nucifera* L.
Nāring : *Citrus aurantium* L.
Paḷasa : *Butea monosperma* O. Ktz.
Pāngārā : *Erythrina indica* Lam.
Papai : *Carica papaya* L.
Papṇas : *Citrus decumana* L.
Perū : *Psidium guajava* L.
Phaṇas : *Artocarpus integra* (L) Merr.
Pīlā dhotrā : *Argemone mexicana* L.
Pimpaḷ : *Ficus religiosa* L.
Pimpri : *Ficus comosa* Roxb.
Rāmkantā : *Acacia eburnea* Willd.
Rāmphaḷ : *Anona reticulata* L.
Ran Bor : *Zizyphus Lam.* (*Z. mauritiana* Lank).
Rātāmbi : *Garcinia purpurea* Retz.
Rāy-āvḷā : *Cicca disticha* Linn.
Rui : *Calotropis gigantea* R. Br.
Sāg : *Tectona grandis* L.
Sagargoṭā : *Cæaslpinia crista* Linn.
Salai : *Boswellia serrata* Roxb.
Saundaḍ or Shami : *Prosopis spicigera* L.
Sāvri : *Salmalia malabarica* Schott & Endl.
Shevgā : *Moringa oleifera* Lam.
Shivaṇ : *Gmelina arborea* Roxb.
Siras : *Albizzia lebbek* Benth.
Sisu : *Dalbergia latifolia* Roxb.

CHAPTER 1.

Natural Resources.

FORESTS.

Chief Trees.

Sitāphal : *Anona squamosa* L.
Supāri : *Areca catechu* L.
Tād : *Borassus flabellifer* L.
Tembhurṇī : *Diospyros melanoxylon* Roxb.
Tirti : *Capparis erythrocarpus* Isert.
Tivas : *Ougeinia dalbergioides* Benth.
Toraṇ : *Zizyphus rugosa* Lam.
Tut : *Morus indica* L.
Umbar : *Ficus glomerata* Roxb.
Vaḍ : *Ficus bengalensis* Linn.
Varas : *Heterophragma quadriloculare* (Roxb) Schumm.

FAUNA.*

THE WILD ANIMALS are mainly the same as of the adjoining districts, and of the Deccan plateau generally. The reclamation in recent years of vast areas of scrub jungle and waste land for cultivation through the introduction of irrigation canals, the ever-growing pressure of population, the development of roads and the advent of the motor car and lorry have had a disastrous effect upon wild life. The increase of firearms and their use in season and out of season, and wholesale unregulated trapping and netting by Pardhis have, in many parts of the district, reduced the numbers of such animals as blackbuck (*Kāḷavīṭa*) and hare to the verge of extinction. By the deprivation thus of their natural food supply some species have been driven to crop-raiding and in consequence been greatly decimated. The loss of suitable scrub jungle for nesting sites has affected ground nesting birds in a similar way. The process of opening up of remote tracts continues apace, and with it goes hand in hand the destruction of wild life.§

Mammals : *Beasts of Prey.*

Mammals : Beasts of Prey :—The most prominent among these are the Tiger (*Panthera tigris Linn.*)—H. *Bāg* or *Sher ;* M. *Wāgh ;* and the Panther or leopard (*Panthera pardus Linn.*) H. *Tenduā* or *Cheetā ;* M. *Karḍā, Āsnea* or *Bibḷā-Wāgh.*

The former is rare and only met with occasionally in the heavier forested parts of the Sahyadris or Western Ghats such as the Lonavle and Khandale neighbourhoods. Leopards are still fairly plentiful. They are less intolerant of the heat, and scrub-covered rocky hills with natural caves provide ideal habitats for them. Many of the ruined hill forts, scattered over the district, regularly hold a leopard or two. From here they make forays into the surrounding cultivation for wild pig and porcupine which form their natural food. Village dogs, goats and donkeys are also taken occasionally, and an individual leopard may sometimes become a serious pest to the herdsman. Human beings are as a rule unmolested, and no man-eaters have been recorded within recent years. The encroachment of its natural habitat by cultivation is bringing the leopard increasingly in conflict with the interests of man, in consequence of which its numbers have dwindled and are dwindling considerably. The leopard is perhaps the most effective natural check against that greatest of all four-footed pests of the cultivator, the wild pig, whose ravages—particularly in the paddy and sugarcane growing tracts—are so notorious.

There is no recent authentic record of the *cheeta* (hunting leopard, *Acinonyx jubatus Erxleben*) in Poona District. The

*The paragraphs on Wild Animals and Birds have been contributed by Shri Salim Ali, Joint Honorary Secretary, Bombay Natural History Society.

§The Bombay Wild Animals and Wild Birds Protection Act (XXIV of 1951) has been enacted and brought into force to make better and adequate provision for the prevention of wild animals and wild birds.

species—if indeed its inclusion in the old Gazetteer was justified—is now at any rate certainly extinct, as it practically is over the rest of India.

The only other member of the Cat family deserving mention is the Jungle Cat (*Felis chaus Guld.*)—H. *Jungli Billi* or *Khatas*; M. *Bāul* or *Bāogā*. It is sandy grey in colour, slightly larger than the domestic cat, with longer legs and comparatively short tail which is ringed with black towards the end, and black-tipped. It lives in grass land and scrub jungle and is notoriously destructive to poultry.

The Civet family (*viverridæ*) is closely related to the true cats (*Felidæ*). Civet cats have narrow pointed muzzles, long bodies and short legs. Their diet is partly animal—small birds, mammals and insects—partly fruits and berries. Under the base of the tail is a gland producing a highly concentrated evil smelling substance which, highly diluted, is used commercially in the manufacture of perfumes. The two principal representatives of this family in the district are :—

(1) The small Indian Civet (*Viverricula indica Geof.*)—H. *Kasturi*; M. *Jawādi-Mānjar*—greyish-brown, lined, streaked and spotted with black. Nocturnal.

(2) The common Palm Civet or Toddy Cat (*Paradoxurus hermaphroditus Schreber*)—H. *Lakati* or *Khatas*; M. *Ud.*—blackish-brown in colour with long coarse hair. Nocturnal. It commonly takes up its abode between the ceiling and roof of inhabited houses, and in hollows of trees.

The Sloth Bear (*Melursus ursinus Shaw*)—H. *Bhālu, Reenchh*; M. *Āsval*—being a forest dweller is also restricted to the well-wooded hilly portions of the Ghat country. It lives on roots and fruits of forest trees, and as a rule is not harmful to cultivation, though it has been known to prey on sugarcane and jack-fruit.

Of the Dog tribe (Canidæ) the principal representatives in the district are :—

(1) The Striped Hyæna (*Hyæna hyæna Linn.*)—H. *Lakarbaghar, Churs*; M. *Taras*—is a dog-like animal with massive head and forepart of body, and sloping weak hindquarters. It is a cowardly scavenger spending the daytime in caves and ravines in rocky hills and prowling in the precincts of villages by night in search of animal carcases.

(2) The Wolf (*Canis lupus Linn.*)—H. *Bheriya*; M. *Lāndagā*—the prototype of, and similar looking to, the popular Alsatian dog, is now quite rare. It is destructive to lambs and goat kids but owing to its scarcity the overall loss to shepherds from it is negligible.

(3) The Jackal (*Canis aureus Linn.*)—H. *Geedar*; M. *Kolhā*—is like a black-and-buff village dog with longish hair and bushy tail. Abundant, and a useful scavenger about villages; sometimes destructive to poultry, cane and groundnut. The mournful nocturnal concert of howling jackals is one of the most familiar sounds on the Deccan countryside.

(4) The Indian Fox (*Canis bengalensis Shaw*)—H. *Lomri*; M. *Khokaḍa*—is a pretty, slim, greyish-brown long-furred animal like the jackal with a bushier tail. It inhabits open country and lives chiefly on field rats and mice, reptiles and insects. Therefore, since it seldom attacks poultry, it is a useful ally of the ryot.

CHAPTER 1.
——
Natural Resources.
FAUNA.
Mammals.
Beasts of Prey.

(5) The Wild Dog (*Cuon alpinus Pallas*)—H. *Jungli-kuttā, Bankuttā* or *Son-kuttā*; M. *Kolasunā, Koḷiṣṇā, Kolsārā*—is about the size of the Jackal, reddish-chestnut in colour with a bushy black-tipped tail. It keeps to forest in the Sahyadris, hunts in packs and is highly destructive to *sāmbar* and other game animals. The packs move about a great deal scouring large tracts of country and often cleaning them out completely of game.

Of the smaller animals allied to both the Cat and Dog families, the two that deserve mention here are :—

(1) The Common Otter (*Lutra lutra Linn.*)—H. *Ud-bilao*; M. *Pāṇamānjar.*

(2) The Common Mongoose (*Herpestes edwardsii Geoffroy*)—H. *Mańgus, Newla*; M. *Muńgūsa.*

The former is chiefly aquatic and found in many of the larger rivers and streams, its principal food being fish. The mongoose is well known for its snake-killing propensities, tackling both poisonous and non-poisonous species with equal effect. It is, however, destructive to ground-nesting birds and their eggs, and sometimes becomes a serious menace to the poultry keeper on account of its habit of mass slaughter should it gain entry into a hen coop.

Bats.

Among the Bats (Family Chiroptera) the species most prominent on account of its large size and for the great damage it causes to mangoes, figs and other cultivated fruit is the Flying Fox (*Peteropus giganteus*)—M. *Wāghuḷ*—which has a wing-span of 3 to 4 feet Flying Foxes have favourite roosting trees occupied by a colony for many years in succession, on which hundreds may be seen hanging head downwards during daytime, screeching and squabbling. At sunset they fly out to the surrounding orchards and work havoc among the ripening fruit. Their meat and fat are used in local medicine.

Several species of smaller bats occur in the district, chiefly haunting disused ruins and caves. All are nocturnal, most species being insectivorous and beneficial to man. The pretty little Painted Bat (*Kerivoula picta*), sometimes seen hawking insects in the evening twilight, is an outstanding exception as regards its brilliant colouration not only among bats but all Indian mammals as well. Its body fur is bright orange while the wings are vermilion and black.

Rodents.

Among the rodents or gnawing animals the Indian Porcupine (*Hystrix leucura Gray and Hardwicke*)—H. *Sayal, Sahi*; M. *Sayal, Sāḷindar*—is common. It lives in burrows dug in the ground on rocky hillsides and is largely nocturnal in habits. It is destructive to groundnuts and other food grain crops. Its flesh is good eating and eagerly sought by local tribes.

The Giant Squirrel of the Ghat forests, *Ratufa indica*—H. *Karrat, Rasu*; *M. Shekrā*—is one of our most attractive rodents. It is about 15 inches long with a bushy tail another 2 feet or so; bright reddish brown above, creamy white below with a white-tipped dark tail. It lives among the higher branches of tall forest trees and proclaims its presence by peculiar loud, throaty, chuckling, barks. Young ones taken from the nest become quite tame and make engaging pets. The Five-striped Squrrel (*Funambulus pennanti Wr.*)—H. *Gilehri*; M. *Khār*—is ubiquitous in the district being usually found in the neighbourhood of human habitations.

The Black-naped Hare (*Lepus nigricollis F. Cuv.*)—H. *Khargosh*; M. *Sasā*—is a dweller of scrub country bordering cultivation. Its numbers have become depleted everywhere owing to uncontrolled netting by Pardhis.

In addition to the ordinary rats and mice which are commensal with man and found abundantly in his dwellings and warehouses in towns and villages, there are several species of field rats and mice. Perhaps the commonest and most destructive of the former to cultivation is the Indian Mole Rat (*Bandicota bengalensis Gray and Hardwicke*)—H., M. *Ghūs*—whose presence in a locality is always proclaimed by a pile of fresh earth resembling a large "mole-hill" thrown up outside the mouth of its burrow. The animals are dug out of their burrows and avidly eaten by some of the local tribes. One of the commonest mice in and about cultivation is the Indian Field Mouse (*Mus booduga Gray*), sandy greyish brown above, white below.

Deer.

Of the deer tribe the district possesses several, but they are not common and are confined mainly to forest in the Sahyadris. Indiscriminate shooting by illegal methods, without regard to age or sex, has reduced their numbers considerably.

The Sambar (*Rusa unicolor Kear*)—H. *Sāmbar*; M. *Sāmbar*—restricted to a hill forest habitat, is found here and there in the Sahyadris.

The Spotted Deer (*Axis axis Erxleben*)—H. *Cheetal* or *Jhank*. M. *Citaḷ*—prefers plains and foothills forest in the neighbourhood of cultivation. It has suffered greatly in numbers.

The Barking Deer or Muntjac (*Muntiacus muntijak Zimm.*)—H. *Khākar*; M. *Bhekara, Khiṭkhiṭā*—is also met with in small numbers in the forested portions of the Sahyadris.

The antelopes are represented by three species, namely, (1) The Nilgāi or blue bull (*Boselaphus tragocamelus Pall.*) H. and M. *Nilga, Rui, Nilgāi, Rojh*; (2) The Blackbuck (*Antilope cervicapra Linn.*)—H. *Haran*; M. *Mṛga, Harīṇa, Kāḷviṭa*; and (3) The Four-horned Antelope (*Tetraceros quadricornis Blainv.*)—H. *Chousinga, Doda*; M. *Bhekara*. The former two are inhabitants of open undulating grassy plains in the neighbourhood of cultivation. They are capable of considerable damage to standing crops. In some districts, *e.g.*, in Gujarat, the Nilgai enjoyed a certain amount of protection from the local Hindu population in the mistaken belief that it is closely related to the domestic cow. This spurious sanctity brought about an undesirable increase in its numbers there and the species became a very serious pest to cultivation. The official name had to be changed to Nil-ghora (blue horse) before professional shikaris were employed to keep its numbers down. In the Poona district little or none of such sentiment prevails and the Nilgai is comparatively uncommon. Enormous herds of blackbuck numbering hundreds of animals, used to roam over the Deccan plains even till as recently as about 40 years ago. Their numbers dwindled steadily with the opening up of the country, construction of roads and increase in motor traffic, which enabled shikaris to reach erstwhile inaccessible areas speedily and with little discomfort or expense. The increase in gun licences and the improvement in firearms has also contributed largely to their destruction. Much of the slaughter still takes place during the rainy season when the black cotton soil becomes clayey and impedes

CHAPTER 1. Natural Resources. FAUNA. Mammals.

the animal's escape. At the present time some talukas have been completely denuded of blackbuck, and in others a herd of ten is quite an unusual sight. To preserve this interesting species from total extinction a rigid enforcement of the existing game laws against their indiscriminate slaughter is necessary.

The four-horned Antelope is a dweller of deciduous forest. It lives solitary or in pairs, and is not common.

The Indian Gazelle (*Gazella bennetti Sykes*)—H. *Cinkārā*; M. *Mālathiskā*—is also found solitary or in small parties inhabiting waste lands broken up by nullah and ravines.

The pretty little Chevrotain or Mouse-Deer (*Moschiola memina*)—H. and M. *Pisora*—standing only 10 to 12 inches at the shoulder, and possessing sharp tusks in the upper jaw instead of horns, is found in forests on the Sahyadris. It is a comparatively rare animal and only occasionally seen.

Ant-eater.

A curiosity among the native mammals is the Pangolin or Scaly Ant-eater (*Manis crassicaudata Geoffr. St. Hilaire*)—M. *Thirya, Khavli-mānjar* or *Kassoli-mānjar*. It is about 3½ ft. long, including tail and about 12″ high, shaped rather like a mangoose, with a narrow head and pointed snout. The body is covered with brownish hard, horny overlapping scales. It feeds on ants and termites by thrusting out and rapidly withdrawing into its mouth the long protrusible worm-like glutinous tongue with the insects adhering to the surface. The animal lives in burrows which it digs in the ground. It is chiefly nocturnal.

Birds.

Some 300 Species of Birds may be found in the district of which about 90 are winter visitors, seen only between September/October and March/April. These latter include many orders and families, but those of them that come under notice more prominently are the wildfowl (duck and snipe).

Ducks.

The district is not particularly good for duck shooting since it has few of the shallow monsoon-filled depressions with muddy bottoms and partly submerged reed-beds elsewhere known as "jheels," so beloved of wildfowl. Such lakes as there are—Fife, Gibbs, Walwan, Whiting, Mulshi and others—are deep irrigation reservoirs formed by the damming of streams. These open expanses of water lack aquatic vegetation and do not attract ducks except as daytime refuges where they can sleep in comparative safety from shikaris and fly out to forage in the surrounding inundated paddy-fields at night. Unlike in the duck shooting districts, wildfowl here do not appear to have any local specific names, an indication in itself of their comparative rarity.

The chief species of migratory ducks met with in the cold season are—

The Common Teal (*Anas crecca*).

The Garganey or Blue-winged Teal (*Anas querquedula*).

The Shoveller (*Spatula clypeata*).

The Pochard or Dun Bird (*Aythya ferina*).

The Tufted Pochard (*Aythya fuligula*).

with smaller numbers of several other species.

Of the resident wild ducks, *i.e.*, those that remain with us all the year and nest within the district or in adjoining areas, the most usual—but by no means common or abundant—is the small

cinnamon-coloured Lesser Whistling Teal (*Dendrocygna javanica*) and to a lesser extent the large Nukta or Comb Duck (*Sarkidiornis melanotos*), largely glossy black above, white below with a prominent knob or "comb" at base of bill near the forehead. Both these species as well as the diminutive Cotton Teal or Goose Teal (*Nettapus coromandelianus*) usually nest during the monsoon months in the rotten hollows of tree-trunks standing in or near water where their nests are safe from the flooding frequently caused by heavy downpours. The Cotton Teal is slightly larger than the pigeon and of a colouring and pattern rather like that of the comb duck.

Snipe.

The two species of snipe normally found in squelchy paddy-fields after the paddy is harvested, and similar marshes, are the Common or Fantail (*Capella gallinago*) and the Pintail (*C. stenura*). They are difficult to tell apart in flight, but in the hand the attenuated pin-like outer tail feathers and the closer black barring under the wing are good diagnostic characters of the Pintail. The larger and darker Woodsnipe (*C. nemoricola*) is rare but is occasionally shot.

Crane.

A large and conspicuous migratory bird seen in some years in enormous flocks in open cultivation or fallow fields about tanks, etc., is the Demoiselle Crane (*Anthropoids virgo*)—M. *Karakocā.* It is much sought after by sportsmen, as it combines excellence as a table bird with extreme wariness which requires much skill and patience in bringing it to bag.

The Demoiselle is a handsome long-legged gray bird, standing about 3 ft. high. The head and neck are chiefly black and there are conspicuous pure white ear-tufts behind the eyes. It must be differentiated from the Common Crane (*Grus g. lilfordi*) which also visits the district in some numbers, often associating with the Demoiselle. It is somewhat larger in size and has a distinctive bald red patch on the nape and no ear-tufts.

Hawks.

Prominent among the many winter immigrants from the Himālayas or the temperate lands beyond, *i.e.*, from Eastern Europe across the Siberia, are some birds of prey like the harriers, particularly the Pale Harrier (*Circus macrourus*) and Montagu's Harrier (*C. cyanus*). These slender, long-winged hawks—male, grey and white with black wing tips; female, brown with a whitish patch on the rump—are an enchanting sight as they skim over the standing crops or open country on outspread motionless wings and pounce upon mice, lizards and large grasshoppers.

Rosy Pastor.

A spectacular winter visitor, but of a very different natural order and great economic importance is the Rosy Pastor or Jowari Bird (*Pastor roseus*)—H. *Tilyer* or *Wyha;* M. *Bhorḍyā.* It is seen in the district between August and March-April, and in particularly large flocks or swarms when the jowar crop is ripening. The swarms descend upon the standing fields and do great damage to the grain on the cob. But Rosy Pastors are well-known for their predilection for locusts also. Their breeding grounds in Central Asia and Eastern Europe overlap those of the destructive migratory locusts, both *Schistocerca gregaria* and *Dociostaurus moroccanus.* During the breeding months the birds and their young subsist almost exclusively upon these destructive insects in all stages of their growth, and thereby confer an inestimable overall benefaction. It is in recognition of their beneficent services to agriculture that in

CHAPTER 1. — Natural Resources. BIRDS.

Afghanistan, where the birds make a temporary sojourn on their northward passage in spring and summer, even the meat-starved inhabitants give the birds rigid protection for their good offices. Few other lawfully edible species, if any, enjoy such immunity from the pot in that country!

The Lark and Yellow buntings.

Among other winter immigrants which attract attention on the countryside by virtue of their abundance, mention must be made of the short-toed Lark (*Calandrella brachydactyla*) and the two yellow buntings—the Black-headed (*Emberiza melanocephala*) and Red-headed (*E. luteola*). Swarms of these larks frequent bare open plains and glean grass seeds etc. scattered on the ground. The two buntings feed largely on bajri, jowar and rice in the ear, and cause a certain amount of damage to standing crops.

Weaver Birds.

With them are frequently associated as fellow crop-raiders flocks of Weaver Birds (*Ploceus philippinus*). The last named is a resident species, the size and colouration of the female house sparrow, and widely known for their remarkable hanging retort-shaped nests with long entrance tubes woven out of paddy leaves and other rough-edged grasses. During the monsoon which is their nesting season, the male baya acquires a breeding plumage with the crown of the head and breast a bright golden yellow. Bayas make interesting pets. They have no song, but they really learn to perform a number of tricks demanding a high degree of skill.

The resident avifauna of the district in general is the same in character, and largely also in species, as that found on the rest of the Deccan plateau. For a complete list of this, the interested reader is referred to a paper entitled "The Hyderabad State Ornithological Survey" published as a serial in the *Journal of the Bombay Natural History Society* commencing in Vol. XXXVI, No. 2, p, 356, and the supplementary list in Vol. XL, No. 3, p. 497.

Game Birds.

The principal game birds of the district are the Grey Partridge (*Francolinus pondicerianus*)—M. *Citur* or *Titur*—the Painted Partridge (*F. pictus*)—*Kālā Titur;* Green Pigeons (M. *Harial*), particularly the Yellow-legged Green Pigeon (*Crocopus phoenicopterus chlorigaster*); Sandgrouse (*Pterocles exustus erlangeri*) M. *Pakorade*—and small numbers of the Painted Sandgrouse (*P. indicus*); Pigeons—M. *Pārwā* or *Paraira*—especially the Blue Rock Pigeon (*Columba livia*) commonly inhabiting all hill forts; and Rain Quail (*Coturnix coromandelica*).

Other gallinaceous birds which sometimes find their way into game bags are the Jungle and Rock Bush Quails (*Perdicula asiatica* and *P. argoondah*)—M. *Lhāwā.*

The Peafowl (*P. cristatus*)—M. *Mor* (Male) *Lāṇḍor* (*Female*)—the Grey Jungle Fowl (*Gallus sonnerati*)—M. *Rān Kombḍā*—, and the Red Spur Fowl (*Galloperdix spadicea*)—M. *Kokatri*—are found in the forested areas of the district.

The Great Indian Bustard (*Choriotis nigriceps*)—M. *Hum, Kāradhonk*—which lives on the open grassy and cultivated plains has been getting increasingly rare owing to human persecution, and is now on the point of extinction.

The Lesser Florican (*Sypheotides indica*)—M. *Cānyā Mor*—is met with locally in small numbers in tall grassland during the south-west monsoon season.

All ground-living game birds, particularly such species as the Grey and Painted Partridges and the Rain and Jungle Quails are fast decreasing in numbers owing to unregulated, indiscriminate and wholesale netting by professional netters of the Pardhi tribe.

Birds harmful and beneficial to man.

Among other species which have an important bearing on human economics, in addition to the migratory species already described, are :—

(I) The Green Parakeets, largely destructive to fruit and field crops. The three species found in the district are—

(1) The Large Indian Parakeet (*Psittacula cupatria*)—M. *Popaṭ*.
(2) The Rose-winged (*P. karameri*)—M. *Rāghū*.
(3) The Blossom-headed (*P. cyanocephala*)—M. *Kir*.

(II) The tiny Sunbirds—M. *Phulcokhi*—are largely responsible for fertilizing flowers of both harmful and beneficial species of plants. The propagation of that pernicious plant parasite *Loranthus*—M. *Bāṇḍgūḷ*—commonly infesting mango trees, is due entirely to the nectar-seeking activities of these beautiful and brilliantly plumaged little birds. Four species are commonly found in the district—

(1) The Purple Sunbird (*Cinnyaris asiatica*).
(2) The Purple-rumped Sunbird (*C. zeylonica*).
(3) The small Sunbird (*C. minima*) confined to evergreen hill forest (e.g. Bhimashankar, Khandala, etc.).
(4) The Yellow-backed Sunbird (*Aethopyga s. vigorsi*).

(III) The Flowerpeckers take up the work when the sunbirds leave off, *i.e.*, they eat the ripe *Loranthus* berries and transfer the seed to the branch of some neighbouring tree either with their feces or by wiping it off their bill after removing the epicarp. The seed adheres to the new host by means of its viscous coating and soon sprouts, boring with its roots into the tissues of the host plant and sucking the vital sap, its life-blood.

The two species of Flowerpecker occurring in the district are :—

(1) The Thick-billed (*Dicæum agile*), and
(2) the Pink-billed or Tickell's (*D. erythrorhynchos*).

Birds of resplendent plumage.

Among birds of resplendent plumage, several natural orders and families are represented. The species which commonly catch the eye by the brilliance of their colours, to mention a few, are :

(1) The Black-headed Oriole (*Oriolus xanthornus*)—H. *Peelak*—size Myna ; brillant yellow and black ;
(2) Green Parakeets (see above), largely grass-green ;
(3) Kingfishers—M. *Khaṇḍū, Khaṇḍyā, Gaṇyā, Ḍiccā*—White-breasted (*Halcyon smyrnensis*)—size Myna, and the Small (*Alcedo atthis*) size sparrow, brilliant blue, blue-green, chocolate and chestnut-brown ;
(4) Bee-eaters—the Small Green (*Merous orientalis*)—M. *Tai lingi, Veda-raghu*—size sparrow, brilliant grass-green ;
(5) Roller or Blue Jay (*Coracias bengalensis*)—M. *Tās*—size pigeon, brilliant-dark and pale-blue ; and
(6) Sunbirds (see above), smaller than the sparrow, with the males irridescent-crimson, scarlet, maroon, green and yellow. Flower-nectar is the staple food of sunbirds, and when, in its quest, the birds flit from one brilliant-hued flower to another their colours flash in the sun, turning them into living jewels, presenting in that setting a spectacle of exquisite charm.

CHAPTER 1.
—
Natural Resources.

BIRDS.

Song Birds.

Of song birds, the district can boast of a few species of exceptional accomplishment and outstanding reputation.

The Shama (*Copsychus malabaricus*) and its cousins, the Black-capped Blackbird (*Turdus mahrattensis*) and the White-cheeked Ground Thrush (*Turdus citrina cyanotus*) occur chiefly in the hill forests such as those at Khandale, Bhimashankar and elsewhere.

The rich, mellow whistling song of the Malabar Thrush (*Miyophoneus horsfieldi*) wandering aimlessly up and down the scale, which has earned the bird its name of 'Whistling Schoolboy, frequents the rocky torrential streams in the Ghats where the tumult of the waters forms fitting accompaniment to its lively melody.

The Magpie Robin or Dhayal (*C. saularis*), whose song, delivered from a roof or tree-top, is one of the most familiar sounds on the countryside between February and May, keeps nearer human habitations.

The Spotted Babbler (*Pellorneum ruficeps*), a sober-coloured little bird, slightly larger than the sparrow, is a dweller in scrub tangles in wooded country and seldom shows itself. But it is a remarkable vocal performer and its tuneful and spirited melody proclaims it to be a comparatively common species in all suitable localities.

Resemblance between Western Ghats & Eastern Himalayas.

A biotope of particular interest from the point of view of faunal distribution in the Ghats section of the district is provided by the patches or enclaves of moist deciduous or evergreen forest scattered here and there in the higher hills. As regards their floristics, these patches bear a close similarity to, or are more or less identical with, the moist evergreen forest in tropical Travancore on the one hand and in the Eastern Himalayas on the other. Zoological investigations suggest that in the geological past, perhaps till the early Pliocene (or about 15 million years ago) there was a more or less unbroken mountain connection between the Western Ghats and the Eastern Himalayas by way of the Sātpudā mountains. The present day Sātpudās are merely the worn down stumps of a much loftier chain which by intercepting the south-west monsoon currents produced the rainfall and moisture necessary for the moist evergreen type of forest wherever it now persists. It is presumed, therefore, that such humid-forest birds as are now found in the Western Ghats and along the Sātpudā trend are the relic populations of a former distribution which, like the moist forest patches themselves, formerly stretched continuously to the Eastern Himālayās.

FISH.

THE POONA RIVERS AND STREAMS are fairly stocked with fish. From the middle of June, when the south-west monsoon sets in, until the end of October, the rivers and the streams contain sufficient water. With the close of the rains their waters gradually subside, and, by March, they form a series of pools connected by long reaches of feebly running streams. Some of the pools are long, deep and rocky, providing safe sanctuaries for fish; others are shallow, easily netted or emptied in sections with the help of temporary dams. By the end of April the pools are plundered of all their fish-life.

During the monsoon, many a river fish migrates into streams and rivulets which are in spate and breeds in these shallow, sheltered waters. The old practice of fixing basket-traps or bag-nets of minute mesh to capture breeders returning to rivers continues in some places but not on the same extensive or destrutive scale as before. Fry and other small fish, prawns, etc., are also captured in this manner.

In wider seasonal streams, pairs of dwarf bunds so built as to converge towards each other with only a small outlet are put up in the bed. At these out-lets, during breaks in the rainfall and in the final shrinking of the rainy-season floods, are set immense bag nets with meshes varying from two inches at the mouth to a quarter of an inch at the cod-end. These nets are usually set for ten to twelve hours and taken out in the morning and evening. As much as 300 pounds of fish, composed of specimens varying from an inch to several feet in length, are often taken from one such net.

A complete survey of the fish fauna of the water-ways of Poona District has not yet been done. Some parts of the Poona water-ways, however, have been surveyed by a few ichthyologists, and from the records it seems that there are in the district over 70 different species of 15 families.

Below are listed some of the common species :

ORDER : ISOSPONDYLI.

Family : NOTOPTERIDÆ.

Only one species *Notopterus notopterus* (Pallas), locally known as Chalat, is of some commercial value. In young stages it is useful as larvicidal fish.

ORDER : OPISTHOMI.

Family : MASTACEMBELIDÆ.

There is only one species *Mastacembelus armatus* (Lacep.), locally known as Vamb, to be found in most rivers of the Poona district. This is a favourite fish of the district, though some people reject it because of its snake-like form.

ORDER : APODES.

Family : ANGUILLIDÆ.

Anguilla bengalensis (Gray), which is known as Aheer in Marathi, is the only species from this family inhabiting the Poona rivers. This fish has a slimy glandular skin and is greatly prized by some people as they attribute aphrodisiac properties to its slime and flesh.

ORDER : EVENTOGNATHI.

Family : CYPRINIDÆ.

Sub-family : Abramidinæ.

Chela boopis (Day), *Chela clupeoides* (Bl.), *Chela phulo* (Ham.), and *Laubuca laubuca* (Hamilton), are four species belonging to this sub-family. All the three Chela species are locally known as Amli and are small, delicate and silvery forms, greatly appreciated as food. The commonest of them is *Chela clupeoides*. The remaining two are less common, but all of them prefer the same types of habitat. These can also live in still waters of lakes or tanks. The presence of this in large numbers in surface water indicates the presence of game fish like *Barbus* or *Labeo* or *Wallagonia attu* in the vicinity.

Sub-family : Rasborinæ.

Barilius barna (Ham.), *Barilius bendelisis* (Hamilton), *Barilius gatensis* (Cuv. and Val.) are known in Marathi as Theenohr, Jodhie and Jodhie respectively.

Aspidoparia morar (Hamilton) is known as Gor Amblee.

CHAPTER 1.

Natural Resources.

FISH.

Rasbora daniconius (Ham.), locally known as Ranjannah and *Danio æquipinnatus* (McClelland), locally known as Thook Chatee, are associated together and are found in canals and lakes. These are of some use as larvicidal fish.

Sub-family : Cyprininæ.

(*a*) *Barbus* (*Tor*) *khudree* (Sykes)— Basara or Phirkee of the fishermen—is the angler's delight. It is known as Mahaseer of the Deccan and is found in most rivers of Poona, particularly parts of rivers frequented by *Garra mullya* and *Labeo* species. It prefers rocky-bed and moderately strong current. This fish attains large proportions and reaches a weight of from 30 to 40 pounds. Every year from March to May large specimens of this fish, about 30 pounders, are caught in the Mula-Mutha river at Kirkee on balls of wheat flour (*atta*) as bait. Lake Fife of Khadakwasla has a good stock of large sized fish of this type.

(*b*) *Barbus* (*Tor*) *Mussullah* (Sykes)—Musala—is another large sized carp common in the Indrayani river at Kalumbra village, in the Bhima at Pargaon and in the Ghod at Sirur. It reaches a length of over three feet and weighs over 20 pounds. This fish is available during August and September in a large pool in the course of the Mula-Mutha river, about 15 miles south-east of Poona. After September it retires to deeper pools further down the river. It is one of the species of Mahaseers and gives good sport to the anglers.

(*c*) *Barbus* (*Puntius*) *Jerdoni* (Day)—Sufedpari Khadree.

(*d*) *Barbus* (*Puntius*) *kolus* (Sykes)—Kholus.

(*e*) *Barbus* (*Puntius*) *sarana* (Ham.)—Lallpari Khadree.

The above species [*i.e.* (*c*) to (*e*)] are medium sized carps growing from 6 to 18 inches and weighing up to a seer or more and are common in most rivers and lakes of Poona. They are used as food all over the district and are also of some value as semi-game fishes.

(*f*) *Barbus* (*Puntius*) *ticto* (Ham.)—Debree or Chatee Debree—is a small hardy species often found in some parts of Poona rivers. It has no value as food but is useful as a larvicidal fish of the district.

Other *Barbus* species are :—

(*g*) *Barbus* (*Puntius*) *amphibius* (C.V.)—Danghar.

(*h*) *Barbus* (*Puntius*) *chola* (Ham.)—Dhunsahree.

The following six *Labeo* species are more or less common in the different parts of the Mula, Mutha, Mula-Mutha and Bhima rivers and the lakes and tanks of Poona. The *Labeos*, which are common carps of the Poona water-ways, are esteemed as food and game fishes.

Labeo calbasu (Ham.)—Cowchee—prefers parts of rivers with old masonry and sunken trees. It is a game fish which grows to over 3 feet and weighs about 15 pounds.

Other *Labeo* species are : *Labeo boggut* (Sykes)—Gohrah or Ghor ; *Labeo fimbriata* (Bl.)—Tamthee ; *Labeo potail* (Sykes)—Tooth ; *Labeo kawrus* (Sykes)—Kawrus ; *Labeo ariza* (Hamilton)—Kawrus.

Other fishes belonging to this sub-family are :—

Garra mullya (Sykes)—Mallia—is found in large numbers in the rocky sections of the rivers and canals and is used as food.

Garra bicornuata (Rao)—Nukta mullya ; *Garra gotyla* (Gray)—Mullya ; *Cirrhina fulungee* (Sykes)—Peela Kholus or Soor ; *Cirrhina reba* (Hamilton)—Lolee ; *Crossochilus latius* (Ham.)—Lahoor ; *Mystacolencus ogilbii* (Sykes)—Bakhar Massah ; *Parapsilorhynchus tentaculatus* (Annan.); *Rohtee cotico* var. *cunma* (Day)—Deotee, Goordee ; *Rohtee neilii* (Day)—Deotee ; *Rohtee vigorsii* (Sykes)—Goordee.

Schizmatorhynchus (*Nukta*) *nukta* (Sykes)—*Dootondee*—is the two-mouthed fish of the local fishermen—rather a rare variety. It reaches a maximum weight of 3 lbs. In between the nasal apertures lies a conspicuous slit, above the proper oral aperture. This gives the two-mouthed appearance to the fish. Old males show gay colouration, every scale having a pale pink gloss and an apple green margin. The tips of the snout and of the nose are bright vermilion.

It is caught with some difficulty, as it frequents bouldery spots with some current, where it is difficult to net. There is always a great demand for this fish among fisher folk, as it is believed that it brings luck to the house of the man who is fortunate enough to net it. This is sometimes netted in the Mutha river near the Kharadigaon village.

Family : COBITIDÆ.

There are six species in this family, mostly bottom feeders, which dig themselves into fine gravel and are often caught in large numbers from most rivers by the fishermen. Of these *Lepidocephalus guntea* (Ham.) and *Nemachilus botia* var. *aureus* (Day), both locally called Moorhi, are considered as tasty fish but their intestines are full of grit. The other four are :—

Nemachilus ruppelli (Sykes)—Mohra gotia ; *Nemachilus dayi* (Hora)—Kala Mooroong ; *Nemachilus anguilla* (Annandale)—Mow ; *Nemachilus evezardi* (Day)—Moree.

ORDER : NEMATOGNATHI.

Family : SILURIDÆ.

There are three species of the family :—*Ompok bimaculatus* (Bl.)—Goongwaree ; *Ompok pabo* (Ham.)—Kalie Goongwaree ; *Wallagonia attu* (Bl.)—Shivada or Pahadi.

These fishes are often caught in the rivers and lakes of Poona. The *Wallgonia attu,* which is a predaceous species growing to huge dimensions, is very destructive to smaller fishes. It is known as the "fresh water shark of India", and, though of carnivorous habit, has considerable commercial value. All the three are good game fishes and are commonly known as cat fishes.

Family : BAGRIDÆ.

Seven species from this family are recorded from all over the district, most of which have commercial value and some grow to enormous size. *Mystus montanus* (Jard.)—Kohira—frequents rocky places in the Bhima river at Vadgaon where it is said to reach an enormous size. The giant fish often competes with the crocodile for possession of underwater caves in the pools, which both seek to occupy.

CHAPTER 1.
—
Natural Resources.
FISH.

The other species are :—*Mystus bleekeri* (Day)—Kala seenghal; *Mystus cavasius* (Ham.)—Singhara; *Mystus gulio* (Ham.)—Kala Tengnah; *Mystus seenghala* (Sykes)—Chotkah; *Rita hastata* (Val.) : *Rita pavimentata* (Val.)—Googoorah.

Family SISORIDÆ.

This family is represented by five species, out of which *Glyptothorax conirostre* var. *poonænsis* (Hora)—Phather chatoo—is more common to Poona and its environs.

The others are :—*Gagata itchkeea* (Sukes)—Padhnah; *Glyptothorax lonah* (Sykes); *Glyptothorax madraspatnam* (Day)—Kengra; *Glyptothorax annandalei* (Hora)—Pivala Kengra.

Family : SCHILBEIDÆ.

Only one species *Proeutropichthys taakree* (Sykes)—Munia—is recorded from Poona.

Family : PANGASIDÆ.

Silonopangasius childrenii (Sykes)—locally known as Valunj is fairly numerous in the Indrayani and Bhima rivers. After monsoon floods these fishes along with others retire to 30 to 40 miles below Poona where specimens weighing about 15 pounds are often caught with rod and line. They occasionally take a spoon and give good fight on light tackle. This fish requires careful handling as the strong spine in its pectoral fin may inflict a deep and painful wound.

ORDER : CYPRINODONTES.

Family : CYPRINODONTIDÆ.

The only species *Aplochilus lineatus* (C.V.)—Jhir—a somewhat delicate fish of the waters is very useful as larvivorous fish. It is widely distributed in the water-ways of Poona district.

ORDER : SYNENTOGNATHI.

Family : XENENTODONTIDÆ.

Xenentodon cancila (Ham.)—Dengwah in Hindi and Kutra Massa in Marathi—is a common fish of the Poona rivers. It has numerous teeth and the snout is drawn out like a beak over one inch in length. It is valued as a delicacy and has commercial value.

ORDER : LABYRINTHICI.

Family : OPHIOCEPHALIDÆ.

Three species from this family are recorded from the various water-ways of Poona. The species *Ophiocephalus gachua* (Ham.)—Daku—is comparatively less common than the other two species, viz., *Ophiocephalus leucopunctatus* (Sykes) and *Ophiocephalus marulius* (Ham.)—both known in Marathi as Murrals. Murrals are highly prized fish of the Deccan. They are hooked throughout the year by anglers in all rivers with cockroach as a bait. Murral shooting with gun or rifle is considered an excellent sport. The proper season for shooting Murral is from November to April when the river water is almost clear and still. The fish has suprabranchial chamber and has taken to partial aerial breathing for which it comes, from time to time, to the surface of water and sticks out its snout to take a whiff of air. This is the time when the Shikari gets a chance to shoot the fish. Murrals grow to big size and may reach a weight of 15 to 20 pounds and have commercial value.

ORDER : PERCOMORPHI.

Family : AMBASSIDÆ.

Only one species *Ambassis ranga* (Ham.)—locally known as Chandwa is found in midstream in strong currents and in deep water. They are attaractive in appearance, as they are greatly compressed and transparent in body. Being larvicidal and fairly hardy, they may prove useful in anti-mosquito measures.

ORDER : GOBIOIDÆ.

Family : GOBIOIDÆ.

Glossogobius giuris (Ham.) Kharpa—is the only species of this family found in the rivers and canals of the district. It is low quality commericial fish.

As the majority of the population of the district eat fish, fish is in demand all the year round. The fish prices, however, have gone so high that this valuable food is hardly at present within the reach of the common man. Cheaper varieties like *Amli, Cālata, Kutrā-māsā, Maḷe,* and others are sold at Re. 1-4-0 to Rs. 2-8-0 a seer, while *Maraḷ, Vāmb, Khadrā, Sivdā* and such other bigger varieties fetch from Rs. 2 to Rs. 3 a seer.

Development of fisheries of the district has recently engaged the attention of the State Government. Thousands of fry (fish-seed) and fingerlings of *Catla catla, Lebeo rohita* (Rohu) and *Cirrhina mrigala* (mrigal) imported from Calcutta have been liberated into perennial sheets of water, such as Lake Fife at Khadakvasla, and the Katraj and Pashan tanks. It is expected that these carps reputed for their rapid growth and good flavour will breed and establish themselves in Poona waters. Much of the fame of the fresh water fisheries of Bengal is due to the abundant occurrence of these varieties in the Ganga river and its tributaries. It is, therefore, hoped that with the introduction of the aforesaid varieties into Poona waters, the commercial fish fauna will be considerably enriched.

All sorts of antiquated methods of fish-catching are in vogue in different parts of the district. In some parts fish is speared with spears specially prepared for the purpose. Even bow and arrow is used for shooting fish in the shallow rivulets of Mawal. Various sorts of poisonous substances are used to dope the fish, with the result that there is immense destruction of fish and depletion of fish stock.

SNAKES.

SNAKES ARE NUMEROUS THROUGHOUT THE POONA DISTRICT, especially in the western hilly talukas of Junnar, Khed, Vadgaon, Maval, Mulshi and Bhor. The mild temperature, thick forests and the hilly surroundings are ideal for their growth; hence many more varieties are found on the western side of the district than on the central and eastern sides. Apart from a large number of non-poisonous snakes, all the four common poisonous snakes of India, *i.e.* Cobra, Russel's Viper, Krait and Echis are found in this district. In the town of Poona alone, the first three snakes could often be met with in the Chattushringi, Vetal hills, and the Yeravda region, respectively. The number of deaths due to snake-bites in this district are as follows :—*

Year.	Rural circle.	Town circle.	Total.
1948 ..	44	9	53
1949 ..	56	1	57
1950 ..	37	2	39

*From the reports of the Director of Public Health, Government of Bombay.

CHAPTER 1. — Natural Resources. SNAKES.

Anti-venin against the poison of these snakes is now manufactured at the Haffkine Institute, Bombay, and Central Research Institute, Kasauli.

The following account of snakes known to occur in Poona District is based upon the material available in *the Fauna of British India* (*Reptilia*, Vol. III), various papers published on the subject in the *Journal of the Bombay Natural History Society*, and a few personal observations. The classification is followed as given by Dr. Smith in the *Fauna of British India.*

Non-poisonous.

FAM : TYPHLOPIDÆ. This is represented by two species :— *Typhlops braminus* (*M.* Daud) and *T. porrectus.* These are small degenerate worm-like snakes, 6-7 inches long, living underground on decaying wood or vegetation. They are blackish brown and their body is covered by cycloid scales. The head is not distinct from the neck, there are vestiges of pelvic bones, and a terminal spine is present for burrowing in the soil, where they feed on worms and insects.

FAM : UROPELTIDÆ. This is represented by three species :— *Uropeltis ocellatus, U. macrolepis, U. phipsoni.* The short cylindrical body of these snakes ends in a rigid tail. The head is in continuation with the neck, the eyes have a round pupil, and these yellowish brown animals with a brilliant iridescence are met with buried under earth at high altitudes. Length up to 21 inches.

FAM : BOIDÆ. These are represented by three species :—*Python molurus* (*M.* Ajgar), *Eryx conicus* (*M.* Pharad), *and E. johni* (*M.* Dutondyā, Mandhul).

Python molurus is a lethargic snake growing up to 8-12 feet in length and often weighing 250 lbs. The snake is brown with a dorsal series of large elongate, dark grey, black-edged spots, and with linear brown streaks crossing the eye. It is found on rocky slopes and is a remarkable swimmer. It preys upon birds and mammals whom it kills by constriction.

Eryx conicus (*M.* Durkyā Ghonas also). It is a sluggish blunt-tailed snake, living near wet spots and measuring about 24 inches in length. It is grey, with brown and black-edged spots, placed against a buff back-ground. It feeds upon frogs and toads. *E. johni* abounds in sandy areas, and differs from *E. conicus* in having distinct dark transverse bands.

FAM : COLUBRIDÆ. This family is represented by 20 species :— *Ptyas mucosus* (*M.* Dhāman), (Rat snake), *Coluber fasciolatus* (*M.* Nāgin), *C. gracilis* (*M.* Songtyā), *Liopeltis calamaria* (Gunther's smooth snake), *Coronella brachyura, Oligodon venustus, O. tæniolatus, O. brevicauda, Lycodon flavomaculatus* (Wolf snake), *L. aulicus* (*M.* Kavdyā), *Natrix piscator,* (*M.* Pāndivad), (Checkered keelback), *N. stolata* (*M.* Nāneti), *N. beddomei, Macropisthodon plumbicolor* (*M.* Gavtyā), *Boiga forsteni* (Cat snake), *B. trigonata, Psammophis condanarus, P. leithi, Dryophis nasutus* (*M.* Sarptoli) *and D. perroteti.*

Ptyas mucosus is a very agile, yellowish grey snake, with irregular black marked cross-bars on the posterior half of the body. It grows up to 7 feet in length, living near vegetation, fields and houses, and feeding largely upon rodents. When cornered, it emits a hiss and bites fiercely.

C. fasciolatus (Racers) has a uniform brown colour beautifully ornamented with narrow cross-bars. It is very vicious and often erects itself flattening the body behind the neck imitating a cobra. It grows to a length of five feet and more. *C. gracilis* is light grey above with narrow white black-edged cross-bars.

L. calamaria..—This light brown snake having scales edged with black and showing longitudinal lines, and dark spots on each side of the head, is met with in the Ghats, growing to about 2 feet in length.

Coronella brachyura.—This snake found in Poona and Visapur area is about 2′-6″ in length and is olive brown with indistinct light variegations on the anterior half of the body.

O. venustus.—These greyish brown snakes with large irregular blackish spots edged with darker ones are often mistaken to be *Echis carinatus* (*M.* Phursẽ). Length up to 1′-9″. *O. tæniolatus* and *O. brevicauda* are also met with.

Lycodon flavomaculatus.—These wolf-snakes recorded near Kirkee are often mistaken for Kraits. They are chocolate with cross linear bands, white lips and spotted belly. The caudals are divided and the dorsal unmodified. Nocturnal in habits they grow to 2 feet in length and are often found in gardens, houses and store-rooms. *L. aulicus* is more frequently met with near human habitations.

Natrix piscator (*M.* Pāndivaḍ).—This snake of the plains is generally seen in the vicinity of water where it swims with great vigour feeding mainly on frogs. It is yellowish above, with black spots arranged in a series like a chess board. A prolific breeder, it grows to 3 feet or more in length. *N. stolata* (*M.* Nāneṭī). It is olive green with black spots intersected by dorso-lateral yellow or buff stripes. Maximum length is 2 feet and they are found more during rains.

Macropisthodon plumbicolor (*M.* Gavtyā).—This common grass green snake, growing to 2′-6″, is very abundant during rains in the district. Young specimens have a broad light yellow collar pointed in front and forked posteriorly.

Boiga forsteni (cat snake).—This snake growing up to 6 feet in length attacks sparrows, lizards and even fowl for its food. It is brown or red with regular angular black spots or cross-bars along with white spots. *B. trigonata* is met with in the Sahyadri ranges.

Psammophis condanarus.—This snake is found in Poona proper ascending bushes in search of lizards and rodents. It is very active, pale olive and has 4 or 5 dark brown longitudinal stripes, conspicuously edged with black borders. The lower part of the head is yellowish with a black line along each side at the outer margin of the ventral shields. Length about 4′-6″. *P. leithi* is light brown and measures about 4 feet and frequents grasslands.

Dryophis nasutus (*M.* Sarpṭoḷī).—This common green whip snake grows to about 6 feet and can climb even coconut palms. It is diurnal and remains hanging from trees. It is believed to strike the human face, but the bite does not develop any constitutional symptoms. *D. perroteti* is also met with in the Western Ghats.

FAM: ELAPIDÆ. This group is represented by *Naja naja* (*M.* Nāg) (Cobra), *Bungarus cæruleus* (*M.* Maṇyār) (Krait) and *Callophis melanurus* (Coral snake). **Poisonous.**

CHAPTER 1.
—
Natural Resources.
SNAKES.
Poisonous.

Naja naja (*M.* Nāg). This familiar snake grows to 5′-6″ and is normally not aggressive, but when alarmed would rise nearly one-third of its length to balance and strike. The aim is bad during the day time but is very accurate and determined in the night. It feeds chiefly on rodents, toads and frogs. It is either brown or black and is characterised by the hood which contains the binocœllate mark. There is a great variation in these markings, and often snakes are met with without this mark. The venom affects the nervous system and death is due to respiratory failure.

Bungarus cœruleus (*M.* Maṇyār).—This agile snake is dark in colour and has double white narrow-paired cross bars, more distinct in the posterior region. The sub-caudals are undivided and the dorsals in the vertebral regions are modified. It grows to 5 feet and prefers to hide in burrows in day time. It is quite frequent in the Yeravda area. The snake normally does not attack, but the bite, if delivered, is fatal, the poison being neurotoxic.

Callophis melanurus has been reported from the Ghats. It is 2 feet and is light brown with spotted dark brown scales forming a series of lines down the whole length of the body, the belly being red in life.

FAM : HYDROPHIDÆ. There are probably three snakes representing this group :—*Hydrophis stricticollis, H. cœrulescens* and *Microcephalophis cantoris.* These grow up to 3 feet in length and stay near about water.

FAM : VIPERIDÆ. This group is represented by *Vipera russelli* (*M.* Ghoṇas or Kāṇḍar), *Echis carinatus* (*M.* Phūrsẽ). *Ancistrodon hypnale* (Hump-nosed viper). *Trimeresurus malabaricus* (Green pit-viper), *T. macrolepis* and *T. gramineus.*

Vipera russelli (*M.* Ghoṇas).—This lethargic light brown snake with a chain of three longitudinal series of large oval dark brown spots with a blackish border, grows to 5 feet in length and is one of the common poisonous snakes of the area. It hisses loudly and deeply. Though of a quieter disposition, when disturbed would hurl with great force and strike the victim, plunging the big fangs in the tissues. The poison is vaso-toxic. It is viviparous and is seen to lay as many as 50 young ones at a time. It lives near rocks and shade and feeds on rodents.

Echis carinatus (*M.* Phūrsẽ).—It is very active and is characterised by the figure of 8 position adopted in moving when disturbed. The saw-shaped scales are rubbed to give a hissing noise. Pale brown in colour with a vertebral series of dark-edged spots connected by an inverted V-shaped mark enclosing a dark area. The head has a trident shaped mark. It grows to 2′-6″ and its poison often does not cause immediate death. Feeds on lizards and tiny frogs and is more seen in the plains.

Ancistrodon hypnale.—This brown hump-nosed viper grows to 2 feet and inhabits hilly districts. A loud hiss is often accompanied prior to attack.

Trimeresurus malabaricus.—This green pit-viper has blackish brown spots separated in a zigzag manner. It grows to 2 feet and remains near green places, particularly on trees. The food consists of lizards and Gekos. The bite is poisonous but no deaths have been reported. *T. macrolepis* is bright green on top and paler beneath. *T. gramineus* has also been recorded.

PART II

CHAPTER 2—ADMINISTRATIVE HISTORY.

Administrative History.

The Hindu Period.

(90 B.C.—1295 A.D.).

Hindu Period.

Claims to Antiquity.

The existence in its vicinity of ancient places of religious importance (*e.g.*, Bhimashankar) and its nearness to well-known trade routes like Nane Ghat and Bor Ghat make it practically certain that the Poona district as a settled unit of habitation is of great antiquity. Throughout history the district has been a more or less important region of some bigger State, such as the Andhra, Chalukya, Rashtrakuta or the Yadav empires of the ancient Hindu period, or the Bahmani empire or the Nizamshahi sultanate of Ahmednagar or the Adilshahi sultanate of Bijapur during the medieval Muslim period, or Bombay Province under the British regime, or Bombay State since the inauguration of the Sovereign Democratic Republic of India on January 26, 1950. For a period of approximately one hundred years, ending with the surrender of his territories to the East India Company by Peshwa Baji Rao II, Poona City itself was the seat of the Maratha empire. Whether the principal seat of local administration was Poona or a nearby place in the same region, and whether the local administration was independent of external authority or not, the region has always occupied an important place in the scheme of government. The geographical situation and physical characteristics of the place, as also the peculiar traits of the people inhabiting it seem to have combined to produce this result. Historical research has not yet succeeded in unearthing much evidence on which to base a continuous and detailed account of the administration of this area before the advent of the Muslims towards the end of the thirteenth century. Such information as is available, however, goes to show that at least as early as nearly two thousand years ago the region round Poona was a centre of busy and organized life. Agriculture, industry and trade, public charity and religion, government and administration flourished in a developed form. Bhimashankar, the most holy place in the district, is also the most ancient, its origin having been lost in legend.

Place in Civic life.

More significant, however, as indications of a busy and settled civic life are other features which bear directly on the material and cultural life of the people. Both the Nane and the Bor ghats, or passes, which open out from the Poona district, have been highways of communication for over 2,000 years. The temples and

CHAPTER 2. — Administrative History. HINDU PERIOD.

devotional chambers cut into the hard Deccan rock at Nane, Bedse, Bhaje, and Karle above the ghats, and at Kondane and Ambivli below the ghats tell in themselves and through the several monuments and inscriptions contained in them a story of a fairly active and developed life. The actual number of such caves is of course much larger and, in fact, they are spread over a large number of places in the area. While any attempt at reconstructing the entire administrative or social life of those times from these relics of the past must at this stage prove futile, the barest outline of a continuing current from prehistoric to historical times can, with some hesitation, be traced.

Role of Junnar 90 B.C.–300 A.D.

Among the important towns now included in the Poona district Junnar seems to possess the longest record of continuous administrative importance. At present it is the headquarters of a taluka named after it. During the days of the Peshwa rule at Poona the separate importance of the town of Junnar was dimmed. But in the pre-Peshwa period of Maratha rule over the region, as well as during the Muslim rule, Junnar occupied a place of premier importance. In earlier periods this distinction seems to have been even more pronounced. From the inscriptions at the Nane pass it is clear that as early as about 90 B. C. Junnar was the capital of a king of the Deccan. The inscription refers to gifts of villages, elephants, horses, chariots, cows and *karshapans* (*i.e.* coins). To make such gifts possible the regime must have possessed not only a strong administrative authority but also a cultural objective and the material means to achieve it. As at the time when these inscriptions were recorded the city was called Junnar or Juna-ner (the old city)°, it is obvious that the civic life which centred round that habitation must have possessed in the minds of contemporaries a very old history and tradition. It will not be an exaggeration to say that Junnar, which for a long time during the historical period has been the chief city of the Poona district, is in fact one of the oldest towns in western India.

Vedishri : First century A.D.

During the period that marks the commencement of the Christian era, a king named Vedishri is indicated as King of Dakshinapatha. Vedishri has been identified as a member of the Andhrabhritya or Shatakarni dynasty. By his style and genealogy, as well as by the nature of his charitable acts recorded in the early inscriptions, he appears to have answered as nearly as possible the ideal of a Vedic ruler, one who would uphold the ideals of Vedic civilization. The story revealed by the numerous Buddhist caves in the area, dated in the second century A. D., however, indicates that at about that period Buddhist influence had spread to the area. The inscriptions in Buddhist caves make mention of a number of important trading places within and without the country, of various racial and occupational sections of the people, and of recognized industrial associations. Nasik, Bhadoch and Kalyan towards the north, Dharnikot at the mouth of the Krishna, Sopara in Thana, and Banavasi in North Kanara, as also Obollah in the Persian Gulf have been mentioned. While the Poona region itself had no important centre of art or manufacture, its situation at the head of the two important passes through which trade had to pass between the north Deccan on the one hand and the coastal and northern

Buddhist influence : 2nd century A.D.

°An explanation has been given by a local resident that the word "Junnar" is composed of two parts, "juhn" and "nehr" meaning two streams, and as it happens to lie between two streams, the Mina and the Kukdi.

regions on the other seems to have given it a recognized importance as a developed seat of commerce and allied economic activity.

Foreign influence.

The presence of foreign traders and artisans is borne out both by their direct mention in the inscriptions and by the character of the architecture of some of the monuments. Yavanas, Shakas and Parthians are among the foreigners mentioned, and Parthian influence has been traced in the architecture of the period. Mention of guilds of bamboo-makers, copper-smiths and coin-dealers also emphasizes the developed and organized character of the trade of the area. There is also a reference to the Brahmin minister of King Nahapana, a Kshatrapa king, whose capital was Junnar. While the details either of the system of administration or of the actual delimitation of the areas over which the particular rule extended are unknown, it is clear from information so far discovered that the typical system of king and a minister administering the land according to recognized tenets of Hindu kingship had been in existence in the area for a very long time before the commencement of the Christian era. The upholding and promotion of religious faith seem to have been attended to, but at the same time the organization and promotion of the business activities of the people through appropriate institutions had not been neglected.

Comparative oblivion : 300—1294 A. D.

Historians are of opinion that the rule of the Shatakarni dynasty, which had an Andhra origin, lasted till about the fourth century A. D. For the period covered by the nine hundred years following this rule no reliable evidence of government in the Poona area is available. It seems fair to infer that by conquest the control of the area passed to regimes which had their centres of authority far removed from the region itself, which slided back into the position of an outlying and, perhaps, less important part of the dominion. From evidence gathered in the adjoining districts of Satara, Ahmednagar, Sholapur and Nasik, it is surmised that during this period of comparative oblivion the Poona area passed through three well-marked regimes which succeeded one another. Between 550 and 760 A. D., the Chalukyas held sway over the region, to be succeeded by the Rashtrakutas who ruled till 973 A. D. In the beginning of the Rashtrakuta rule we get reference to a "Vishaya" or district with its headquarters at Poona or Punya and Punak as it was then called. The Yadav dynasty, with headquarters at Devgiri, seems to have been established in the area for over a century, when the first impact with the Muhammadan invaders from the north took place in 1294 A. D. None of these regimes had their headquarters in or near Poona, nor are they known to have been of a highly centralised or tyrannical character. For a region like Poona, which earlier was well organized under the Shatakarni dynasty having its headquarters in the region, this interlude of unimportance coupled with virtual isolation must have given an impetus for strong local organisation, for when the Muslims first invaded the Deccan, they found the local life fairly well organized in village communities, which catered for all the needs of their members. The naiks of the hills, in a position of doubtful subordination to the power of some bigger king claiming sovereignty over the area, kept a semblance of external peace.

Chalukyas, Rashtrakutas, and Yadavs.

THE MUSLIM PERIOD (1295—1720).

Ala-ud-din Khilji. A.D. 1294.

WITH THE CONQUEST OF DEVGIRI by Ala-ud-din Khilji in 1294 A.D. and the acceptance by Ramdeorao Yadav of the suzerainty of the

CHAPTER 2. — Administrative History. MUSLIM PERIOD.

Delhi rulers, Poona also passed indirectly under Muslim rule. The administrative ties that had bound Poona to Devgiri were never very strong, and they became even more tenuous in respect of the supreme authority of Delhi. The loose control exercised by the Khiljis was not to the liking of Muhammad Tughluq. In fact, as is well known, he in 1338 A.D. transferred his own capital to Devgiri, renaming it "Daulatabad". Arrived in the Deccan, Muhammad lost no time in launching a campaign of subjugation and consolidation of the territories nominally under the authority of the ex-rulers of Devgiri. In 1340 A.D. Muhammad laid siege to Kondhana fort (later known as Sinhgad) for nearly eight months, at the end of which period the defenders led by Nag Naik had to vacate the place for want of supplies. Muhammad then retired from Poona, but his hand and that of his followers fell so heavily on the person and property of the people that a widespread revolt was almost spontaneously created. The armies of the Tughluq emperor failed to control these insurgent forces, and by 1344 A.D. little was left of the Tughluq empire in the Deccan beyond Daulatabad itself. Local authority in several parts of Poona, however, continued to be exercised by representatives of the once powerful Tughluq kings. Burya Arab, a Mussalman sardar, held sway over the Poona area with Chakan as his headquarters. The religious and cultural influence of Muhammadanism had begun to spread locally during the thirteenth century. For instance, as early as 1246 A.D., two Muhammadan *avalias* or *fakirs* are said to have arrived in Poona and so imposed themselves on the local people and the local authorities as to have been instrumental in transforming one of the oldest Hindu shrines of the place into a Muhammadan *darga*. The two Shaikh Sallas in Poona, near the present Shivaji Bridge, are, it is held, situated on the sites of older Hindu temples the idols from which were removed by their votaries to Purandar as a place of greater safety.

Devgiri renamed Daulatabad.

Influence of Muhammadanism.

When Muhammad Tughluq withdrew from the Deccan leaving his deputies to carry on the local administration, the stage was set for that movement for independence among the local Muhammadan as well as Hindu chieftains and military officers which culminated in the establishment of the Bahmani kingdom with headquarters at Gulbarga. Ala-ud-din Hasan Gangu Bahmani, the founder of this line of rulers who have played an important part in the history of the Deccan, was guided more by political ambition than by religious zeal. This political preoccupation had the result at once of intensifying his effort for expansion and consolidation of territory and of inducing him to make common cause with all those, Muhammadan or Hindu, who would assist in the furtherance of his plans of establishing an independent kingdom in the Deccan. With the help of friendly local chieftains Hasan consolidated and reorganized his rule. The entire territory subject to his rule was divided into four *tarafs*, of which Maharashtra, with Poona included in it, was one. Hasan's nephew was the first governor of this *taraf*. Hasan was followed by Muhammad Shah Bahmani in 1358 A.D. Muhammad Shah was a strong and enlightened ruler. He cleared the country of bandits who had thrived whenever conditions of political insecurity were created, and he encouraged traders and cultivators to proceed peacefully with their respective avocations. The Poona area, in common with the rest of the Deccan, has, however, always been subject to periodical failures of rain, and these in the past tended to keep the economy of the place at a very precarious

The Bahmani kingdom : 1347-1490 A.D.

level. Occasionally the failures of the monsoon were prolonged and such a calamity would end in a virtual devastation of the area. Between 1396 and 1407 A.D. a very severe and prolonged famine, called the Durgadevi famine, took place. The best that human agency could do did not prevent conditions of appalling starvation and insecurity developing in the area. From the earliest times, what may be called territorial security, as distinguished from village security, was maintained through local chiefs. In periods of insecurity the dividing line between protection and exaction was blurred, and this discouraged honest industry on the part of any section of the community. As a rule, with the restoration of a good season both industry and administration revived, but in this case it was not till 1429 A.D. that under the strong and wise administration of Malik-ut-Tujar, a Bahamani noble, peace and plenty were restored to the land.

MUSLIM PERIOD.

Durgadevi famine (1396-1407 A.D.): *Starvation and insecurity.*

Malik-ut-Tujar's administration marks, if not the commencement, at any rate the recommencement of the history of Poona. Village economy had so completely broken down under the impact of a prolonged spell of famine and insecurity that almost an entire resettlement of villages was necessary. To induce people to settle on land it was given away to any one who was ready to cultivate it. In the first year of cultivation no revenue demand was made, and during succeeding years it was only gradually raised to normal. In 1443 A.D., Malik-ut-Tujar fixed his headquarters at Chakan, and with the help of a local assistant, Dadu Narsu Kale, pressed forward with his schemes of resettlement. Partly, however, on account of the sporadic resistance of the local chieftains and partly on account of the diversion of an unsuccessful campaign in the Konkan, the results of Malik-ut-Tujar's efforts were only partially successful. In 1472 A.D. and the next year, there was practically no rainfall in the Poona area, and lands were again deserted and conditions of destitution and insecurity revived. These exercised the organizing talent of Mahmud Gawan, the famous minister of Muhammad Shah Bahmani III, to a considerable extent. He divided the Bahmani kingdom into eight provinces in place of the four that Malik-ut-Tujar had formed so that individual charges should be more manageable. Under this scheme Poona became part of the Bid province. Instead of allowing the old practice of making all landlords or chieftains of a province responsible in the first instance to the provincial governor, Mahmud Gawan imposed on all these direct subordination to the Shah. The provincial governors were left in direct charge of their own forts only. These reforms were in excess of what either the governors would stand or what the Bahmani kings could enforce. The governors led a successful remonstrance against the minister and influenced the emperor so far as to lead him to order Mahmud Gawan's execution on grounds of treason. It is interesting from an administrative stand-point to note that in Gawan's scheme Junnar province, under a *sarnaik*, was composed of 52 *mawals* (western valleys), each under a *naik* as the highest civil and military authority of the area.

Malik-ut-Tujar (1429 A.D): *Attempt to resettle villages.*

Mahmud Gawan (1472 A. D.). *Attempt at centralized government.*

Poona, part of Bid Province.

Junnar under a sarnaik.

In 1477, Mahmud Gawan was succeeded by Nizam-ul-Mulk Bhairi, who himself was a Brahmin convert. The Poona area was added to Bhairi's estate as a grant. The actual management of the area, however, fell to Bhairi's son, Malik Ahmad. Malik Ahmad, who later on founded the Nizamshahi dynasty (1490-1636), made Junnar his headquarters. In 1486, Zain-ud-din, who had command of Chakan, went into revolt, and Nizam-ul-Mulk ordered his son

Nizam-ul-Mulk Bhairi (1477).

CHAPTER 2. — Administrative History. MUSLIM PERIOD.

to reduce Chakan. Zain-ud-din applied for help to Yusuf Adil Khan, governor of Bijapur, who sent a large force of cavalry, which was employed by Zain-ud-din near the fort of Indapur, which belonged to Yusuf Adil Khan, to watch Malik Ahmad's movements. Besides the Musalman commandant of Chakan, other chiefs, several of whom were Hindus, held places of strength in Malik Ahmad's new estates. Some of these chiefs refused to give up their forts, and among them was the Maratha commandant of Shivneri, the hill fort of Junnar. Malik Ahmad attacked the fort and succeeded in capturing it. This fort, it is said, had five years' revenue stored in it at the time of capture. While these struggles were going on in the unsettled Poona territory, Nizam-ul-Mulk was assassinated at Bidar (1486). This was a signal for Malik Ahmad, his son, to assume the title of Nizam-ul-Mulk and thus set on foot a new line of independent government. Muhammad Shah Bahmani III naturally suspected Ahmad's loyalty and ordered both Yusul Adil Khan of Bijapur and Zain-ud-din of Chakan to attack him. Yusuf, however, followed Malik Ahmad's example and unfurled the banner of revolt against the Bahmani king. Malik Ahmad turned his forces against Chakan and captured it, and later defeated an advancing Bahmani army. Hostilities against the partisans of the Bahmani kingdom continued for some time, and in May 1490, Malik Ahmad completely routed the Bahmani army at Bhingar (later known as Bagh-Nizam). In 1494, he moved his capital from Junnar to Bagh, which he named "Ahmednagar". It will be seen from the record of these incidents of the establishment of the Nizamshahi of Ahmednagar that the tie between the Maratha partisans of Malik Ahmad and the Ahmednagar Nizamshahi was very close indeed. This will serve to explain many of the later events in the local history of Maratha chieftains in the Poona area, who, often as they deflected from the Ahmednagar allegiance, repeatedly returned to it. With the establishment of the Nizamshahi rule with Ahmednagar as its headquarters, practically the whole of the Poona territory, perhaps with the exception of Indapur, which still continued to be under at least the nominal suzerainty of Yusuf Adil Khan of Bijapur, came under the unified control of the Nizamshahi. The territory was formed into a separate district or *sarkar,* with sub-divisions called *paraganā* and smaller ranges called *prant* or *desh.* From such records as are available it appears that the revenue collection was mostly farmed amongst the important chieftains who were henchmen of the Nizamshahi. There was indeed an officer of the Nizamshahi who was charged with the responsibility of supervising and administering the functions of police and criminal justice. Civil suits, as a rule, seem to have been referred to local panchayats.

Malik Ahmad: *establishment of Nizamshahi of Ahmednagar (1490).*

Poona under the Nizamshahis.

Administration of Poona: a separate sarkar.

Malik Ahmad, or Ahmad Nizam, was succeeded by Burhan Nizam Shah, who was as ambitious as his father but was much less fortunate. In an encounter with Bahadur Shah of Gujarat he sustained a defeat, which compelled him to retire to Junnar, the erstwhile capital of his father. Burhan appointed a Hindu minister called Kawar Sen as his deputy or Peshwa. This important appointment was only one instance of a general tendency to take into the service of the Nizamshahi administration a number of Hindus in important posts. Though pressed in his own capital of Ahmednagar by hostile forces, Burhan continued to control practically the whole of the Poona region. Little is known, however, of the vicissitudes through which the administration of the Poona district passed during most part of the first half of the sixteenth

Hindus in administrative services.

century. It is known, however, that in 1562, Hussain Nizam Shah, the third king of Ahmednagar, who was hotly pursued both by Ram Raja of Vijayanagar and Ali Adil Shah of Bijapur, took shelter in the Junnar hills. This also is a period during which the contending forces in the Poona area anticipated the "scorched earth" policy adopted during World War II, and when hotly pursued by hostile troops used their own troops to lay waste the districts which normally owed allegiance to themselves but the use of the resources of which they desired to deny to their enemies. On this occasion, the Junnar and Purandar areas were ravaged by Nizam Shah's own troops, and at the cost of the privation and misery of his own subjects Nizam Shah was able to ward off the immediate danger of extinction at the hands of his enemies.

CHAPTER 2.
—
Administrative History.
MUSLIM PERIOD.
Poona under the Nizam-shahis.
"Scorched earth" Policy in Poona.

It was not till a few years later, when Salabat Khan held the most important official post at Ahmednagar, that efforts were made to rehabilitate the economy and peaceful life of the Poona area. Hardly had this work of rehabilitation progressed over a couple of decades when the Ahmednagar king had to bear the brunt of a heavy attack from the Mughal armies which converged on the capital in 1595. It was at this time that, with a view to enlisting the strongest possible local support against the Mughal invaders and to stabilise the administration of the territories under Ahmednagar rule, a policy of conferring on local Maratha chieftains increasing power was initiated by the Ahmednagar rulers. Amongst the chieftains so favoured was Maloji Bhonsle, who was made a Raja in 1595, and the districts of Poona and Supa were conferred upon him as a *jagir*. Maloji Bhonsle was also given charge of the forts of Shivneri and Chakan, which have played a very important part in the early political history of the Poona territory. Even before his coming into the title of Raja, Maloji had serveral *watans* as *patil* for a number of villages, including Verul which at that time was a part of Vidarbha. Maloji had married Dipabai, sister of Jagpalrao Naik Nimbalkar, the *deshmukh* of Phaltan. Maloji Bhonsle was thus one of the most exalted and at the same time the best connected chieftains of the Maratha country at this critical juncture when the Nizamshahi of Ahmednagar was entering upon a very intense struggle for existence against the on-coming forces of the Mughals.

Salabat Khan : *Effort of rehabilitation.*

Raja Maloji Bhonsle (1595 A.D.) : *Poona and Supa as jagirs of the Bhonsles.*

The Mughal forces were too numerous and too powerfully led to be offset by the Nizamshahi, howsoever ably supported it might have been by the local chieftains, and actually in the year 1600, Ahmednagar was captured by the Mughals. Thus, at the commencement of the seventeenth century, the suzerainty over the possessions of the Ahmednagar kingdom, including the Poona territory, passed to the Mughals. Akbar's death in 1605 and the internecine struggle that followed at the Delhi court after it considerably weakened Mughal authority in the Deccan. Malik Ambar, the faithful minister of Nizam Shah, raised Murtaza II to the Nizamshahi throne with its temporary headquarters at Junnar. For nearly a generation, Malik Ambar continued to guide the destinies of the Nizamshahi kingdom, and as the Poona area was practically the seat of the Nizamshahi government, the good effects of the all-sided reforms of Malik Ambar were witnessed in the administrative and economic life of the region. By the time Malik Ambar died in 1626, the revenue system of the Poona area had been put on a sound and liberal basis. The farming system which was in vogue for a long time and which raised its head again and again till the advent of British rule in all periods of

The Mughals : 17th century.

Malik Ambar : *Administrative reforms.*

CHAPTER 2. — Administrative History. MUSLIM PERIOD.

political unsettlement was at least for the time being put a stop to. Hindu collectors of revenue with local knowledge were appointed by Malik Ambar though, as a rule, the Hindu collectors acted under the supervision of Mussalman officers. The traditional system of village economy, which had been considerably broken on account of recent political unsettlement, was restored under Malik Ambar's direction. The land revenue due to the State was, to begin with, fixed at two-fifths of the crop, and later on it was transferred into a cash demand of about one-third of the total value of the crop. This ideal demand varied from year to year according as the condition of crops was good or indifferent. It is remarkable that unlike the better known system associated with the name of Todar Mal, the revenue minister of the Mughal Emperor, whose revenue assessment was permanent, Malik Ambar's revenue system contemplated a variable demand, thus imparting to the revenue system an element of elasticity which was in the interest both of the State and of the tax-payer.

Malik Ambar: *Administrative reforms.*

Famine of 1629-30 A.D.

The vicissitudes not only of political stability but also of weather and climate were witnessed in the Poona area at this time. The years 1629 and 1630, the latter of which saw the birth of the great Shivaji in Shivner fort, were years not only of famine but of pestilence which almost invariably follows in the footsteps of a widespread and prolonged starvation accompanying a famine. It is recorded that the famine of these two years led to a mass desertion of a number of villages in the Poona area. It is at about this time that a political event of the utmost importance took place. Shahaji Bhonsle, who had inherited from his father Maloji Bhonsle a personal interest in devoting himself to the cause of Nizam Shah and who in fact had done a good deal to strengthen the cause of his master, found that both his master and his more favourite advisers, instead of appreciating the value of his services even failed to trust his advice. He, therefore, in 1629 broke with Nizam Shah and retired to Poona. But with a view perhaps to securing his own *jagirs* which would be endangered, he offered his allegiance to the Mughals, who besides confirming his *jagirs* conferred on him the command of 5,000 horses. It is not relevant to the purpose of this administrative history of the Poona district to go into the *pros* and *cons* of the successive changes in allegiance that Shahaji at this time seems to have effected. It is of interest, however, to note that while over a large part of the seventeenth century the Poona area continued to be administered as a *jagir*, first of Maloji Bhonsle and then of his direct successors, the ultimate sovereignty of the place kept on changing according as the Bhonsles transferred their allegiance from one to another sovereign. In fact, in 1632 Shahaji forsook the Mughals and accepted the friendship of the Adilshahi rulers of Bijapur, who were the traditional rivals of the Nizamshahi Sultans of Ahmednagar. It seems, however, that Shahaji had continued to look upon the Ahmednagar regime as his first concern, and he used the support that he received from Bijapur to raise an infant to the Ahmednagar *gadi* and to proclaim him Nizam Shah.

Shahaji Bhonsle: *Changes in allegiance.*

Poona rased to the ground.

The Mughals, whose pressure on the Deccan was now increasing and who were grievously offended at the change of attitude on the part of Shahaji, made a determined attack on Poona and in 1635 Poona is said to have been rased to the ground. As will be seen from a previous reference and from the successive references of an equally unfortunate character, this was neither the first nor the last occasion when both the city and the territories of Poona had to suffer a disaster bordering on extinction at the hands

of invading forces. After this success of the Mughals, the Ahmednagar kingdom ceased to exist, its territory being divided between the Adil Shah of Bijapur and the Mughals. In this scheme of division Poona fell to Bijapur. Shahaji for some time refused to surrender Junnar, which was the very seat of the foundation of the Nizamshahi dynasty. But this he had ultimately to surrender. Shahaji, however, seems to have enjoyed sufficient importance with the hostile powers to be called upon even in defeat to play an important part in the administration of the new regime. Not only were his own *jagirs* confirmed, thus continuing the direct connection of the Poona area with the Bhonsle family, but also his services along with those of Murarpant, the Bijapur minister, were actively employed to settle the new lands that had passed under the control of Bijapur. It was in this connection that when Shahaji went on his Karnatak expeditions that he left his son Shivaji with his mother Jijabai at Poona, making his trusted servant Dadaji Kondadeo responsible for the smooth working of the *jagir* estates and for the upbringing and education of Shivaji. It is of interest to note that among the reforms that Dadaji Kondadeo is said to have introduced at this time was the system of charging one-fourth of the cash equivalent of the yield of land as a permanent revenue demand. The Fasli year was also officially introduced at this time. Either because the *mawals,* i.e., the western portion of the Poona district, were politically more important or because they had a comparatively secure agriculture, Dadaji is said to have given a large part of his attention to them. It was during this period that one of the best known sights of later day Poona, the vestiges of which are still seen in what is called the Jeejamata gardens, was constructed and called the Rang Mahal or the Lal Mahal. In so far as Shivaji had any official residence in Poona this was the place which he inhabited. Dadaji died in 1647, and Shivaji almost naturally took charge of all the responsibility that devolved on him as deputy of his father.

Shahaji Bhonsle.

Shahaji Bhonsle employed to settle the new lands transferred to Bijapur.

Dadaji Kondadeo : introduction of new system of revenue demand and the Fasli year.

It is not necessary in the present context to refer to the well-known traits of Shivaji's objectives and policy which had already assumed a purposeful shape by the time Dadaji died. Shivaji signalised his succession to independent authority by taking possession of Kondana by bribing the Musalman commander of the fort, a method much subtler than the one which he had to employ for its conquest at a later date. With the acquisition of Kondana, which occupies a key situation in the Poona territory, it was easy for Shivaji to consolidate his authority over the whole territory between Chakan and Nira, that is, practically the whole of the Poona district. The headquarters of Shivaji were moved to Rajgad in 1648, and it was not till a year later, when Muhammad Adil Shah of Bijapur, sensing serious danger in the movements of Shivaji, imprisoned Shahaji as a hostage, that Shivaji held his hand in the progress of his expansionist schemes.

Shivaji (1647-1680).

The means that Shivaji adopted to extricate both himself and his father from the wrath of the Bijapur Government are very revealing. Instead of making any direct overtures to Bijapur, he secured from the Emperor at Delhi, who then was Shah Jahan, the post of *mansabdar* with command over 5,000 horses. The Bijapur sultan had to accept this submission as adequate guarantee of Shivaji's loyalty, and Shahaji was released. In a way, however, the acceptance by Shivaji of a subordinate status *vis-a-vis* the Mughal emperor helped, at least for the time being, to strengthen Mughal rule in the Poona district. The northern and north-western part of Poona was

Shivaji accepts post of mansabdar under Mugal Emperor.

CHAPTER 2. — Administrative History. MUSLIM PERIOD. Shivaji.

still held by the Mughals, and it was only after the death of Shah Jahan and during the period of the uncertainty attending the succession to the imperial throne that Shivaji was able to shake off Mughal rule in this part of the district. It was in this context that Shivaji encouraged, if he did not actually lead, the Kolis in that part against Mughal rule. The revolt did not finally succeed, as Aurangzeb, who by then had moved into the Deccan, through his captains succeeded in inflicting a severe defeat on the Kolis. Many of the insurgent leaders were put to the sword at Junnar, where the Kala Chabutra still stands as a monument to that terrific act of punishment. Aurangzeb next made an attempt to win over Shivaji to his side in his fight against his brothers. But Shivaji's policy consisted in taking advantage of rivalries among the claimants to the Delhi throne to enhance and consolidate his power in Poona and in the wider Deccan territory and he spurned these advances.

The Koli revolt.

Shivaji plunders Junnar.

In May 1657, Shivaji plundered Junnar, though this did not avail to free him from the superior force of Aurangzeb whom he at last overtly offered to serve. Shivaji's actual performance in support of his offers of friendship was, however, always very tenuous and failed to convince Aurangzeb of his sincerity. In 1659, Afzul Khan, the famous Bijapur general, was sent to reduce Shivaji's power. The story of Afzul Khan's death is too well-known to need mention here. It is only important to notice that till about 1665, that is to say, a year after the death of Shahaji, conditions in the Poona territory were rendered highly uncertain on account of the constant threat of open breach between Aurangzeb and Shivaji.

Aurangzeb's Campaign.

It was in April 1665 that Aurangzeb set his will to the task of reducing the Poona territory. One of his ablest generals, Mirza Raja Jaysing, was sent to Poona. He besieged Kondana, and at the same time another general of Aurangzeb, Diler Khan, laid siege to the important fort of Purandar. Being thus for the time being at the end of his resources, Shivaji entered into a truce with Jaysing, offering to enter Aurangzeb's service. As a condition of the truce, both Purandar and Kondana were surrendered to the Mughals, but Shivaji was offered the privilege of levying *chouth* and *sardeshmukhi* in the Bijapur territory. With a view to settling the final details of this truce, Shivaji in 1666 visited the court of the Emperor, which was at that time held in Agra. As is well known, Shivaji was imprisoned while at Agra, but escaped. In the settlement that followed Shivaji's return to the Deccan, the Poona territory, with the exception of the forts of Kondana and Purandar, was restored to Shivaji. It was not till the year 1670 that Shivaji, taking advantage of the slackness of Mughal administration in the Deccan, laid siege to Kondana, which he captured through his captain, Tānāji Mālusare. It was after this conquest that the Kondana fort received its more famous name of Sinhgad. It is, however, very revealing to record that even with the conquest of this key fort of the Poona district, Junnar and Shivner, the latter the birth-place of Shivaji, were still in the possession of the Mughals and were not retrieved at any time during the life-time of Shivaji.

Kondana renamed "Sinhgad".

Prosperity of village communities under Shivaji (1647-1680).

On the whole, however, it must be said that during Shivaji's stay and activities at Poona, the ordinary life of the village communities in that district continued to prosper. Not only were the indigenous crops regularly raised but such comparatively foreign plants as cotton and wheat were extensively cultivated, especially in the north-western part of the district. After the

advent of Shivaji, under his system of council administration, the common people enjoyed a life more normal and peaceful than what had been their lot for a long time till then. The period that followed Shivaji's demise in 1680 is again one of insecurity, exaction and neglect. The sorry tale of Sambhaji's heavy exactions from his subjects and his utter neglect of administrative duties is well known. The immediate effect of Sambhaji's loss of power over the Poona territory was its conquest by Khan Jahan in 1685. On this occasion Aurangzeb seems to have made up his mind to consolidate his authority in the Poona district. Khakar Khan was appointed the chief administrative authority as *fouzdar* of Poona. Defeating Sultan Khan, his own son who was a partisan of Sambhaji, at Chakan, Aurangzeb proceeded to Poona. Sambhaji was beheaded in 1689.

Sambhaji (1680-89).
Sorry tale of exactions.

The period that followed the death of Sambhaji was one of great political ferment in the Deccan, and the Poona territory witnessed major fluctuations of administrative authority. Rajaram, who succeeded Sambhaji, died at Sinhgad in the year 1700. With the disagreements over the succession to Shivaji's *gadi* that followed Rajaram's death we have no direct concern, but the fact that Sinhgad was a centre of opposition to Aurangzeb's rule drew on it and on the Poona territory the concentrated attack of Aurangzeb's forces. From the year 1700 to 1703, Sinhgad itself was besieged by Aurangzeb's troops. In the latter year, by bribing some of those in authority at the fort, the Mughals succeeded in reducing Sinhgad. Aurangzeb named the fort "Bakshindabaksh", and made Poona his headquarters. At this time his grandson Muhi-ul-Mulk died in Poona. To mark his affection for the deceased, he renamed Poona "Muhiabad." Aurangzeb continued to be in the Poona area for some time longer and succeeded in capturing Purandar in 1705. But when he moved away from Poona on his expedition to consolidate the Bijapur territory, the Maratha chieftains lost little time in reconquering such of the Poona territory as had passed into Mughal hands. Sinhgad was recaptured for the Marathas by Shankarji Narayan soon after the departure of Aurangzeb. In 1707, when Shahu, Sambhaji's son, who then was in the custody of Aurangzeb, was married, Supa and Indapur, *i.e.*, an important portion of the Poona territory, were conferred as a *jagir* on him by Aurangzeb. Poona itself continued to be under Mughal rule till Lodi Khan, the commandant of Poona, was defeated by Dhanaji Jadhav, who followed up his success at Poona by conquering Chakan as well. In the same year, *i.e.*, 1707, Aurangzeb died; Shahu was released, and he returned to the Deccan to take up his position as the Chhatrapati.

Aurangzeb conquers Poona (1689).
After Sambhaji: Great political ferment in the Deccan.
Sinhgad reduced (1703).
Sinhgad recaptured by Marathas.
Poona and Chakan also conquered.

The return of Shahu to the Deccan was a signal for considerable internecine warfare between the two factions of the Bhonsle family, one led by Tarabai and the other by Shahu. With this again we are not directly concerned in the present place, but the indirect consequence of factious intrigue between the supporters of the rival Kolhapur and Satara *gadis* were experienced in Poona in no small measure. Chandrasen Jadhav, who had entered the Nizam's service and was suspected of favouring the claims of Tarabai, induced the Nizam to attack Poona. Rambhaji Nimbalkar, one of the chieftains of Nizam's army, overran Poona. Another Maratha chieftain, favourably inclined towards Kolhapur, who utilised the opportunity to spread desolation and plunder round

Internecine warfare between factions of Bhonsle family.

CHAPTER 2. — Administrative History.

about Poona, was Damaji Thorat. It was not till Balaji Vishwanath, with his sons and Abaji Purandare, offered some opposition in the interest of Shahu that the situation returned to normal. This, however, was not easily achieved. In fact, both Balaji Vishwanath and Purandare, as also the former's sons were imprisoned during the course of the operations, though Balaji Vishwanath managed to secure his own release. The area of conflict spread to other parts of the Poona district as also to adjoining areas. The Angres of Kolaba took Lohogad and Rajmachi. Balaji Vishwanath, however, not only succeeded in recovering these places but also managed to induce the Angres to transfer their allegiance to Shahu. In 1714, Balaji Vishwanath was made Peshwa, and though actually the capital of the Maratha empire was not transferred to Poona till 1749 when, on the death of Shahu, Balaji Baji Rao made Poona the headquarters, yet from this time, *i.e.*, 1714, it may be said that all important movements in the Maratha territory tended to centre round Poona. Purandar was transferred to Balaji Vishwanath by the Pant Sachiv's mother as a token of her gratitude towards Balaji for having secured the release of the Sachiv from Damaji Thorat.

Muslim Period. Poona becomes centre of movements in Maharashtra (1714).

The Maratha Period (1720-1818).

In the very next year, 1715, Balaji Vishwanth induced the Mughal agent for the Poona district, Baji Kadam, who still continued to exercise *de jure* authority in the place, to make over that authority to the Peshwa on the promise that the estates of Rambhaji Nimbalkar, captain of the Nizam's army, would be respected. Thus was consolidated for the first time the authority of a successor of Shivaji in the Poona district with Poona as the effective seat of Government. From this time also commences a powerful trend in Maratha history which had as its objective the expansion of Maratha influence beyond the limits of the Maratha country, especially towards the north. In 1718, Balaji was sent by Shahu to Delhi to assist the Sayyads, and in return for this obligation Muhammad Shah, the then Emperor at Delhi, conferred on Shahu the title for Poona, Supa, Baramati, Indapur and Junnar as Maratha swaraj. It will thus be seen that by the time Baji Rao became Peshwa in 1721, the authority of the Satara Chhatrapati was fully established, both *de jure* and *de facto*, in the Poona territory. Balaji Vishvanath had little time to evolve a system of administration in the territories that were constantly changing their *de jure* allegiance and which were almost continuously a theatre of warlike operations. It is, however, recorded that Balaji sternly put down the prevailing practice of forced levies and farming of revenue. He also encouraged the extension of cultivation in the much harassed district by granting revenue concessions. Baji Rao followed, though he did not actually initiate, the policy of "March to Delhi" much more vigorously than his father. It was only in respites between campaigns, which filled the entire life of Baji Rao, that matters of local administration were attended to. But the mere fact that war was pushed away from Poona gave to the district a peaceful and comparatively prosperous time. The Dakshina Fund, of which much was heard during the time of the second Baji Rao, and which was even after 1818 continued by the British Government, was at this time sanctioned by Baji Rao I as a continuation of an old practice which the Dabhades had set in motion several years ago. Thus it is interesting that the *dakshina*,

First Peshwa Balaji Vishwanath (1714-1720). *Poona becomes effective seat of government.*

Policy of "March to Delhi."

Balaji's reforms.

Second Peshwa, Baji Rao I (1720-1740).

The Dakshina Fund.

which was an annual distribution of presents to learned Brahmins, was not a creation of the Peshwa but a continuation of an arrangement by Trimbakrao Dabhade, the Maratha Commander-in-chief.

MARATHA PERIOD.

Baji Rao died in 1740 and was succeeded by his son Balaji Baji Rao. The later years of the third Peshwa's rule not only proved to be a busy period of warlike and diplomatic activity but also witnessed considerable military disaster both away in the north and nearer home. But the first few years of Balaji Baji Rao's regime as Peshwa were utilised in bringing about several revenue and judicial reforms in the district of Poona and the surrounding territories. In this work of reform of the civil administration special interest was taken by Sadashivrao Bhau, a younger brother of the Peshwa, who was ably assisted by Ramchandra Baba Shenvi. This period of peaceful reform was violently cut short in 1751, when the Nizam, assisted by the French general Bussy, invaded the Maratha territory and penetrated as far as Poona, which was laid waste. It was only after a determined and protracted struggle that the Marathas succeeded in driving away the Nizam's troops.

Third Peshwa, Balaji Baji Rao (1740-1761).

Nizam invades Maratha territory (1751).

Revenue Reforms.

While war spread north and south, culminating in the third battle of Panipat in 1761, the attention of Balaji Baji Rao's government could really not have been concentrated on civil administration as it should have been. All the same, Sadashivrao continued his able administration of the civil and financial affairs of Poona, at least till the year 1759, when, piqued by a quarrel with his brother Raghoba, he decided to assume military leadership. Balaji Baji Rao himself also took some interest in this part of his responsibilities. Though it cannot be said that administration during this period was either so well established or so well organised as it later was in the best days of Nana Fadnavis, it must be admitted that under Balaji Baji Rao the Poona district had a much more secure system of civil administration than it ever had before. As mentioned earlier, Balaji Vishwanath, the first Peshwa, had put a stop to the farming of land revenue and had also done much to instil in villages a corporate life of administrative, social and economic integrity. Owing, however, to the nature of the times, almost till 1750 the country round Poona continued to be unsettled, and turbulent outbursts were none too rare. Under Balaji Baji Rao, the villages of the district were formed into *talisils* with salaried *mamlatdars* at the head, working under sub-divisional officers called *subedars*. To supervise the work of the *subedars, sarsubedars* were also appointed. These last were responsible to the Peshwa and his ministers. Thus, at least a mechanism of civil administration was set up, though it is not safe to assume that the choice of the office-bearers or the assurance of security to them approached modern ideas of an objective and non-partisan service. In fact, it was not unusual for *sarsubedars* and even *subedars,* who were mostly appointed on account of the influence that they carried at court, to remain at headquarters and to carry on their administration through deputies. Sadashivrao Bhau did his utmost to check this evil, at least so far as the area round Poona was concerned, and not a little of his unpopularity with several notabilities of the Maratha court was due to his energetic direction in this respect.

Incidentally, Shivner, which had remained under the control of the Nizam as agent of the Mughal court, was transferred finally to the Marathas only as a part of the settlement that was concluded

Fourth Peshwa Madhavrao (1761-1772).

CHAPTER 2. — Administrative History. MARATHA PERIOD. Fourth Peshwa Madhavrav (1761-72).

in 1760, after the battle of Udgir, where Sadashivrao Bhau, at the head of a Maratha army, inflicted a defeat on the Nizam. The Nizam, however, never considered his quarrels with the Maratha court to be at an end, and in 1762 he invaded the home territory of the Marathas and came as near to the capital as about 14 miles from it. The Peshwas at that time were still recovering from the shock of Panipat, and the utmost that could be done to prevent the Nizam from capturing Poona was to offer him in lieu lands in Aurangabad and Bedar which were held by the Peshwas. At this point a new and an unfortunate tendency on the part of the members of the family of the Peshwa to put their personal claims above that of the unity and freedom of the State became visible. Actually, soon after the Nizam had withdrawn from Poona as a result of the above arrangement, Raghunath Rao, piqued by the rise to power of his nephew Madhav Rao, persuaded the Nizam to assist him to invade Poona. It was only Madhav Rao's own superior judgment and patriotism that saved Poona not only from being a battle-field but perhaps also from passing under the Nizam's influence. Rather than court a disastrous internecine struggle in which, at least for the time being, the odds were definitely against him, Madhav Rao surrendered personally to his uncle. Raghunath Rao did not use his newly obtained prominence in a generous spirit, and his behaviour towards the Patwardhans, who were loyal to Madhav Rao, led them for a time to ally themselves with the Nizam. The next year, 1763, the Nizam returned to Poona, which he actually put under ransom, but while withdrawing to his own territory was defeated by the combined Maratha forces at Rakshasbhuvan (Tandulja). Conditions in Poona, however, could hardly be said to have been safe, as we note that in 1769, Janoji Bhonsle tried to plunder the city. How unsettled conditions were can be gauged from a proposal which Madhav Rao entertained in 1763 to have a wall round the city. Although actually the proposal was not proceeded with, it has a significance of its own.

Nizam again invades Poona (1763).

Battle of Rakshasbhuvan (1763).

A progressive administrator; appointment of Ramshastri as Chief Judge.

Considering the constant challenge to his authority, emanating not only from distant enemies but also from near relations, that he had to face and considering further his own state of indifferent health, Madhav Rao must be considered to be one of the most enlightened and progressive administrators among the later Maratha rulers. In fact, a criticism of the Maratha system of administration which was later on offered by competent British observers, that there was no such officer as judge in the Maratha State, was effectively met only during the period of Madhav Rao. He it was who made Ramshastri Prabhune his Chief Judge, and under the stern and just administration of Ramshastri, who was ably backed by his master, violation of law in all its forms was for the first time rendered really risky. Another evil from which the Poona area in common with perhaps the rest of the country suffered was that of forced labour for allegedly public jobs. This system, called *veth bigar*, as is well known, did not really vanish till late in the British regime itself, but Madhav Rao did his utmost to put a stop to it. He also organised a good system of intelligence and general police administration. In times which reeked with intrigue and corruption Madhav Rao did his best to eradicate them from the administrative field. As a general principle of his policy Madhav Rao stood by the common man as against the more powerful and privileged sections of the community.

Last Peshwa, Baji Rao II (1795-1817) : Sad state of Administration.

The good effects of the administrative reforms introduced during the regimes of Balaji Baji Rao and Madhav Rao stood the district in good stead till the accession to the Peshwaship of Baji Rao II in 1795. From that date commenced a sad story of political insecurity, financial exactions and social disturbances. Conditions of insecurity reached a stage where major disorders even in the streets of the capital itself were by no means unusual. In 1797, a clash occurred between the Arab troops in the employ of the Peshwa and the soldiers of the subsidiary battalion under Capt. Boyd maintained by the Peshwa. As a result of this clash, no less than 100 persons lost their lives and there was a general looting of shops. In the same year, Nana Fadnavis's own house was attacked by an officer of Shinde's army, named Sarjerao Ghatge. Fighting in the streets on this occasion is said to have gone on for a whole day and night. Baji Rao II in his vacillating policy was thrown more and more into the arms of designing and ambitious chieftains like Daulatrao Shinde. Both Daulatrao and his lieutenants like Ghatge showed not the slightest consideration for the rights or interests of the peaceful population of the district. Baji Rao, who had promised to give two crores of rupees to Daulatrao and found himself without funds to back that promise, permitted Daulatrao to raise the money from the people of Poona. It was only natural that such a surrender of authority should have emboldened Daulatrao not only to levy his exactions from the merchants of the city but also to ingratiate himself into his benefactor's grace and wreak a private vengeance of his own by singling out for special attention the reputed or suspected partisans of Nana Fadnavis. That such a lead should be followed by the more common among the military profession was not surprising. Baji Rao's own troops, who rarely received regular payment, broke into a revolt and reimbursed themselves for what they considered to be their dues by a direct levy from such of the local people as they thought would tolerate their demands without effective protest. Daulatrao himself was constantly embroiled with the elderly ladies of his family, namely, the widows of the great Mahadaji Shinde. Between them—Daulatrao, his minister Ghatge and Baji Rao II—they reduced Poona to utter insecurity and desolation. As most of the moves and counter-moves of Baji Rao, his half-brother Amrit Rao and other claimants to local authority went on round about Poona, the normal life of the city as well as the district was practically suspended. The mood of the times can best be illustrated by an incident in which Ghashiram Kotwal, the chief police magistrate of the place, who was considered a great tyrant, was stoned to death by the people.

Daulatrao Shinde's exactions.

Death of Nana Fadnavis (1800).

Whatever little influence—and it was little indeed—that Nana Fadnavis exercised after the accession to the peshwaship of Baji Rao II was finally brought to an end when in March 1800 Nana Fadnavis died. Daulatrao Shinde now became all-powerful, and both he and Baji Rao mulcted all their political opponents mercilessly. The influence of Shinde on the Peshwa evoked a feeling of jealousy and opposition in Holkar, who attacked and defeated the combined forces of the Peshwa and Shinde at Hadapsar near Poona in October 1802. On this occasion Baji Rao had to flee for his life to Sinhgad, leaving the capital city and its people to the tender mercies of Holkar. Holkar levied a contribution on the people of Poona, and not content with what he got as a result of the levy, he plundered the city with the same

Holkar plunders Poona.

CHAPTER 2.

Administrative History.

MARATHA PERIOD.

Last Peshwa, Baji Rao II.

ruthlessness that Shinde had exhibited in 1798. For a time Holkar made Amrit Rao the Peshwa in place of Baji Rao, who on his run ultimately joined the English, and by the treaty of Bassein, purchased his safety and his position as the Peshwa at the cost of his own independence and of the freedom of his people.

Another Famine (1803-04.)

When Baji Rao approached Poona, Amrit Rao, it is said, desired to burn the city rather than hand it over to his brother. The arrival in time, however, of General Wellesley prevented that disaster. The city, thus saved from the hands of its human masters, was not, however, saved from the powers of nature, which was particularly unkind to the district in the year 1803-1804. Wellesley's description of the area contains such words as "desert", "exhausted" and "confused", and he records his observation that not a stick was standing within 100 miles of Poona. He adds his observation made on his march that between Miraj and Poona, except in one village, not a human being was seen. Allowing for the elements of partial observation and natural exaggeration, this description at least indicates that the state of the administration and of the economy of the area was at its lowest ebb when Baji Rao II returned after his treaty with the English at Bassein to enjoy a spell of his dwindling authority.

Baji Rao as a protege of the English.

In his new role as a protege of the English, Baji Rao really was never settled either in his policy or in his actions. While the city and the district were in the grip of a famine, instead of helping to rehabilitate the economy of the people he carried on a campaign of persecution against his suspected enemies among his own people, and instead of taking steps to put down the many bands of robbers, who continued to molest peaceful citizens, he actually encouraged them in the hope that they would be his allies for realizing the fond schemes of re-asserting his independent authority that he still cherished.

Return of good seasons and peace (1804-1814).

During the next ten years, the city and the district had about as peaceful a life as these general conditions of political unsettlement and the vacillating policy of the Peshwa would permit. Under a strong and impartial administration of the law and with the return of good seasons, the city gradually revived, and its population, which was fast diminishing during the few preceding years, again rose to about a lakh.

The only lasting benefit to the amenities of the Poona area that may be attributed to Baji Rao's otherwise unrelieved career of neglect and oppression was the planting of over a lakh of mango trees round about Poona. It is said that Baji Rao was haunted by the ghost of Narayanrao, whose murder was popularly attributed to the designs of Anandibai and Raghoba, parents of Baji Rao. The tree-planting was, it is said, undertaken as a means to pacify the troubled spirit of Narayanrao.

Baji Rao restores revenue-farming.

In the last days of his regime, Baji Rao, pressed for funds, took to the evil system of revenue-farming. This system has always been prone to breeding exactions at the village level and lack of economy at the level of the treasury, and as law and justice were then administered through revenue authorities, whenever revenue-farming was introduced normal civil administration practically came to a standstill.

With the defeat and flight of Baji Rao in November 1817, the period of indigenous rule of Poona came to an end and the regime of the English was set in motion. At this period it is worth while to stop and take stock of the administrative system which was bequeathed to the British.

CHAPTER 2. Administrative History. MARATHA PERIOD. Administrative system of the Marathas.

Allowing for disturbances of the regular system caused by temporary insecurity and perhaps some appreciable deterioration towards the end of the rule of Baji Rao II, it can be stated with some confidence that the administrative system that obtained under Balaji Baji Rao, Madhav Rao and Nana Fadnavis was on the whole both stable and efficient. While it is difficult to state whether at any particular point of time all the features of a fully developed system were in actual operation, the following account taken from a contribution of the late Justice Ranade might be taken to represent the main essentials of the system of administration as it obtained in the Poona district in common with the more centrally situated parts of the Maratha Empire :

Revenue Management.

"The land settlements made by the Peishwas during this period show that, while anxious not to oppress the rayats, every care was taken to insist on the rights of the Government. Whenever the country needed that relief, leases varying from three to seven years were granted on the terms of 'Istawas', i.e., gradually increasing assessment. The old 'Kamal' figures (maximum amounts ever realised) of village and Pargana revenues were, of course, seldom collected and were never meant to be realised. These amounts were reduced by the Government so as to suit the conditions of the population and ensure their general prosperity, in fixing the 'Tankha' or realisable revenue, under the Mahomedan rule; and the Peishwas made large reductions in the 'Tankha' figures, whenever, owing to war or famine, enquiries showed that such reductions had become necessary. Wherever the Batai or system of crops division obtained, the Government, after deducting for seeds and other necessary charges paid by the rayats, left 1/2 or 1/3 of the crop to the cultivator, and took the rest for the State. In Shivaji's time, the proportions are stated to have been 2/5 and 3/5. The Batai system was not much in favour, but grain and proportionate cash rents prevailed throughout the country. In the South Konkan, the normal assessment appears to have been 10 maunds per bigha of rice land paid in kind. This amount was reduced to 9 and even 8 maunds in certain districts, on complaint being made that it was too exorbitant. When cash payments were required, or were convenient to the rayats, they were fixed at the low amount of 15, 20 or 30 rupees per khandy according to season. The Brahmins had to pay lighter rates of 5 maunds or thereabouts in Northern Konkan. In a settlement of the Neral Taluka, the cash rates were from 3 to 5 rupees per bigha, according to the quality of the soil; and the sugar-cane rate was Rs. 5 per bigha. In the Nasik District, where the cash rates prevailed, Rs. 2 per bigha for good black soil, and Re. 1 for middling soil of *Jirait* land, and 5 to 6 rupees for *bagait* lands were deemed to be reasonable rates. In the Khed Taluka, Poona District, the rate in the time of Baji Rao II was Rs. 3 per bigha. In the less favoured parts of the Satara district, the rates are stated to have ranged from 1¾ maunds to 6 maunds per bigha according to the quality of the soil. In Gujarath, the rates were much higher.

Remissions.

Large remissions were made whenever the seasons were found to be unfavourable. Under the old revenue system, cultivated lands alone paid revenue, and in bad years the revenues fell, and remissions had to be constantly made in the State accounts.

The Kamavishi System.

The revenue management at the commencement of Baji Rao II's rule was conducted on the Kamavishi principle, i.e. the Kamavisdar or Mamlatdar and his establishment and contingencies were all paid by the State, the general proportion of charges being about 10 per cent. on the collection. The number and pay of the Karkoons and the Shibandi, i.e. the horsemen and sepoys, were carefully fixed in a sort of budget or Beheda statement, and the Kamavisdar had thus little or no motive to practise oppression. The Jamabandi made by him had to be approved by superior officers called Subhas or Sir Subhas, and the complaints of the Jamidars, village authorities, and rayats were listened to and redressed by the removal and punishment of these officers when they misconducted themselves. The Kamavisdar, though appointed for one year, held the office during good behaviour.

Ijara or farming system.

In the time of the second Baji Rao, the Kamavishi system gave place to what was called the Ijara or farming system, the Ijardar undertaking to pay his own establishment and making profit for himself after paying the State dues and certain secret payments to the Peishwa himself, which were not brought to the State account but were credited in his Khasgi or private

CHAPTER 2. Administrative History. MARATHA PERIOD. Administrative System of the Marathas.

treasure. If we except these Ijara abuses introduced by the last Peishwa, the Kamvishi management was as carefully looked after under Maratha rule, as in the best times of any native or the British rule, before or after. Mr. Grant Duff has admitted that the weak points of the system told more against the interests of the State than on individuals, and that the Maratha country was more thriving than any other part of India in proportion to its fertility."

Village autonomy.

"The village autonomy was not interfered with. The Patil and the Kulkarni were responsible for the collections, and received their dues independently of the Government. Security of the sowkars had to be given for the payment of the year's revenue, and the village rayat had a joint responsibility. The country, on the whole, was prosperous."

Justice.

"While the Peishwas did not reconstitute any of the other departments of the State included in the Raj-Mandal, they revived the office of the Nyayadhisha at Poona and entrusted him with the fullest powers in disposing of civil and criminal cases, which, in the last resort, came up before the Poona Court by way of appeal, or original trial, or confirmation, from the subordinate District Officials. This creation of the office of the Nyayadhisha appears to have taken place about the year 1760, and the choice of Rama Shashtri for the post was a peculiarly happy one, and brought honour and credit to the Government. The office was continued after Rama Shastri's retirement, and seems to have been filled by equally learned men, the last of whom was Balkrishna Shastri Tokekar, who lived in the reign of Baji Rao II. The general arrangement appears to have been that the Kamavisdar, besides his revenue duties, had both civil and criminal powers attached to his office, and the proceeds of civil and criminal fine, up to a certain amount, in petty cases of assault, theft and similar offences, as also the payments made by the civil suitors who gained or lost their cases, formed a regular source of his income, though he had to account to the State for these receipts. All accounts of fine above the prescribed limit were credited to the State account. Besides the new Chief Court started at Poona, it further appears that small provincial courts with limited jurisdiction, to help the Kamavisdar or Subhedar, were also established in some of the districts.

Civil Cases.

In civil cases, the fines paid by the successful suitor and his defeated antagonist were respectively called 'Harki' and 'Gunhegari', and the total of civil fines thus recovered seems to have been about 15 per cent. on the value of the matter in dispute, the Gunhegari being about twice the figure for the Harki.

Money Suits.

In our modern sense of words, Small Cause suits for money due from debtors were very rare under the Maratha rule. As the creditors generally enjoyed large powers of enforcing their dues, by detaining debtors, etc., the State help was only required in the case of powerful persons, and in such cases, 25 per cent. of the recoveries so made were claimed by the State as a charge for its help.

Vatan Suits.

Civil litigation was chiefly confined to Vatan, Adoption, Partition, Partnership, boundary disputes, and other cases of a like character.

The decision was made to rest chiefly on the evidence of the witnesses on both sides, who were examined under the sanction of the most effective oaths and solemn asseverations on the waters of the sacred rivers. After the parties had stated their respective cases, the witnesses' testimony was first recorded, and then the men were called upon to choose their arbitrators from their own or neighbouring villages, and the decision of the Kamavisdars gave effect to the views of the arbitrators. In very rare cases, where the evidence was conflicting, or no evidence could be secured, recourse was had to ordeal, and the decision depended upon the result. Out of some seventy contested cases, the decisions in which are recorded at length in these Diaries, the test of ordeal was made to regulate the verdict in six cases, and even in these six cases, there were only two occasions when the parties challenged each other to the ordeal of fire. In the other four cases, bathing in the river sufficed to bring out the truth. There was no room for the employment of pleaders. The parties had the right to carry their appeals to the head of the Government, who, if not satisfied with the arbitration, called on the parties to select a new Punch, to whom the case was referred. In all big civil cases, the decision appears to have been brought into force after reporting to the Central authorities.

Criminal Justice.

In regard to criminal justice, it deserves to be noted that under Shahu Raja and the earlier Peishwas, the only punishments judicially administered were penal servitude, imprisonment in the forts, confiscation of property, fine, and

in a few cases, banishment beyond the frontiers. Capital punishment or mutilation appears to have been studiously and religiously avoided, even in cases of murder, treason, or dacoity. Mutilation was inflicted in a few cases in the reign of Madhav Rao I; but even in the troublous times in which he lived, capital punishment was never inflicted. In Savai Madhav Rao's time, under Nana Fadnavis there seems to have been a clear departure from this mild administration of the law, and cruel mutilation and wholesale capital punishments were inflicted on criminals convicted of murder, treason or dacoity. The Brahmins and women of all castes were exempted from capital punishment. In the case of Brahmins, confinement in the fort was the highest punishment and the civil penalties were joined with religious penalties, including excommunication. The cruel punishments, inflicted in Nana Fadnavis's time, seem to have been the result of internal dissensions, which began to disturb the public peace in the time of Madhav Rao I and increased in virulence when Raghoba Dada contested the throne."

MARATHA PERIOD. Administrative System of the Marathas.

Police.

"As regards the Police, the Kamavisdar, with his Shibandi force of horse and foot, constituted the regular Police defence of the country. In the villages, the Patil and Kulkarni, and the Jaglias or watchmen, consisting of Mahars and Mangs, secured their internal quiet, and in the large villages or towns, each man had to do watch duty at the Chowdi by turns.

City Kotwals.

Besides the Shibandis and the village police, in large towns Kotwali establishments were organised for the detection and the punishment of crime, and we find that Kotwals were appointed at Poona, Nasik, Pandharpur, Nagar, Satara, Wai, Ahmedabad, Burhanpur, Trimbak, and other towns.

Conservancy.

This Kotwali establishment had also the charge of the conservancy of the cities and scavengers were provided and paid for by cesses levied from the householders. The appointments of scavengers were made at Poona, Nagar, Pandharpur, Nasik, and other places.

The Kotwals at Poona, Nagar, Pandharpur, Junnar, and Nasik had powers of Magistrates in miscellaneous cases, which, in the district, were disposed of by the Kamavisdars".

THE BRITISH PERIOD (1819—1947).

Fall of Satara (10th Feb. 1818).

THOUGH POONA was surrendered on 17th November 1817, the district was not reduced till the month of May 1818. After the capture of Poona the British troops naturally turned their attention to the capture of the *de jure* seat of Maratha power, namely, Satara, which was taken on 10th February 1818. It was only after the capture of Satara and the flight of Baji Rao away to the north that a proclamation was issued by the Company's Government taking over the territory of the Peshwas. The forts of Sinhgad, Purandar, Chakan, Lohogad, and one or two other forts in the district held out for a couple of months longer. Sinhgad was captured on 3rd March 1818 and Purandar on 16th March. On 3rd May, with the surrender of Jivadhan, near the Nana-pass, the last of the forts passed into the hands of the company. Within a month, Baji Rao himself surrendered to Sir John Malcolm in North India, and thus from every stand-point the conquest of the Peshwa's dominions, including the Poona district, was complete.

Conquest of Peshwa's dominions complete.

The first task that faced the new rulers was naturally to ensure military security. This was done by maintaining contingents at Sirur and Junnar besides the main camp at Poona. The two outlying camps were in due course removed, though the one at Sirur was continued for a fairly long time. Mount Stuart Elphinstone was named by the Company's Government as the sole Commissioner for the settlement of the Peshwa's territories. He appointed Capt. H. D. Robertson as Collector, Magistrate and Judge for the City of Poona and the tract between the Bhima and the Nira. Thus Capt. Robertson started the line of collector-magistrates, though the extremely close combination between the judiciary and the executive that was represented in the person of Capt. Robertson

Elphinstone appointed Commissioner.

Line of Collector-Magistrates started.

CHAPTER 2. — Administrative History. BRITISH PERIOD.

was later on reduced with the formation of a separate judicial service. That the magistracy still remained with the Collector was a continuation of a historical necessity out of which Elphinstone named the same person as his representative for revenue, law and justice. It is interesting to observe that even in respect af this combination of roles Elphinstone was guided bv the then recognised position of the *sarsubedar*, who was, at least in theory, the representative of the government of the Peshwa responsible for the entire administration of the district.

Elphinstone's policy.

Elphinstone proceeded to outline a policy for the Collector to follow. Both the principles and the mode of operation indicated by Elphinstone are very revealing. He directed the pointed attention of the Collector to the great importance of attending to the following objects :—

(*a*) to restore order in the country ;
(*b*) to prevent the revenue from being turned to hostile purposes ;
(*c*) to guard and please the people ; and
(*d*) to improve upon and not to alter altogether the then existing system of government.

With a view to giving effect to the last mentioned requirement, Elphinstone, through his own agents as also through friendly elements among the experienced officers of the old government, tried to study the laws, customs and procedure that were followed in the best days of the Peshwa government. We owe to this enlightened effort on the part of the Commissioner of the Deccan the valuable "Report on the Territories Conquered from the Peshwas," which contains practically the only authentic account of the system of administration under the Peshwas that we now possess. The Collector was also directed to secure the co-operation of experienced members of the local population in his task of administration. This was done by appointing a number of local people to responsible posts under the Collector.

Treatment of vested interests.

In the transformation of the old system of administration as it prevailed under the Peshwas to the new one organised on a predominantly equalitarian basis, the treatment meted out by the British Government to the old vested interests is interesting. While it was the policy of Elphinstone to recognise the *saranjamdars* as liberally as possible, the rules for recognition, which were framed in 1818, are a study as much in administrative caution as in political sagacity. All the *saranjams*, it was declared, were to be judged on their merits. Subject to this general reservation, they were classed into three categories. All *saranjams* created before 1751, that is to say, before the authority of Shivaji's successors virtually passed into the hands of the Peshwas, were to be continued indefinitely, or, in other words, they were to be hereditary so long as their holders continued to be loyal to Government. *Saranjams* which were created between 1751 and 1796, that is to say, from the commencement of the real rule of the Peshwas till the time of the wavering loyalty of Baji Rao II to his engagements with the British, were to be continued unimpaired for two generations, and then in respect of a moiety of their income for one more generation. Last of all came the *saranjams* created after 1796, that is, during the tottering days of Baji Rao's rule, and these were to be continued unimpaired during the life-time of their then incumbents and then in respect of a moiety for one more generation. This scheme of partial recognition and gradual

elimination of *saranjams* illustrates pointedly (1) the doctrine of meeting each case on its merits, and (2) that of preferring a gradual extinction of undesirable elements to a revolutionary suppression of them. Loyalty to the new regime was, of course, one of the conditions attached to the continuation of all *saranjams*.

Military administration.

After the initial effort at consolidation and pacification, the task of reforming the administrative organisation was gradually taken in hand. The very elaborate system of intelligence which was operating in the Peshwa's regime, at least from the time of Madhav Rao, was kept up and improved. Armed parties were not allowed to move about except under a permit. Wherever valuable property or treasure was traceable to the old State, it was confiscated. The British entertained a fair appreciation of the merits and *bona fides* of Nana Fadnavis, who, while doing his best to serve the interests of his master, was at the same time a broadminded and dependable negotiator. Those of Nana's friends who had fared unjustly at the hands of Baji Rao were in many cases compensated. Military chiefs, though they had no military obligations or rights, were for the time being recognised as having a certain exalted civil status. They were freed from civil court proceedings in respect of their own cases, which were to be dealt with by the Governor with an appeal to the Supreme Court, though their direct contact was to be with the Agent to the Sardars in Poona. By making the District Judge also the Agent to the Sardars the special position of the Sardars was acknowledged without introducing any non-judicial process. Even after the termination of their legal privileges in this matter, the District and Sessions Judge, Poona, continued to be the Agent to the Sardars to the last day of the British administration in the district.

Revenue administration.

The task of reforming the civil administration was a prolonged one, and in due course the systems adopted by the presidency as a whole came to apply to the Poona district as well. In a few respects, however, the problems of Poona administration were solved in a manner which indicated the lines of organisation for the rest of the presidency. In the matter of land reform it is needless to say that the system of revenue-farming which had raised its head again during the closing years of the Peshwa rule was finally superseded. In place of the loose and comparatively unsteady organisation of the revenue administration even in the best of days of Maratha rule, a department of revenue reaching from the presidency headquarters to the most distant village was created. What is more significant to the growth of the system of administration is that revenue was collected directly from the individual cultivator and not from villages as a whole, as was the prevailing system under the Maratha rule. A direct link between the Government and the individual holder of land was thus established. This was the essence of the famous *rayatwari* system, which, though it had its roots in the principle of individual assessment accepted by the past regime, was administered in a manner which at once broke the integrity of the village, which had till then been recognised as a unit of revenue collection. The individual holder was left alone to make his own settlement with the new Government.

Judicial administration.

As with revenue so with justice, a new body of judges having their seats of office in comparatively bigger centres of population was set up. In the initial stages, pending the development of

CHAPTER 2. — Administrative Historv. BRITISH PERIOD. Judicial administration.

a common civil and criminal law by the British power as a whole, these judges of the Company were assisted by local custom and the authority of Hindu law in regulating the method and measure of justice suitable to each case. The *panchayat* system, which, though a somewhat haphazard method of adjudication in complicated cases, was a comparatively cheaper, quicker and surer method of getting justice, was allowed to fall into disuse. It has been recognised as a result of later experience that the better organised and more exact system introduced by the British has not been able fully to compensate for the loss of cheapness, quickness and certainty which characterised the earlier system. It is only recently that steps are being taken to rejuvenate what, in Indian conditions, was at once a more democratic, surer and cheaper way of ensuring justice in the common disputes of the village people than the more elaborate and rigid system of modern courts.

It is interesting to note that the *dakshina,* originally a practice of the Dabhades which was continued and adopted by the Peshwas, was substantially left undisturbed by Elphinstone. Part of it was actually utilised for some time in giving presents to learned Brahmins, though the larger part of it was utilised for the establishment of a Sanskrit college.

The lot of the common people.

The common people, as also those in superior station, who had no interest in the political intrigues that preceded the fall of the Peshwa regime, were so much tired of the insecurity of the times and had suffered in material possessions to such an extent on account of repeated raids and internal risings in the city and district of Poona that, immediately following on the establishment of the Company's rule, almost all of them quietly acquiesced in the change. It is undoubtedly true that all those who lived as dependants of the court in one capacity or another lost their means of livelihood. So also those who had secured steady means of employment either in the civil or in the military organisation of the various Maratha rulers who maintained establishments at Poona lost their sources of income. As, however, peace was established and Poona still continued to be a fairly important centre of civil and military administration, the trading and the artisan classes in the city and the farmers in the villages had little to complain about so far as their immediate interests were concerned.

Rise of unrest (1826-50) : Ramoshis & Kolis.

Partly, however, on account of the undeveloped state of the newly evolving machinery of central administration and partly on account of the unwillingness of the local population to acquiesce permanently in the change that had come over their political existence, unrest on a fairly noticeable scale soon asserted itself. In 1826, a revolt broke out in the southern portion of Poona, in which the Ramoshis were principally involved. Their leader, Umaji Naik, became almost a legendary figure. Though he was captured in 1827 and those who had taken a leading part in the revolt were sought to be pacified by a free pardon and by their employment as police for the hilly areas, it was soon discovered that the unrest was not so localised in character as the new Government was led to believe. After the revolt of the Ramoshis, the Kolis in the north-western part of Poona broke into revolt. In 1830, they were temporarily put down, but practically for at least a generation longer, the north-western part of Poona was frequently disturbed by civil disorder. Between the years 1839 and 1846, a rising, which, though not very serious in respect of numbers and the area covered, had a distinctly political intent was staged.

It was led by Bhau Khare, Chimnaji Jadhav, and Nana Darbare, and among followers as well as leaders it had a fairly wide representation of all sections of society. They professed to act in the name of the deposed Peshwa. It is, however, interesting that when they were actually faced with the forces of the Company, mostly police, at Ghode, the local population supported the police against the rebels. As many as 54 rebels were tried and two leaders, one Ramchandra Ganesh Gore and another, a Koli, were hanged. Soon afterwards, again in the north-western part of Poona, another band, principally composed of the local Koli population, was formed. It was led by Raghu and Bapu Bhangrias. They did not as a rule trouble the common people but attacked the patels of villages who to them had become obnoxious as the agents of the new power. A mild operation had to be carried out against them, in which, though the insurgents were ultimately put down, several of the police pitted against them lost their lives. The disturbances put down in one part of the district tended to break out in another, and several people, including some influential sections, tacitly supported these attempts. A new feature of these risings was the looting of Government treasuries, molestation of patels and employees of the new courts that were set up, and the looting of money-lenders. In Purandar, one Kema Gavli, assisted by sons of Umaji Naik, created a fairly widespread unrest. To aid them in their operations they actually raided the famous temple of Khandoba at Jejuri and took away all the valuables of the place, including the holy image. The image, however, was later on returned. This rising was so serious and widespread that military aid had to be invoked to put it down.

A number of leaders had, however, escaped capture. Umaji's sons were finally captured in April 1850. Raghu Bhangria, who, even after the rout which his followers had suffered, continued to levy a tribute in north-western Poona, had been captured in January 1848. While, after this date, there was no general armed revolt, not even a noticeable spurt in seditious activity, the ferment of steady resistance to the new power continued. The determined suppression, however, of the earlier armed and widespread activities hostile to the British power had the effect of exhausting the local hostile elements to such an extent that when the Great Rebellion of 1857 broke out in the north, it had only limited reactions in Poona. One Nurul Huda, described as Moulvi of Poona, who was a Wahabi, was detained on suspicion of activity intended to raise the Musalmans of Poona, Kolhapur and Belgaum in the interests of the north Indian rebels. In fact, one or two agents from north Indian sources of disaffection had reached Poona, but on these being sent back, the unrest among the local Musalmans subsided. The Kolis, however, continued their sporadic disturbances that had never ceased since the British took over. In 1858, a man who was condemned by the lower court to death for issuing a proclamation in the name of the famous Nana Saheb was acquitted on appeal.

The Great Rebellion of 1857: *Limited reactions in Poona.*

The north-western part of Poona, which in fact is the Koli land of the district, was again in ferment in 1873. This time the leader of the rebels was one Honya Koli, who seems to have chosen money-lenders as his principal target of attack. In fact, these disturbances merged into the more widespread Deccan riots of the year 1875, which were not confined to the Poona district but engulfed several adjoining districts as well. Both the technique, the incidents and the

Koli land again in ferment (1873-79).

CHAPTER 2. — Administrative History. BRITISH PERIOD.

Koli land again in ferment.

results of the Deccan riots are now well known. It must, however, be recorded that signs of this agrarian revolt were first discovered in Kurdeh, a village in the Sirur taluka of the Poona district. The first outbreak of revolt also took place in Supe in the Baramati taluka, and at least three other talukas, namely, Indapur, Purandar and Haveli, were affected by the riots. While no serious crime against person was as a rule committed and while it was obvious that the money-lenders, who under the new system of British civil law and British courts had driven a hard bargain against the poor farmers, were the principal sufferers, two features in these riots were from an administrative stand-point very significant. One was that in several cases the rioters, instead of being warned or checked by the patels, were actually led by them, and the impression was freely given that the Government approved of the farmers taking the law into their own hands against an obnoxious section of the community. These revolts were in due course put down, but the atmosphere of insecurity created by them continued to depress the normal activities of the rural population for a long time.

The last organized Revolt (1879).

The last organised attempt at either an overt or a secret challenge to the new authority was staged in 1879. The rebels were in three bands. One was of Poona Ramoshis led by a Brahman, Vasudev Balvant Phadke ; another of Kolis ; and a third of Satara Ramoshis. This revolt was put down by the end of 1879, by which time it might be taken that the futility of an organised revolt on a military plane was finally recognised by the people of the district as an impracticable method of achieving for themselves the benefits of self-government.

Yet another Famine (1876).

The easing of the disturbed situation created by extensive civil disorder coincided with one of the worst spells of famine in the Deccan. The Deccan has indeed never been free from the risk of famine caused by either a failure or an irregular precipitation of rain. Poona in particular, except to the west, lies in a climatic zone where unfavourable rainfall has almost continuously to be reckoned as a likely risk to agriculture, the principal occupation of the people. The year 1876 witnessed one of the worst famines in Indian history, and parts of Poona, especially the eastern ones, were bad sufferers. Much of the administrative effort on high not only to organise government from the village level but also to initiate the beneficent activities of many of the imperial and provincial departments of Government owes its inception to the awakening consciousness of duty which was borne upon the new governors of the country by the damage to the life and economy of the people done by the series of famines which the last quarter of the nineteenth century witnessed. While it is true that practically from the taking over of their responsibilities as governors, a system of administration was being evolved over the newly conquered territories, the systematic development of an administrative machine dates from the taking over by the Crown of the direct responsibility for the government of India. Poona, in common with other districts, felt the beneficent influence of the intensified effort to establish organised government. Since the days of Elphinstone, almost by the irresistible logic of facts, Poona was considered, for purposes of the government of the province as a whole, an important centre. Both political and territorial considerations indicated the need for consolidating British authority in the best possible manner in the heart of the erstwhile Maratha dominion. The post of Special Commissioner for the Deccan was soon transformed into the Commissionership of the Central Division

A Commissioner for Central Division.

with Poona as its headquarters. Commissioners in those days were virtually clothed with the powers of regional governors, as the work of all the departments within their charge had to pass through them. As the Governor of the Province and many of the high officers of several departments, which were soon multiplied, either had their headquarters in Poona or they passed through Poona pretty frequently, both the Commissioner and the Collector were kept on the alert. On the establishment of civil peace, the military stations at Junnar and Sirur were discontinued, but so long as there was a Bombay Army Poona was its headquarters. Even when the provincial armies were merged into one unified and centrally directed Indian Army, Poona was chosen as the headquarters of an important military command, the Southern Command. Thus, for the civil as well as for the military government of the country, Poona became an important nerve centre. The local administration of the district, while it had to discharge its normal tasks in common with other collectorates, had a special responsibility, as it, more than any other district authority, was closely associated both with the civil administration of the province as a whole and with the corresponding military authorities of the Government of India.

Poona as headquarters, first of Bombay Army, and later of Southern Command.

It is outside the scope of this administrative history of the Poona district to refer to the origin, incidents and progress of political movements either in the Poona district or in the State of Bombay as a whole. It must, however, be recognised that from a governmental stand-point Poona attained an importance not only on account of what was from time to time done to carry on government under the existing system but also on account of the several movements designed to alter the system for the better. It is interesting to recall that when the first Indian Councils Act was passed in 1861, the new era of association of non-officials with the legislative functions of government was inaugurated in Poona. The first session of the Legislative Council was held in Poona at the Council Hall on the 15th of July 1862. It continued its sittings till October, meeting once a week, and resumed its session in Bombay in December, which went on till April of the next year. Partly because of the political importance that the place had gathered round itself and partly on account of its geographical and climatic conditions, the headquarters of most of the provincial departments were located in Poona, though it was not till after the First World War that something like a Secretariat building (what is now called the Central Building) to house these offices was put up. Though the Government of India has never formally thought of making Poona its capital, at least in one Parliamentary Committee of Enquiry, that of 1852, members of the Select Committee did ask several witnesses questions bearing on the suitability of Poona as a headquarter for the Government of India. In those days of inter-provincial disharmony among the Company's own representatives and of active military operations in the north, the proposal was not likely to be favourably considered, but it is interesting that in the sixties, when Earl Elgin was the Viceroy, the proposal to make Poona the monsoon capital of the country had progressed to the extent of 400 acres of land being requisitioned in Poona for the construction of a Viceregal Lodge. It is probable that the movement of the Government House in Poona from its old site at Dapori to its subsequent site at Ganeshkhind owed its inception to this suggestion of Earl Elgin. This proposal was later on dropped as Earl Elgin died before the plan could mature and his successor did not relish the idea of shifting his headquarters even temporarily from

Poona in Recent Times.

Poona as venue of the Legislative Council (July 1862).

A proposal to make Poona India's monsoon capital.

CHAPTER 2. — Administrative History. BRITISH PERIOD. Poona in Recent Times.

Calcutta. In later days, important institutions like the Meteorological Observatory, the National Defence Academy, and the National Chemical Laboratory have been located in Poona by the Government of India. Both politically and as a seat of Government, Poona, among the districts of the Bombay Province, thus enjoyed, right from the beginning of the formation of the Bombay Province, a position of special importance which it continues to enjoy to the present day.

Latest Famine (1896-1908).

If the famine of 1876 was one of the most terrible in the history of the district, the years with which the nineteenth century closed and the twentieth century was inaugurated were remarkable for their almost uniform tale of unsatisfactory rainfall. In fact, the years from 1896 to 1908 will be described as the last of the prolonged spells of famine that the district has witnessed. The comparatively settled administration of the district, the development of a number of occupations not dependent on local rainfall, the possibility of locally affected population migrating temporarily to other districts where conditions were not so bad, and lastly improved transport facilities, helped to maintain to some extent the continuity of the normal avocations of the people during this difficult period, which would have been impossible at any earlier period.

Considerable administrative progress.

During these famine years, the vitality of the local economy indeed suffered much, but on the administrative side considerable progress was made. In the Revenue Department, which had come to be built up from the village level, where the *patil* and the *kulkarni* along with their hereditary village assistants represented the government of the province, links at the *taluka* and sub-divisional level were created. A new welcome element in the new administrative routine was in the requirement that all officers from the Commissioner downwards should do regular touring and village inspections. Officers at all levels took these inspections very seriously, and some of the earlier administrative reports from Collectors as well as from Commissioners laid great emphasis on the number and results of village inspections done by themselves and their subordinate officers. The system of land revenue is a subject which will be separately reviewed in this volume, and, as is well known, partly out of a misunderstanding of the older system of revenue and partly out of a desire to squeeze out of what then was the most important source of public income as much as could be safely done, there were periods of extreme rack-renting in the land-revenue history of the district under early British rule. But the close contact established between the agents of Government and the people brought a new experience to the tax-payer and new knowledge and awakening to the administrator. The Agricultural Departments of the Provincial Governments owe their origin to the lesson that the famines taught. The Agricultural Commission of the year 1880 had recommended the starting of an Agricultural Department in several provinces, and as the famines were the principal reason for this recommendation, Poona as the principal town in the famine-affected tracts of the Deccan attracted the chief attention of the Agricultural Department of the Bombay Government. As departments of State were multiplied, Poona housed not only the district units of the respective departments but also their provincial headquarters.

Poona as headquarters of Departments.

Private b... tio...

...ctivity aimed at social consolidation and improvement was not ...fined to official channels. It was part of the technique of the new

administration, following the example of Britain, to encourage non-official elements to contribute constructively towards the improvement of the amenities of their own regions. While it is true that the system of conferment of honours was generally used, as it is used in all countries, mainly for political purposes, it is equally true that in several cases it was also used with success in securing non-official support for construction of works of public utility, such as hospitals, tanks and schools. There are several public institutions in Poona which bear testimony to the fruitful use of the system of conferring honour for adding to social amenities, the provision of which normally would fall within the function of a modern government.

Poona as pioneer in local self-government.

In the sector of administrative organisation relating to institutions of local self-government, Poona from the beginning showed considerable leadership and enthusiasm. Not only was the Poona municipality one of the first municipalities to be set up but it was also the first to have a majority of elected members and also to have the privilege of having an elected president. The same applies to the District Local Board, Poona, which was the first to have an elected president among the local boards of the province. More recently Poona has been the first city in the State to have its civic body organised on the model of the Bombay Corporation.

Administrative boundaries of the district almost intact.

The administrative boundaries of the Poona district have not, except for the recent merger of a large part of the Bhor State area, altered materially since the commencement of the present century. The merger of certain talukas of Bhor State in the Poona district, though it constitutes an important administrative event for the State as a whole, does not materially add either to the area or to the population of the district. The only practical effect of this merger for the Poona district is that an additional taluka, called Bhor Taluka, and a new Mahal, called Vele Mahal, have been included in its jurisdiction.

PART III

CHAPTER 3—THE PEOPLE AND THEIR CULTURE.

THE PEOPLE.

Details of 1951 census.

ACCORDING TO THE CENSUS OF 1951 THE POPULATION of the Poona district (including the newly merged areas) is 19,50,976 which is 323·6 to the sq. mile. Of these, Hindus (including the scheduled castes) number 17,84,074 or 91·4 per cent.; Jains 22,312 or 1·143 per cent.; Sikhs 7,885 or 0·404 per cent.; Muslims 90,585 or 4·64 per cent.; Indian Christians 37,243 or 1·91 per cent.; Parsis or Zoroastrians 4,264 or 0·21 per cent.; Jews or Bene-Israels 819 or 0·042 per cent., and "others" (non-tribal), 699 or 0·036 per cent. Tribal population, which numbered 36,834 or 2·7 per cent., in 1941, is not separately indicated in the census of 1951.

It is clear that in the Poona district, Hindus form by far the most important community. Next come the Muslims and then the Indian Christians. In the following pages are described in detail some of the cultural traits of the Hindus, Lingayats and Jains. Those of Muslims, Indian Christians and Bene-Israels are described but briefly. Immigrants like the South Indians and the Sindhis, are leading a distinct community life of their own, and so they have also been noticed.

Of the six tables of population statistics printed below—

The first indicates the variation in area, houses and population over the long period from 1881 to 1951.

The second table shows the changes in the composition of the population, for the years 1911, 1931 and 1951, in regard to age and marriage. The figures available for 1941 and 1951 are for a sample population only.

The third gives for 1911, 1931 and 1951, the distribution of population according to languages.

The fourth exhibits the distribution of population by religion during the various Census years.

The fifth traces the growth of population in the various towns of the district from 1901 to 1951.

The sixth enumerates the distribution of population among the talukas according to the decennial censuses from 1881 onwards, except the census for 1891.

CHAPTER 3.

People and Culture.

THE PEOPLE.

TABLE I.

Area, Houses and Population from 1881 to 1951. District Poona.

1	2	3	4	5	6	7	8	9	10
Census Years.	Area in Square Miles.	Towns.	Villages.	Occupied Houses.		Population.			
				Urban.	Rural.	Urban.		Rural.	
						Males.	Females.	Males.	Females.
1881 ..	5,348	8	1,177	32,169	121,232	85,468	81,098	369,633	364,422
1891 ..	5,369	11	1,180	54,210	146,717	116,590	101,138	428,904	421,168
1901 ..	5,349	11	1,178	29,310	145,567	114,352	105,761	388,333	386,884
1911 ..	5,366	13	1,188	42,823	160,793	127,725	111,537	415,283	416,967
1921 ..	5,357	12	1,145	59,135	152,790	150,778	127,483	366,093	364,679
1931 ..	5,332	12	1,132	69,381	176,577	170,215	142,485	430,798	426,300
1941 ..	5,347	14	1,140	82,389	226,101	211,394	177,179	488,746	482,089
1951 ..	6,027.5	37	1,506	77,263	152,730	446,419	388,304	559,782	556,471

TABLE II.

Civil condition by age periods, District Poona, 1911.
(All Communities).

Age Periods.	Total Population.		Married.		Unmarried.		Widowed.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9
0—5 ..	73,358	78,268	646	1,203	72,695	77,020	17	45
5—10 ..	66,386	64,787	1,898	9,746	64,411	54,770	77	271
10—15 ..	61,324	51,334	6,712	32,159	54,419	18,244	193	931
15—20 ..	43,736	41,856	15,156	37,852	28,234	2,293	346	1,711
20—40 ..	178,763	175,643	145,281	148,378	27,348	3,136	6,134	24,129
40—60 ..	91,945	86,451	77,970	40,809	2,377	775	11,598	44,867
60 and over	27,496	30,165	18,590	4,101	497	194	8,409	25,870
Total ..	543,008	528,504	266,253	274,248	249,981	156,432	26,774	97,824

1941.

Age Periods.	Total Population.		Married.		Unmarried.		Widowed.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9
0—10 ..	3,709	3,715	15	104	3,679	3,593	15	18
11—15 ..	1,533	1,337	62	435	1,452	893	19	9
16—20 ..	1,140	1,118	270	909	850	181	20	28
21—25 ..	1,283	1,270	727	1,173	524	48	32	49
26—30 ..	1,251	1,278	991	1,132	219	43	41	103
31—35 ..	1,160	1,071	1,034	904	68	24	58	143
36—40 ..	970	858	862	621	39	7	69	230
41—45 ..	789	668	691	387	20	11	78	270
46—50 ..	658	575	554	256	11	6	93	313
51—55 ..	478	420	378	160	11	4	89	256
56—60 ..	393	350	290	97	7	2	96	251
61—65 ..	258	232	183	46	5	3	70	183
66—70 ..	145	130	91	18	4	1	50	111
71 and over	187	176	109	11	6	4	72	161
Total ..	13,954	13,198	6,257	6,253	6,895	4,820	802	2,125

1951.

Age Periods.	Total Population		Married.		Unmarried.		Widowed or Divorced.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9
5—14 ..	25,029	23,303	362	2,920	24,656	20,327	11	56
15—24 ..	18,142	17,256	5,704	14,435	12,319	2,377	119	444
25—34 ..	16,568	14,525	14,095	13,061	2,044	221	429	1,243
35—44 ..	11,194	10,456	10,107	8,051	409	79	678	2,326
45—54 ..	7,968	7,092	6,715	3,652	187	46	1,066	3,394
55—64 ..	4,709	4,510	3,603	1,031	96	36	1,010	3,443
65—74 ..	1,530	1,815	1,035	219	21	10	473	1,586
75 and over	594	702	315	42	7	6	272	654
Age not stated.	26	16	10	8	14	11	2	2
Total ..	85,760	79,675	41,947	43,414	39,753	23,113	4,060	13,148

TABLE III.

Language (Mother-tongue). District Poona.

Languages.	1911		1931*		1951	
	Males.	Females.	Males.	Females.	Males.	Females.
Marathi ..	487,467	483,422	520,446	514,808	856,503	829,163
Konkani ..	....	....	907	914	1,103	458
Bhili ..	8	8	200	177	129	133
Hindi ..	....	....	....	....	18,386	11,608
Hindustani ..	26,438	22,777	....	....	....	....
Urdu ..	....	....	....	....	40,822	36,139
Western Hindi ..	1,844	1,546	42,464	26,521	....	....
Rajasthani ..	5,208	3,418	1,067	216	9,045	5,939
Punjabi ..	1,223	166	333	....	8,130	4,952
Sindhi ..	223	140	6,152	4,368	9,101	8,562
Nepali ..	....	....	....	....	105	12
Bihari ..	....	....	....	....	1	....
Gujarati ..	6,837	5,971	8,605	6,596	15,825	12,822
Kachchhi ..	....	....	303	59	87	82
Bengali ..	....	....	....	....	1,306	435
Kannada ..	652	1,169	2,672	1,785	11,139	7,832
Tulu ..	....	....	7,846	6,834	3	....
Telagu ..	....	....	2,951	2,594	17,243	15,322
Tamil ..	....	....	118	122	11,102	8,216
Malayalam ..	....	....	1,167	26	1,513	437
Pushto ..	571	22	18	49	69	11
Balochi ..	23	2	15	....	....	....
Gipsy ..	480	473	119	137	....	....
Other Indian Languages ..	6,500	6,640	1	....	....	....
Persian ..	140	164	6	24	544	297
Hibrew ..	....	....	....	....	114	36
Arabic ..	....	....	365	219	4	12
Chinese ..	....	....	....	....	....	1
Burmese ..	....	....	....	....	87	....
Other Asiatic Languages ..	157	147	142	103	....	....
English ..	4,976	2,332	4,926	3,077	2,899	1,782
Portuguese ..	240	95	....	....	849	509
Other European Languages ..	18	12	162	154	2	16

*The non-co-operation movement, then active, has adversely affected the reliability of census figures.

TABLE IV.

Population by religion from 1891 to 1951. District Poona.

	1891		1901		1911		1921		1931		1941		1951	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Hindus ..	501,883	487,016	462,218	458,665	498,914	492,824	471,533	457,073	549,928	528,535	614,551	590,782	917,088	869,986
Muslims ..	26,955	24,245	23,941	21,849	26,589	22,347	26,246	20,271	31,066	23,931	40,406	30,580	48,745	41,840
Christians ..	7,537	3,725	8,430	6,054	8,516	6,420	9,911	7,826	10,393	8,813	10,343	9,403	19,827	17,416
Jains ..	7,476	4,961	6,198	4,505	6,706	5,025	6,714	4,989	6,844	5,156	8,055	6,145	12,541	9,771
Zoroastrians ..	1,066	960	1,262	1,080	1,394	1,301	1,557	1,510	1,731	1,742	..	..	2,217	2,047
Sikhs ..	72	4	239	51	424	63	467	49	605	115	2,325	449	4,927	2,058
Buddhists ..	55	1	21	2	4	13	19	3	15	8	..	..	51	44
Jews ..	443	487	370	431	418	479	305	316	377	453	..	..	412	407
Tribals ..	..	..	..	..	43	32	118	125	46	28	18,999	17,836	..	..
Others ..	7	7	6	6	..	..	1	..	6	4	5,461	4,073	393 (non tribal).	306

TABLE V.

Variation in Population at Certain Important Places of Interest in the Poona District.

	1901	1911	1921	1931	1941	1951
1. Alandi ..	2,019	1,624	1,568	1,666	2,170	2,432
2. Ale ..	3,792	3,626	....	....	5,014	5,855
3. Avasari ..	3,504	3,576	3,420	3,910	4,276	5,393
4. Baramati ..	9,407	7,831	8,711	10,447	13,059	17,064
5. Bavada ..	4,290	7,683	8,504	7,605	7,389	8,927
6. Belhe ..	3,062	....	2,987	4,212	4,965	4,485
7. Bhor ..	4,178	4,168	4,088	5,185	6,335	7,393
8. Bhosari ..	1,697	2,257	2,767	2,661	3,382	5,153
9. Chinchvad ..	1,596	2,001	2,268	2,162	2,708	4,369
10. Dapodi ..	876	1,135	1,796	1,447	2,379	7,437
11. Daund Municipality ..	....	....	....	....	7,576	9,947
12. Daund Railway Village ..	5,248	5,218	7,700	7,805	5,252	8,902
13. Ghodegaon ..	5,720	5,261	4,282	5,707	4,742	6,732
14. Hadapsar ..	4,521	4,801	7,414	5,384	6,758	8,130
15. Indapur ..	5,533	4,336	3,772	3,978	4,394	4,981
16. Jejuri Municipality	....	2,657	2,013	2,503	2,929	3,036
17. Junnar ..	9,675	8,820	7,381	8,421	9,951	11,632
18. Kalamb ..	1,563	2,271	2,238	1,960	3,203	13,084
19. Khadki Cant. ..	10,797	14,028	18,357	16,302	26,285	48,552
20. Khed ..	3,932	8,056	7,013	8,532	9,548	11,750
21. Lasurne ..	2,961	3,271	3,389	3,203	5,042	5,328
22. Lonavle M. ..	6,686	12,295	9,563	9,430	10,876	16,771
23. Loni Kalbhor ..	3,670	4,539	4,822	4,501	4,732	6,196
24. Malegaon Budruk	3,730	4,797	7,470	6,036	5,406	6,528
25. Manchar ..	5,300	4,694	4,849	5,031	6,000	7,782
26. Manjari Budruk	3,265	4,401	5,276	3,532	3,742	5,218
27. Narayangaon ..	4,189	....	3,043	....	4,473	5,637
28. Nimgaon ..	3,360	3,415	3,038	3,768	4,196	5,27
29. Otur ..	6,392	5,531	....	6,200	6,533	7,666
30. Poona Cant. ..	32,777	32,226	32,726	35,807	40,447	50,011
31. Poona City ..	120,543	126,630	163,713	198,078	258,197	480,982
32. Rajur ..	3,509	....	3,093	4,195	5,136	5,702
33. Saswad ..	6,294	2,163	4,583	5,407	5,745	6,352
34. Sirur ..	7,212	4,246	3,095	3,076	3,591	3,482
35. Supe ..	2,951	5,111	2,064	4,983	5,808	6,302
36. Talegaon Dabhade	5,238	3,247	3,273	3,992	3,996	6,349
37. Talegaon Dhamdhere.	6,470	6,774	5,508	6,861	7,235	9,749

TABLE VI.

Population by Taluka from 1881 to 1951, District Poona.

Taluka or Mahal.	1881		1901		1911		1921		1931		1941		1951	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Ambegaon ..	..	..	21,473	21,353	20,473	21,259	17,645	18,099	21,697	21,686	28,278	28,590	48,876	50,004
Baramati ..	55,092	54,436	40,437	40,377	53,872	52,611	49,662	49,028	57,951	56,281	57,890	56,048	67,625	66,646
Bhor ..	..	..	..	..	..	..	..	..	..	..	..	..	35,658	38,053
Daund ..	..	..	20,644	22,110	23,755	24,867	19,202	19,797	27,402	27,153	37,791	37,658	44,829	44,333
Haveli ..	76,505	73,554	155,915	144,073	165,097	147,600	61,212	59,699	64,364	62,470	63,891	63,047	93,719	86,034
Indapur ..	24,596	23,518	33,118	33,777	39,377	38,682	30,622	29,909	39,495	37,880	47,094	44,655	57,362	54,942
Junnar ..	50,666	51,607	58,536	59,217	56,384	58,487	48,580	50,246	61,992	63,959	63,980	70,108	68,858	71,429
Khed ..	70,811	71,079	56,814	56,635	58,193	58,723	51,476	51,804	63,104	61,902	61,870	61,322	63,266	63,191
Maval ..	31,839	30,544	33,580	31,596	35,583	32,377	37,476	34,153	32,189	30,406	33,347	31,873	51,216	47,170
Mulshi ..	..	..	13,813	13,154	12,737	12,689	13,309	12,345	11,840	11,239	18,572	18,141	35,026	33,858
Poona City ..	70,822	66,181	..	..	..	..	122,737	100,078	141,291	114,712	193,703	157,530	323,940	270,143
Purandar ..	37,478	38,200	35,549	37,167	39,533	41,532	34,552	36,567	40,579	42,656	46,328	48,427	50,839	52,560
Sirur ..	36,392	36,401	32,806	33,186	38,004	38,677	30,398	30,436	39,109	38,441	42,396	41,869	51,543	51,565
Velhe ..	..	..	..	..	..	..	..	..	..	..	..	..	13,444	13,947
Total ..	455,101	445,520	502,685	492,645	543,008	528,504	516,871	492,162	601,013	568,785	700,140	659,268	1,006,201	944,775

THE DIETARY OF THE POONA HINDUS varies to some extent according to the different sections of the community, the main distinctions being made on the ground of inclusion of flesh by some which, by religious custom, is eschewed by others. Otherwise, the general dishes and the way of their serving, which is peculiarly Mahārāṣṭrian, are common to all.

The pastoral, artisan and agricultural classes in the district are proverbially fond of chillies and other hot spices. Besides grain, pulse, fruits, spices, oils, curds and butter, they may eat fish, fowls, eggs and game birds, sheep, goat, hare and wild hog. Few can afford to eat flesh oftener than on occasions of marriage and other family festivals and a few leading holidays such as *Dasarā* and *Divāḷī*. They sometimes vow to offer an animal to a god, and after offering its life to the god, eat its flesh.

They take three meals a day. Their every day fare consists of millet, rice, wheat on occasions, vegetables and fruits cut in pieces, split pulse, and *ālan* or *jhuṇakā* (gram flour boiled with cumin, coriander, chillies, salt, turmeric and onions). They generally break-fast° at home on *bhākri* (bread of unleavened dough) with some vegetable relish or raw onion, and about noon their wives take to the place of work their dinner of *bhākri* and vegetables, and either fish, flesh, or split pulse.† A supper of *bhākri* or *bhāt* (cooked rice), milk or some liquid preparation of pulse, is eaten at about eight.

Their usual holiday fare is *śevayā* (vermicelli) eaten with milk and *gūḷ* (molasses). *Puraṇ-poḷis* (sweetened grain cakes), *kānavales* (stuffed cakes), *telcīs* (cakes fried in oil), *vaḍe* (pulse-cake), *lāḍūs* (rice or wheat flour balls stuffed with sugar or *gūḷ*) are some of their feast dishes.

The dietary of the well-to-do urbanites is much more elaborate. Besides the usual cereals, pulses, vegetables and oils, a vegetarian includes in his diet dairy products like milk, butter, curds, butter-milk and *ghee* (clarified butter) on a liberal scale. The morning tea with a light breakfast is followed by two meals, one between nine and eleven in the morning, and the other between seven and nine in the evening. Men and women eat separately, the women after the men have done. The head of the house, his sons and guests sit on *pāṭs* in a row (on special occasions three *pāṭs* may be used for an individual—one for sitting, the second to support the back and the third on which the dinner is served)‡. Metal or leaf plates are laid in front of each *pāṭ* and to the right-hand side is a *tāmbyā* (water-pot) covered with a *phulpātra* (cup). On the top of the plate to the right are cups for curries and relishes. The pulse and grain are served by a cook, and the vegetables and *ghee* by one of the women of the family. The dinner is served in three courses, the first of boiled rice and pulse and a spoonful or two of *ghee*, the second of *poḷī* or *capātī* (bread of unleavened wheat dough), sugar and ghee with salads and curries, and the third of boiled rice with curds and salads. With each course two or

°At present it is more or less customary with the rural population to have a cup of tea before or after the breakfast.

†An artisan takes along with him his dinner where he works or is employed.

‡Some well-to-do families from the upper class have now-a-days taken to dining on tables.

CHAPTER 3. People and Culture. FOOD.

three vegetables are served. The plate is not changed during the dinner. In each course the chief dish is heaped in the centre of the plate, on the right the vegetables are arranged and on the left the salads with a piece of lemon and some salt.

The following is the general menu of the food served in typical vegetarian Mahārāṣṭrian hotels in Poona.

Lunch :—Salt, lemon pieces, chutney and *kośimbīr* (salad); *suki bhājī* and *pātaḷ pāle bhājī* (vegetables), *āmṭi* (curry), *varaṇ* (liquid split-pulse); *capātī, bhākrī, puryā* (types of bread), *bhāt* (cooked rice); *ghee*, curds, buttermilk, milk.

The dishes at a dinner are the same as at a lunch with the exceptions that *varaṇ* and *kośimbīrs* are omitted; *bhākrī*, instead of *capāti*, *usaḷa* (cooked sprouted pulses) instead of *suki bhājī;* fruity vegetables instead of leafy ones, and sometimes chopped onion, are served.

Feast Menu :—Along with the usual daily dishes a special sweet dish is principally served. The sweet may be one of the following :—*Śrīkhaṇḍ, bāsundi, jilebi, puraṇpoḷi, dudhpāk, śirā, sudhāras, lādū, āmbras*, etc.

During the week some changes are made in the menu by way of serving different "snacks" and "entries". Usually they are *khicaḍi, baṭāṭevaḍā, thālipiṭh, bhājī, purī-bhajī*, etc.

HOUSES AND HOUSING.

THE TYPES OF DWELLINGS found in the district as a whole may be classified under two divisions, movable and immovable.

The movable ones belong to wandering tribes or labourers who move from place to place. They are of two kinds; small tents or *pāls*, either of coarse cotton or woollen fabric, and small huts of bamboo or date matting. The dwellers in tents and mat huts suffer much from heat and cold and still more from rain. To escape the wet many of them stop, during the monsoon, near some village and build small huts of grass and leaves and branches of trees.

The immovable houses may be divided into five classes, according to the cost of building and the type of material used in construction. There are the first class houses, known as large *vāḍās* (mansions) now rarely built and becoming fewer and obsolete. These *vāḍās* are seldom found except in towns and large villages and are generally *dumajlī* (two storeyed). They are built round *cowks* (quadrangles or central plot or yard) with stone or fire-baked brick walls, tiled* roofs and verandas. Entry into them is through a gateway or passage in one of the outer faces of the building. From the inner court a few steps lead to the *oṭī* or veranda, for the house is always raised on a *jotē* (plinth) three or four feet high. In the veranda, strangers are received, children play or the women of the house swing and talk. The ground floor has four to seven rooms, a central hall, a back veranda; and the second storey has four rooms or two halls. At places, such types of houses have two open squares

*As a roofing material people use tiles of indigenous make, known as *kumbhari kaole*, made and fire-baked by local potters, and also Mangalore tiles and corrugated iron sheets.

surrounded by rooms and verandas, the first where the men live, and the back set apart for women. In the rear of the house are a cattle shed and a bathing room. A privy is attached to a distant corner either in the front or at the back of the building according to convenience. There may be a rear yard with flower and plantain trees and a *tulas* (holy basil) in a masonry pillar pot. Buildings like these are owned by *ināmdars* (holders of public grants), *jagirdars* (big landed proprietors), and wealthy merchants.

From the architectural point of view these *vāḍās* have little beauty or ornamentation; even the finest are plain, massive and monotonous. The plinth is of close-joined blocks of polished stone. The posts and beams are massive but short. The ceilings are made of smaller closely fitted beams, sometimes ornamented with variegated geometrical figures and flowers made of small chips or slits of gaily painted wood or ivory. If width is wanted, it is secured by two or three rows of wooden pillars joined together by ornamental ogee-shaped cusped and fluted wooden false arches. The pillars, which generally spring from a carved stone or wooden pedestal, have shafts carved in the cypress or *suru* style and lotus-shaped capitals. The eves are generally ornamented with carved plank facings and project boldy from the walls. The roofs are either terraced or covered with flat tiles. The staircases are in the walls, and are narrow and dark.

These *vāḍās* are being replaced in their class by modern houses, *i.e.*, mansions, or big bungalows.

Houses of the second class are generally two-storeyed, with walls constructed of dressed or unworked stone and burnt or sun-dried bricks and tiled or flat roofs. They occur both in towns and villages. A house of this class consists of an *osarī* (front veranda), which is used as an office or place of business, *mājghar* (a central room for dining and sitting), *devghar* (a room for worshipping gods), a kitchen and a room to spare. There is generally also a cattle shed either in the front or at the back.

Houses of the third class, though smaller than the first two when occupied by a husbandmen, are roomy, and they have large cattle sheds attached. They are one-storeyed and the walls are built of unburnt bricks or mud and stone. They have two rooms and tiled or thatched roofs.

Houses of the fourth and fifth classes are single-roomed thatched huts with walls of mud or mud and wattle reed, millet or cotton stock, and roofed by a bamboo frame and covered by grass or even leaves. Houses of this class are found chiefly in villages and hilly parts of the district and are owned and inhabited by poorer land-holders and field labourers and people of the backward and depressed classes. Except when the number of the cattle is small and a part of the house can be set apart for them, the poorer husbandman's cattle live in sheds or pens separate from the dwelling. In the eastern part of the district, where rain is scanty, houses, known as *dhābis*, with flat earth-roofs, are sometimes found. Owing to the weight of the earthen roof, they seldom have an upper storey.

Within the last fifty years urban housing in the Poona district has changed a great deal. As knowledge of sanitary principles has

CHAPTER 3. People and Culture.

advanced, houses of the modern type have come into existence, which are, in style and accommodation, superior to those they have replaced.

HOUSES AND HOUSING.

As security of life and property is more assured under modern conditions, the necessity to group houses close to one another and minimise the number of windows in houses has disappeared, and the prevailing trend is also towards formation of garden suburbs. Simultaneous with this trend there has been a change in taste. Perhaps the easy availablity of building materials like reinforced concrete has led to new ideas in architectural design. People now prefer simplicity of form and structure to the massive and ornate style. While the old houses ensured more privacy in the household of a joint family by their dark and labyrinthine rooms, the houses which are now built only for individual families allow more light, ventilation and accessibility. Self-contained cottages, or at least blocks, consistent with economy of space, are the modern aim. The kitchen, and bath and toilet rooms are attached to the main structure and made accessible from every other room.

DRESS.°

THE COSTUME OF THE HINDUS of the Poona district, who could be included in the general category of Mahārāṣṭrians, is a blending of different items in as much as it shares in common of dress found in use among people all over India. Excluding the dresses of European style, palpably introduced because of contact with Britishers, the following articles of their dressware have a historically basic significance.

Male lower garment :—Laṅgoṭī, Lāṅgoṭa, caḍḍī, pañcā, dhotī, coḷaṇā, ijār, tumān, pyjamā, survār.

Male upper garment :—Uparṇī, śelā, sadarā, pairaṇ, bārābaṇḍī, banḍī, kuḍtē, koprī, aṅgarkhā, ḍaglā, ackan, śervānī.

Male head-dress :—Ṭopī, pāgoṭē, pagaḍī, muṇḍāsē, rumāl, paṭkā, sāfā.

Female dress :—Coḷī, parkar (petticoat), *sāḍi, lugaḍē, pātaḷ, śāl, śalū, paiṭhaṇi.*

Child-dress :—Aṅgḍē and *galutē* for the trunk, and *ṭoparē, kucḍē, kuñcī* for the head.

The distinction of the Mahārāṣṭrian dress lies not so much in the articles of wear as in the manner in which they are worn. The following descriptive notes illustrate the point.

Male-dress.

Among the males, the poorest wear a *laṅgoṭi* (loincloth), a strip of cloth passed between the legs and fastened at ends to a waist-band. *Luṅgoṭa* is an improvement on *laṅgoṭī.* It is a triangular piece of cloth with a strip attached at the apex and when in wear it covers also the buttocks. It is a convenient wear for males while taking gymnastic exercises and is considered more decent than *luṅgoṭī.*

Dhoti :—The principal lower garment of males among most classes is the *dhoti,* called in Marāṭhi *dhotar,* usually about 50 inches wide and four or four and a half yards long with a narrow coloured border on each of the lengthwise sides, and a breadthwise stripe at each of the ends. The Brahmanic and standard mode of wearing

°Some of the descriptions in this section are drawn mainly from "Indian Costume" (1951) by Prof. G. S. Ghurye, Ph.D. (Cantab.).

the *dhoti* is the one wherein the hind pleats formed invariably from its portion which is on the left side of the wearer are properly and neatly done, and passed between the legs drawing up the innermost pleat of the bunch tightly between the buttocks, and cleanly tucked in behind. The surplus portion coming from the right side is first pleated breadthwise and the pleats tucked at the navel an inch or two into the edge of the wrap of the *dhoti*. The lower free ends of the pleats are carefully smoothened and a few of them are taken up and tucked over the already tucked in bunch at the navel. The peasants and lower class people wear a shorter *dhoti* (sometimes known as *pañcā*) and have but few puckers in front and behind, their ends hanging and fluttering loose. It is not infrequent to find them wearing the garment in another fashion. The left-side end is drawn up at the back without pleating it and the portion coming from the right side is rolled up lengthwise and wrapped round the loin once and tied in a knot at the front with the remaining portion, allowing a small length of the rolled-up end to dangle about in the centre.

The method of making the *dhoti* a fit wear for work is what is known in Marāṭhi as *kāsoṭā*, wherein the lower of the front pleats, after their upper ends are tucked in at the navel, are drawn up between the legs behind and tucked in at the back-centre. The full-breadth *dhoti* worn in the *kasoṭā* fashion by elegant experts presents the appearance of the baggy Baluchi trousers.

Caḍḍi, coḷṇā, ijār, tumān, pyjamā, and *surwār* are cut and tailored lower garments usually worn by males. *Caḍḍi* is a kind of tight drawers covering the hips. *Coḷṇā* is a form of shorts or short pantaloons reaching up to the knee and its longer varieties equivalent to trousers are *ijār, tumān, pyjamā* and *survār*. The *pyjamā* has a wider end than the *survār* which has more less tapering ends.

Bārābandī is a double-breasted waistcoat provided with six pairs of strings or tapes to fasten it, and is sometimes found in the wear of old orthodox males or priests. *Koprī, baṇḍī* and *kuḍatẽ* are a kind of short-sleeved waistcoats buttoned up centrally in front and are in the wear of the agricultural and labouring classes. *Pairaṇ* and *sadarā* are shirts of looser type which button up centrally, reach up to the mid-thigh and have full and rather wide sleeves without cuffs. *Aṅgarkhā* and *ḍaglā* are long coats generally put on over a *pairaṇ*. *Servāni* and *ackan* are long coats fairly fitting above the waist and having more or less distinctly marked skirts reaching just above the knees but fastened centrally in front with buttons. It has a standing collar which is rather low.

Of the male head-dress, *pagoṭẽ* and *pagḍi* are pre-formed turbans still to be seen in the wear of elderly persons on ceremonial occasions. The *pheṭā* or *pāṭkā* as worn by Mahārāṣṭrians is a piece of cloth or silk measuring about two feet in width and fifteen to twenty-two feet in length, and is folded over the head in two parts with folds crossing in the middle of the forehead and one portion definitely higher than the other. One end is tucked under folds or kept erect at the crown and the other is usually let fall over the neck. *Rumāl,* which is a freshly folded turban, consists of a square piece of cloth about twelve feet in length, rolled around one of its diagonals and then folded over the head so that the

CHAPTER 3. People and Culture.

DRESS.

Male-dress.

two sides of the head-dress from the central line is more or less equal and no end of the cloth lies loose. A *rumāl* cloth may be plain white or coloured with gold-thread borders.

Of the pre-formed turbans or *pagḍis*, apart from the type patronized by Brahmins and allied classes (a round one with a banana-like protuberance rising above the general level), a variety distinguished by its twisted rolls rather than flat length is current among *Marāṭhās, Māḷis* and other classes.

The popular type of cap of indigenous make is the "folding" one with an encircling strip two to four inches wide. Materials from *khaddar* to *jari* cloth may be used in the making.

Female-dress.

The *coḷi* is a close-fitting bodice fastened in position by a knot tied with its two flaps centrally just under the breast. It covers only about half the length of the back, and the sleeves, which are tight, come within about an inch of the elbow. It has two types; the *akhaṅḍ* for which cut pieces are not used in the formation of the part wrapping the chest, and *navtukaḍyāci* (of nine pieces) which has nine parts sewn together and makes a better fit. To supplement the knot made with the edges of the flaps the *coḷi* may have a hook or button to fasten it.

The *sāri* worn by Mahārāṣṭrian ladies is generally eight to nine yards in length and forty-five to fifty-two inches in width, and is known as *sāḍi* or *lungaḍē* in Marāṭhi. It has two lengthwise borders (*kināṛ* or *kāṭh*), also two breadthwise borders (*padar*) at the two ends, of which one is more decorated than the other. Though the patterns of *sāris* may change from time to time, the different manufacturing centres stick to the characteristics for which their products have been famous and are particular to set the pattern and colour of the borders in distinct and pleasing relief with that of the body of the *sāri*.

The way a Mahārāṣṭrian woman wears the nine yard *sāri* is peculiar. Starting with the decorated end (*padar*) of the *sāri* the wearer throws over her left shoulder a portion of it enough to cover the back and after swathing her bosom and right thigh with the remaining portion she draws the latter from over the right hip to the back and then turns it to the front in bulk over the left thigh. She manipulates this bulk so as to form a type of skirt covering her lower body with a number of pleats or puckers adjusted centrally in front. A few of the lower ends of the arranged pleats she then draws up backward between the legs, pleats and tucks them into the waist at the back-centre. This treatment secures the wearer's limbs almost as much freedom as a divided garment like trousers. If still greater ease or security is desired, then the front pleats are further treated to a tug and tuck-up at the back. This mode of wearing the *sāri* with hind pleats tucked at the back is known as *sakaccha nesaṇa* as opposed to the other mode without the back tuck (*goḷiesaṇa*) in which the whole wrap of the *sāri* from waist down is allowed to hang, straight like a skirt. The first mode is most favoured by ladies of the Brahmin and similar classes while the second by ladies of Marāthā and similar classes.

Sāris of five to six yard length, which are getting popular with the younger generation, are worn in *golnesaṇ* (round mode of wear) fashion over a foundation wear of a *parkar* or *lehangā* (petticoat).

The dress ensemble of the present day upper class Hindu urbanites could be described as under :—

Indoors a well-to-do old gentleman of an orthodox trend wears a *dhoti,* a *pairaṇ* or a half shirt, and either leaves his feet bare or sometimes walks on *khaḍāvās* (wooden clogs). Out of doors he puts on a shirt or a *sadarā,* preferably a long coat and over it arranges an *uparaṇē* (shoulder cloth) in puckers. As a head-dress he may choose either a cap or a *rumāl* (head-scarf) and on ceremonial occasions a *sāphā* (silk head-scarf) or a pre-formed turban known as *pāgotē* or *pagḍi.* Now-a-days, some prefer to wear out of doors a "Nehru Shirt" and a "Gandhi Cap". Gentlemen of a "reformed" trend and retired from high salaried services prefer to walk about in a pair of trousers or *pyjamās* and a shirt, with a hat on or bare-headed, carrying a walking stick. The general foot-wear of males includes *vahāṇās, cappals, cadhāv,* and canvas and leather shoes. The square-toed red shoes known as *puṇeri joḍā* is rarely to be seen at present.

The wardrobe of the well-to-do young man may consist of all the items of the western dress ensemble, including the 'bush shirt' and the 'bush coat' of recent origin.

His outdoor dress variates between three types. (1) A *pyjamā* or a pair of short pant and a shirt, the two flaps of the shirt being allowed to hang loose on the *pyjamā.* Here the shirt may be of the "Nehru" type. (2) A pair of trousers in combination with shirt, bush-shirt or bush-coat. The shirt is always tucked underneath the trousers and its sleeves are rolled up in a band above the elbow. (3) a full Western suit, including trousers, shirt, coat, some times a vest, and a necktie. A foot-wear known as *paṭhāṇi* sandal is getting popular at present among young males. The middle-aged male prefers to wear the Hyderabadi *śerwāni* or *ackan* which the young may don on ceremonial occasions in combination with *cuḍidāra pyjamā.* Among the urbanite young males, it is now-a-days rare to find one wearing a *dhoti* which is in some evidence among the middle-aged.

In woman's dress-ware young ladies have discarded *colis* and taken to blouses, *polakās,* jumpers and brassiers, and instead of *sāris* of nine yards they now wear *sāris* of five to six yards. This change, however, has not materially changed the general appearance of their dress. Young girls, however, have taken more to frocks of different fashions than to the *parkar* and *coli* of the old type.

ORNAMENTS.

Male.

AMONG THE CULTURED, IT IS RARE to find men using any ornaments. However, a *sāhukār* or *sarāf* may be found wearing a pearl earring called *bhikbāḷī,* a gold wristlet known as *poci* and a gold necklace called *goph* or *kaṇṭhā.* A young man sometimes takes a fancy to wear round his neck a thin gold chain with a central locket. Persons wearing gold rings, called *pavitraka,* and *angṭhis* studded with pearls and precious stone, (natural or artificial), are not rare. Buttons, links, studs, collar-pins, tie-pins, wrist watches made of precious metals and set with precious stones are often found in the wear of rich persons. *Rajkaḍyā, bhikbāḷī* and *caukaḍā* of gold as ear ornaments, *kaḍē* of silver for 2the wrist, *karagoṭā* of silver as a waist belt, are found in the wear of rustics.

CHAPTER 3. —— People and Culture. ORNAMENTS. Female.

Fashions in female ornaments have undergone considerable change during the last fifty years, the general tendency being towards avoiding gold ornaments of heavy weight. The following is the list of ornaments in the wear of well-to-do ladies at present :—

Head ornaments of any sort are generally out of fashion. However, some old types like *mud, agraphul, ketki-kevḍā, gulābācē phūl, veṇī, rākhaḍī, bindi-bijorā, candre-surya, nāgagoṇde,* and *goṇḍe phūlē* (all made of gold) still persist to some extent.

Ear ornaments :—*Coukaḍī* and *kuḍī,* preferably of pearls and of precious stones, are still in vogue. Earrings of various types are now getting into fashion.

Neck ornaments :—*Mangaḷa-sūtra* of various types, the black beads being stringed together by different patterns of gold chain work, is now-a-days used as an ornament. Besides, necklaces known as *candrahāra, capalāhāra, jondhli-pota, tāndḷī-pota, bakulihāra, puṣpahāra, pohehāra, mohanmāḷa, putlyāci māḷa, bormāḷa, kolhāpurī sāja, ekdāṇī, sarī* and *vajraṭika* (all made of gold) and *peṭyā, pota, laphphā, tanmaṇī,* and *peṇḍē,* made of pearls, are in current use.

Hand ornaments.—Kānkaṇē (bangles) of patterns known as *diamond, hoḍighāt, tinpailū, pancpailū, bilor,* double-diamond, Calcutta pattern, Delhi pattern, Madras pattern and *pāṭlyā* (wristlets) known as *toḍicyā, purṇācyā, jāḷicyā, pailūcyā,* or *minyācyā,* all made of gold, are current. Costlier bangles studded with pearls, diamonds and precious stones are also in vogue.

Armlets or *vākyās* of the types known as *rudragāṭh, tuḷabandi, hātṛicyā,* and *moḍavākyā,* are still in wear.

Nose ornaments :—*Nath, muraṇī, mugvaṭa,* and *phulī,* made of pearls and studded with precious stones, are current.

Children. *Child ornaments* :—*Bindalyā, managaṭyā, kaḍitoḍe, vāḷe* and *cāḷa, toraḍyā* and *sākhḷī, hasaḷī,* made either of gold or silver, are current.

PREGNANCY. THE PROSPECT OF A CHILDBIRTH is watched with anxiety and eagerness by the family, and the enceinte is treated with great care and tenderness both at her parent's and at her husband's. Her longings (*dohāḷe*), as they are believed to foreshadow and influence the characteristics and sex of the child, are fondly noticed and promptly satisfied by the family elders. As the belief goes, in the fourth month the fœtus develops a heart and starts desiring things. This is reflected in the longings the woman begins to have by then and she is called *daurhidini* or *dohāḷkarīṇ* (Marāṭhi). She is subject to a number of taboos. Birthmarks and congenital defects in the child are often ascribed to the neglect of the *ḍohāḷe* (longings) and the non-observance of taboos. In the case of the first pregnancy, the woman is considered particularly open to attacks of evil spirits and following the folklore of the people she has to comply with a number of do's and don'ts. For her and the child's well-being she is asked to keep within doors as far as possible and is forbidden from going into an empty house. She ought not to quarrel, or eat hot and pungent things, or weep, or sleep during the day, or keep late hours at night. She ought not to draw lines with charcoal or with her finger nails on the ground. She ought not to see an eclipse or cut anything during the period. She should eat *tāmbul,*

PREGNANCY.

mark her brow with red-powder, rub her arms with turmeric, put lampblack into her eyes, bathe, and comb her hair. As what the husband does during his wife's pregnancy is believed to affect his wife and the unborn child, he may avoid certain acts. He builds no house, does not bathe in the sea, attends no funerals or obsequial feast, kills no serpent, does not travel, and does not get his head shaved.

The *gṛhyasūtras* (code of *vedic* rites) prescribe for the benefit of the pregnant woman a number of observances of magico-religious nature and believers in the efficacy of *vedic saṁskāras* follow them to varying extents. The *puṁsavana* rite, so called because in virtue of it 'a male is born,' is performed in the second or third month of pregnancy. The husband makes the wife drink in three handfuls some curds and 'two beans and a grain of barley', each time asking her 'What dost thou drink? What dost thou drink?', to which she replies '*Puṁsavana, puṁsavana*'. The *anavalobhana* rite is performed in the fourth month. The husband squeezes some juice of *durva* in the wife's right nostril, touches her heart and prays to the gods for the safety of the fœtus. The *sīmantonnayana* ceremony which is known as *āṭhāṅgulem* in Marāthi, is performed in the sixth or eight month of the pregnancy. After making *ājya* (ghee) oblations to the sacrifical fire, the husband takes a porcupine quill and a blade of *darbha* (sacred grass), and passing them along the parting of his wife's hair fastens them into the knot behind. He takes a garland of *umber* (wild-figs) and hangs it round her neck, and decks her with ornaments and her hair with flowers.

BIRTH.

The young wife generally goes to her parents for her first confinement. There she is fed with dainties, decked with flowers and all methods are tried to keep her cheerful and happy. At the inception of labour she takes to the lying-in room which has been swept clean and kept warm, dim-lighted and free from draught. A cot is arranged in the room. A midwife generally known to the family and engaged beforehand is called in and she attends the girl from then onwards for ten or more days. One or two experienced women of the family may be in attendance. Only females are allowed to be present at a birth.

Delivery.

At the approach of delivery the midwife waves a cocoanut thrice round the girl (parturient) and keeps it aside in a niche. If the girl suffers severely, a priest is called to read special *mantras* from sacred books to drive away evil spirits. The anxious elders ceaselessly count beads, pray to gods and goddesses and promise them things. The Gaṇeśa idol in the house is merged in water. A ladle is hooked in the door. Thinking that a dead ancestor is at his rebirth, *aṅgārā* (cowdung ashes) in his name is rubbed on the girl's brow.

For some time after the delivery the position of the mother is not changed, and till she is washed and laid on the cot, the babe is put in a *sūp* (bamboo winnowing fan). If the child fails to cry out its arrival, the midwife gives it a sprinkle of cold water and beats a metal plate at its ears. If this fails, she tries other methods to make it cry; holds it by its legs upside-down and pats it on the back; blows, or puts her fingers, into its mouth to remove obstructive substances if any. After a while she ties the child's

CHAPTER 3. People and Culture. BIRTH.

umbilical cord with a cotton thread, a few inches away from the navel, holds a pice under the cord and severs it with a knife. She then rubs the mother and the child with turmeric and oil, then with gram-flour and bathes them with hot water. The child is dressed in swaddling clothes and laid besides its mother on the cot.

Disposal of Placenta.

The placenta is put in an earthen pot with a pice and betelnut, and the midwife buries the pot in the compound. There is a common belief among the the people that the first ten days in particular, following the birth of a child, are full of danger both to the newborn and the mother and a number of precautionary measures have to be followed to guard them against evil influences. Every evening the family priest recites soothing verses or *Śāntipāṭh* over a pinch of ashes or *angārā*, which is then rubbed on the brows of the mother and the child. Utmost care is taken to keep a light always burning in the lying-in room, day and night, especially from the fifth to the tenth day, and during that time the mother is never left alone in the room. Myrrh-incense is burnt and waved all over, an iron bar is laid on the threshhold and an earthen jar filled with cow's urine with a branch of *nim* leaves floating in it is set at the entrance of the lying-in room. A person entering the room has first to sprinkle some cow-urine on his feet with the *nim* twig and thus prevent evil spirits coming in along with him. An earthen pot marked with sandalwood paste and a pice and a betelnut put in, is kept as a *rākhaṇ* (guard) in a niche of the lying-in room. The *bāḷantīṇa*, the mother as she is called for some days after parturition, is on special diet for the first two days and may revert to the usual one on the third day. Before she takes her meals on the third day, her 'lap is filled'.

Panchvi and Sasthi.

On the fifth day there is a 'lap-filling' of the *bāḷantīṇa* as on the third. In the evening a worship is offered to *Pāñcvī* (Mother Fifth) in the lying-in room. Two dough figures (*Jivatyā*—minor dieties) arranged on *akṣaṭā* (rice) spread in a *sūp* (winnowing fan) and placed on a *pāṭ* are worshipped by a married woman. In the same *sūp* the maternal uncle of the *bāḷantīṇ* lays a sickle marked with lime dots and its handle wrapped in silk, and lays before the sickle sandal-paste, flowers, turmeric-paste, *pinjar*, and food in the name of *Pāñcvī* or Mother Fifth. The priest burns *hiṅg* (asafœtida) and repeating sacred verses over it, mixes some ashes with it and gives the mixture to be rubbed on the child and the mother and on other young children in the house. The mother is given five cooked grams to eat.

On the sixth day, a blank sheet of paper and a reed pen and ink are set before the goddess (*Pāñcvī*) and the whole is worshipped by the father as *Ṣaṣṭhi* or Mother Sixth, with the same rites as the maternal uncle used on the fifth night. That day the mother is given six boiled grams to eat. Light is kept burning the whole two nights in the lying-in room and women of the house pass the nights awake playing games and singing songs before the goddess, for the fifth and sixth nights are a critical time to the new-born child.

Purification.

In consequence of the childbirth, the mother is considered unclean for ten days and no one except the midwife touches her. The family also observes ceremonial impurity (*suher*) for the period. Even though the family is held impure for the ten days, the first, fifth, sixth and tenth days after birth are considered luckly for alms-giving or for feeding the priests. For this reason, on the evening of the fifth a feast is given to relations and friends. On the tenth day the

mother and the child are given a purificatory bath, their clothes washed and the whole house is cleaned. The walls and the ground of the lying-in room are smeared with a mixture of cowdung and water, the bathing place is washed, and turmeric, red-powder, flowers and a lighted lamp are laid near it. Cow's urine is sprinkled all over the house. The lap of the midwife is filled with rice, betelnut, betel-leaves and fruits, and she is presented with a robe and a bodice and money. The mother is cleansed from the impurity by a sprinkle of water with *tulsi* leaves by the priest. The males change their sacred threads.

Naming Ceremony.

The naming ceremony, or *bārse*, which is generally held on the 12th day, is an occasion for social celebration. Women neighbours, friends and kinswomen are invited to attend the naming. They drop in, each with some presents for the mother and the child—a bodice cloth for the mother and a hood or *kuñci* for the child—a conoanut, a turmeric root and a *viḍā*. In the lying-in room or in the women's hall, a cradle is hung to the ceiling and a carpet is spread under it. An elderly married woman marks the child's and its mother's brows with *pinjar* and another woman sitting near the mother takes the child in her arms. The women one by one fill the mother's lap with grain and cocoanut, mark her brow with *pinjar* and hand over the presentation articles. Then the women arrange themselves in two groups, one on either side of the cradle. Two ladies stand on opposite sides of the cradle facing each other. One of them takes the child in her arms—a cocoanut clad in *kuñci* is often substituted for the child—covers the bottom of the cradle with a parti-coloured quilt, and passes the child or the *kuñci*-covered cocoanut, from underneath the cradle to the lady opposite, who, in her turn, hands it over back to the giver from over the cradle. This is repeated three or five times, and at each turn one lady addresses the other "Take Govind", "Take Gopal"; the names of Madhusūdan, Trivikram, Śrī Kṛṣṇa are repeated in similar fashion for the remaining turns. Some matron then takes the child in her arms and lays it in the cradle bidding the mother repeat in the child's ear its name, which on common consultation has been settled beforehand. The mother then loudly repeats the name in the child's ear, ending with the meaningless sound kur-r-r. The guests then gently swing the cradle and sing a cradle song or *pāḷṇā* lulling the child to sleep with a chorus meaning "Sleep, my darling sleep". The cradling ends with the distribution of boiled gram and packets of sweetmeat, and the guests retire, after receiving from the housewife *kuṅku* and turmeric paste, which they rub on their brow and cheeks. Widows are not allowed to take part in the cradling.

Karnavedh.

The *karṇavedh* (piercing of the ear-lobes) ceremony is also performed on that day in the morning before the child has had a bath. The goldsmith of the family first makes correct marks where the ears are to be pierced and passes through each of them a piece of gold wire which he then adeptly twists and shapes into a loose ring. The right ear-lobe is pierced first and then the left one, if it is a boy, and in the case of a girl the order is reversed. The ceremony may be postponed to the sixth or the twelfth month. The custom of getting the girl's ear bored at three or even five places is day by day getting rarer. If a boy is subject to a vow, his right nostril is bored and a gold ring put into it.

Caula.

The *caula* or *cūḍākaraṇa* (the first cutting of the hair on the child's head) ceremony has a place in the Hindu *saṁskāras*. As a purifi-

CHAPTER 3. People and Culture. BIRTH. Caula.

catory rite it is also prescribed for girls. At present the rite is usually gone through in the case of boys only and at the time of *upanayana* (thread-girding). Traditionally it takes place in the first, third or fifth year as may be the custom of the family. The ceremony has to be performed on an auspicious day, and the *sūtras* prescribe an elaborate ritual which includes as the principal act the cutting of the hair of the child, and other subsidiary acts as the performance of *homa*, feeding of priests, receiving their benedictions and giving of *dakṣiṇā* and the disposal of the cut hair in such a way that no one can find them.

It is customary with many of the backward Hindu communities to give ceremonial attention to the first shaving or cutting of the hair (*jāvaḷ*) of the child, the belief being that the hair the child is born with is impure and the occasion of its removal has to be met by a purificatory ceremony and a social celebration. This holds good in the case of both boys and girls. 'The ceremony of *cūḍākaraṇa* is to be performed for girls also, but without mantras,' Manu (II-66) prescribed, and this ancient custom though no more observed by the advanced communities is in vogue among the Rāmośīs, the Kumbhārs, the Nhāvīs, the Jingars, the Sāḷīs and similar classes.

Among the Velālis in the Poona district the *mudi* (hair-clipping) takes place at any suitable time before the child is three years old. In the morning they go to a garden some distance from the house, cowdung a spot of ground, and raise a canopy of sugarcanes and set a plantain tree at each corner of the sugarcane canopy. They take two pebbles in honour of the goddess Kāmākṣiammā, daub them with red-lead, and place them inside the canopy. A number of coconuts, sugarcanes and plantains are laid in front of the goddess. A goat is killed, and the child lying on the maternal uncle's knee has its hair clipped by a barber who retires with a present of uncooked food and some cash. The hair is gathered, shown to the goddess and thrown into a river or pond. A feast is held, and, after presenting the child with clothes and money, the articles offered to the goddess are distributed among the guests, who then retire to their homes. Among backward Hindu communities this ceremony is held in honour of the goddess Saṭvāi and a goat is sacrificed before her. The maternal uncle of the child is the important functionary in the clipping of the hair, which is then ceremonially offered to the goddess or disposed of in a careful manner. For example, among the Beldārs, the clipped hair is laid on a millet cake and offered to the goddess Saṭvāi along with cooked rice, vegetables and bread. Among the Rāmośīs when the child is two or three months old it is taken to the temple of Saṭvāi, Ekāi or some other goddess in the village; its head, whether it is a boy or girl, is shaved, and the hair is kept in a coconut-shell and laid before the goddess. A goat is killed and a dinner is given. Those who cannot afford to go to the goddess's temple perform the ceremony in their own village, keeping the hair and taking it to the goddess on the first opportunity. Analogous customs are found among the Chāmbhārs, Kumbhārs, Koḷis, Lodhis, Vanjāris, Dhors, Uchalias and many others, who offer the clipped hair of the child to the goddess Saṭvāi, sacrifice a goat in her honour and celebrate the occasion with a feast.

UPANAYANA.*

Upanayana, or *muñj* as it is popularly known at present, is the ritualistic ceremony of investing a *baṭu* (boy) with a *yajñopavīta* (sacred thread). *Mauñjibandhana, baṭukaraṇa, vratabandha* are its synonyms signifying the various acts in the ritual. "Leading or taking near (the *ācārya* for instruction)" is what *upanayana* literally means, and it might have also meant "introducing the novice to the stage of studenthood". Hindus claiming a place in the first three *varṇas* (classes) or the *dvijātis* consider *upanayana* as an essential *saṁskāra* (purificatory rite) which formally initiates one to *brahmacaryāśram* (stage of studenthood) that necessarily precedes *gṛhasthāśram* (the householder stage) or marriage.

Preparations :

Under a religious injunction a boy has to be invested with the sacred thread while he is in his teens† and, accordingly, his father consults the family astrologer and fixes an auspicious day for performing his son's *upanayana.*‡ Friends and relations who are informed of this a week or two earlier give by turns congratulatory feast called *gaḍagners* or *keḷvaṇs* to the boy and his mates.

Kelvan.

Musicians are engaged to play on the thread-girding day. A *maṇḍap* (decorated booth) is erected in front of the house and a *bahulē* (i.e. square of earth or a raised platform decked with plantain trees set upright at both ends and piles of earthern pots smeared with white wash and red stripes at each corner) is built in the booth. A day or two before the thread-girding, an *akṣat* (invitation procession) consisting of the boy's parents and their friends and relations of both sexes starts in the evening with music and visits the local temple of Gaṇapati, where the boy's father lays a cocoanut before the god and bows to him, and the priest prays to the god to be present at the ceremony together with his two wives Riddhi and Siddhi, the goddesses of plenty and success, and by his holy presence remove obstacles which might come in the way of completing the ceremony. The priest lays *akṣatā* (yellow rice) before the god as a sign of invitation and some married women do the same and ask his attendant goddesses. The procession then may disperse or move from door to door of select friends and relatives. While the boy's father folds his hands before every house-owner, the priest who follows him mentions the day and the hour of the ceremony, and asks the householder to be present at the ceremony with his

Bahule.

---

*Apart from the several sections of the Brahmin and allied communities who religiously observe *upanayana*, the following communities in the Poona district are found to observe the ceremony in some form or other :—Prabhus ; Vedalis ; Brahma-Kshtris ; Jingars ; Shimpis ; Tambats. Some Marathas of high family gird their boys with the sacred thread and also perform the sacred thread renewing (*sravani*) according to the Vedic ritual. The Agarval boy, who is ceremoniously taken to a spiritual teacher (*guru*), worships the teacher, offers him money and falls at his feet and the latter fastens a *tulasi* bead necklace round the boy's neck, whispers into his ears a sacred verse and drops sugar into his mouth. Among the Lingayats, boys at the age of twelve are taught a sacred verse in honour of Shiv and so also girls but not till they are sixteen. *Upanayana* in the case of maidens is not in vogue at present although it was a practice in ancient times. Revivalist movements as that of the Arya Samaj, and the Dharma-nirnaya-mandal of Lonavale preach that *upanayana* should be open to all Hindus irrespective of sex or class.

†A *brahmana* boy should undergo *upanayana* in the eighth year from birth or from conception, a *ksatriya* in the eleventh year, a *vaisya* in the twelfth and up to the 16th, 22nd and 24th years respectively for the three *varnas* it cannot be said that the time for *upanayana* has passed—Asv. Gr. (I-19-16).

(‡) There are very intricate rules, particularly of astrological nature, for deciding the proper month, *tithi*, day, and time for *upanayana*. The moon and the Jupiter must be astrologically favourable with reference to the boy's horoscope. Moreover, as the mother of the boy has to be an active participant in the ceremony the *muhurt* should fall outside her menstrual period.

CHAPTER 3. People and Culture. UPANAYANA. Preparations.

family and attendants. The married women, who come to ask the ladies, go into the house, are seated, and ask the women of the family to attend the ceremony. The mistress of the house lays a cocoanut and rice in the askers' laps and marks their brows with vermilion as a sign that the invitation is accepted. In token of accepting the invitation the houseowner presents the boy's father or his priest with a betelnut and the procession leaves the house. Invitation cards marked with vermilion are sent to friends and relations living in distant places.

Prior to the ceremony of *upanayana* proper, the usual rites, namely the worship of Gaṇapati and *kuladevatās*, *nāndīśrāddha*, *puṇyāhavācana* (holy-day blessing), *devapratiṣṭhā* (god-installing), propitiation and consecration of *mandapa-devatā*, *mātṛkāpūjana* (worship of the *mātṛkās*) have to be gone through with the same procedural details as before the performance of any *saṁskārā*. *Ghatikāsthāpana* (installing the water-clock) and *patrikāpūjana* (worship of the horoscope) may also be performed. *Grahamakha* (a sacrifice to the planets) may also be performed on the previous day or on any day within seven or ten days of the *upanayana*.

Ghana.

On the morning of the lucky day, married kinswomen and neighbours meet at the boy's house, where the boy and his parents, dressed in their best, are seated each on a low stool covered with a sheet and red cloth marked with *ṣvastika* (lucky cross) strewn in wheat grains. Two *musaḷs* (pestles) are tied together with a bodice cloth and a basket filled with wheat is set before the boy and his parents. The married women then wash the feet of the boy and his parents and wave lights before them. Wheat and fruit are laid in the mother's lap, betel is served to the boy's father, and a cocoanut is put in the boy's hands. Not less than five married women take the two pestles in their hands, set them upright in the basket, and move them up and down as if to pound the wheat in the basket. They sing songs, while music plays. A married woman takes a handful of corn and grinds it in a hand mill to which a bodice cloth is tied. Perfumed oil is rubbed on the boy and his parents.

Shaving the head.

The boy and his mother sit on two *pāṭs* (low stools) and amidst song and music are bathed by a band of young married women. *Ārati* (lighted lamps) are waved before them, and they go into the house. The ceremony of shaving the boy's head follows. The boy's mother's brother puts a gold ring on the boy's right little finger and with a pair of scissors cuts some hair off the boy's forelock, and the aunt catches the hair in a silver cup filled with milk. The barber then sits in front of the boy and shaves his head except the top-knot. The shaving over, the women of the family roll *lādūs* (sweet balls) and coins down the boy's head into a handkerchief spread over his knees and they are given to the barber who retires with a present of a new turban or a kerchief, rice, betel and cocoanut.

Dining with mother.

The boy is bathed a second time in the booth, rubbed dry, and a lighted lamp is waved round his face. Eight *pāṭs* are set in a row and eight thread-wearing unmarried lads take their seats on the *pāts*. At one end of the row are set a silver dining plate and a lighted lamp and behind them two *pāṭs* on which the boy and his mother sit. Dinner is served and all dine, the boy eating from the

same plate with his mother. This is considered as the last time that the mother and the son can eat from the same plate without impurity attaching to either. The meal over, the boy takes some silver coins from his father and presents them to the lads who dined in his company.

The ceremony.

Two *pāṭs* are arranged on the altar (*bahulē*) to the east and west facing each other. The father sits on the western stool and the boy is made to stand on a quantity of rice heaped on the eastern stool. Behind the boy stands his sister with a *karā* (an earthen jug holding water and covered with mango leaves and a cocoanut), and his mother with a *lāmaṇ-divā* (lighted hanging lamp).° Some male relations or the priests hold between the boy and the father an unbleached cloth marked with red lines and *akṣtā* are distributed to all the assembled guests. The astrologer, the family priest and other Brahmins start chanting *maṇgālāṣṭakas* (benedictory verses) and the guests, many of whom by then have gathered round the boy, keep on silently throwing over him at the end of each verse a few grains of the *akṣtā*. At the lucky moment, the priest stops chanting and the cloth is pulled to the north, the clarion sounds, and at the signal musicians raise a blast of music and the guests clap their hands. The boy hands the cocoanut to his father and lays his head on his father's feet. The father blesses him and seats him on his right lap. *Pān*, perfume and rosewater are distributed among the guests who then withdraw usually with a present of a cocoanut each.†

Dining with mother.

The priest and other Brahmins throw *akṣtā* over the boy's head and seat him on a *pāṭ* to the father's right: A *sthaṇḍila* (earthen square) is traced in front of the father and blades of *darbha* (sacred grass) are spread over it. A married woman brings a live coal from the house on a tile or a *tāmhan* and lays pieces of cowdung cakes and *samidhā* (firewood) and thus begins a *homa* ritual. Water is sprinkled six times round the *sthaṇḍila*. The father lays a few blades of sacred grass between himself and the fire. A leaf cup full of *ājya* (ghee) is placed over the blades of grass and other blades are thrown over the fire. The priest keeps near him a *daṇḍakāṣṭā* (staff of *palāś*—butea frondosa), as tall as the upraised end of the boy's top-knot, a bit of deer skin, blades of *darbha* grass, a rope of *muñja* grass long enough to go round the boy's waist. two cotton threads, one for the boy's waist, the other for his neck, a *jānvē* (sacred thread), a *rovaḷi* (bamboo basket), four *pañcās* (short waistcloths), two of which are dyed red, and four *laṅgoṭis* (loincloths) of which two are of silk and two are of cotton. Of the two cotton threads the priest daubs one in oil and turmeric and ties it round the boy's waist and gives him a *laṅgoti* to wear. He then rolls a red cloth round his waist and a white cloth round his shoulders. The other cotton thread is also rubbed with oil and turmeric and the bit of deer skin is passed into it and hung on the left shoulder of the boy in the same way as the sacred thread. A sacred thread is hung across the trunk over his left shoulder and the boy is made to pass between the sacrificial fire and his father. A *pāṭ* is placed near his father and the boy is seated on it facing east. A *tāmbyā* (metal water-pot), a *tāṃhan* (plate), and a *paḷi* (ladle), are set in front of the boy and he

Sacred thread.

°It may be his sister only with a lighted rice-flour lamp in a metal plate.

†It is now getting customary for the guests to make some present to the *batu* (boy) on this occasion.

CHAPTER 3.
—
People and Culture.

sips water thrice from the pot (*ācamana*)° and repeats texts. He is then brought back between the fire and his father and takes his former seat. The fire is rekindled, and the father taking the boy by the hand, goes out of the booth, and they both bow to the sun.

UPANAYANA.
Sacred Gayatri.

Then, to the left of the *homa*, two *pāṭs* are set, and father and son stand facing one another. The father takes water, a betelnut, and copper or silver coins in his hollowed hands, and pours them into his son's hollowed hands and the son lets them fall on the ground. After this has been repeated three times they resume their seats. The boy holds out his left hand and covers it with his right, and the father ties the son's two hands together with the short waistcloth that was wound round the boy's right knee. Then the boy and his father are covered with a shawl, and the father thrice whispers the sacred *gāyatri*† verses into his son's right ear, and the son repeats it after his father. That no one else, whether Brāhmaṇa or Śūdra, man or woman, may hear the verse, all present go to some distance. Then the father and son take their seats in front of the fire. Blessings are asked on the boy's head and the *muñja* string is tied with three knots round the body of the boy above the navel. The *palāśa* staff or *daṇḍa* is given in the boy's hands, and he is told always to keep it by him and not to stir without taking it in his hand, and that if he meets any dangerous animal or anything that causes him fear he should show the staff and the cause of fear will vanish. Then the father says to his son "Up to this time you have been like a Śudra, now you are a Brāhmaṇa and a *brahmacāri*. When you go out you must behave with religious exactness (*ācāra*); you must rub dust on your hands and feet before washing them; you must take a mouthful of water and rinse your mouth with it; you must bathe twice a day, pray, keep alight the sacred fire, beg, keep awake during the day, and study the Veda." Then a money present is made to *bhikṣukās* and the rest of the guests are feasted. The mother's connection with her son is now at an end, so she too dines; the father, the boy, and three Brahmins fast till evening.

Bhiksavala.

In the evening the *bhikṣāvaḷa* (ceremonial begging) takes place. The boy is dressed in a waistcloth, a coat, and a cap, and, with his *palāśa daṇḍa* in his hand, goes to the village temple accompanied by kinswomen and with baskets of sweetmeats and music. At the temple the boy places a cocoanut before the god and bows, and all return with the baskets and their contents. In the booth a *pāt* is placed for the boy to stand on. His feet are washed and his brow is marked with red-powder and sandal paste. He takes the *rovaḷi* (bamboo basket) in his right hand, the *daṇḍa* in his left and addresses his mother in Samskṛt "*Bhavati bhikṣān dehi* (lady, give me alms)" and holds the *rovaḷi* before her. His mother takes a ladle, puts a gold wristlet round its handle, fills it with rice, drops

°Elaborate rules about *achamana* are laid down in several smritis, and it consists of sipping of water held in the hollow of the right palm by the *brahmatirth* (i.e., from the root of the thumb). It is initiatory to all religious acts, and is conjoined with the utterance of the three names of Visnu, viz., Keshava. Narayana and Madhava in the form '*Om Keshavaya namah* (a bow to Keshava), etc.' followed, as occasion may require, by the repetition of the rest of the twenty-four names of Vishnu.

† "The sacred *gayatri* verse occurs in Rigveda (III-62-10) and in other, Vedas also. It is addressed to Savitr (the sun) and may also be interpreted as a prayer to the source and inspirer of everything. It literally means 'We contemplate that esteemed (longed for) refulgence (glory) of the divine Savitr who may inspire our intellects (or actions)." P. V. KANE, History of Dharmashastra, Vol. II, pt. 1, p. 302.

UPANAYANA.
Sandhya.

a rupee or two in the rice, and telling the women who surround her that she is giving alms to her son, pours the contents of the ladle into the *rovaḷi*. The other women follow and present the boy with sugar balls. When the alms-giving is over, the boy hands the basket to the priest who takes it home, usually after giving some of the sweetmeats to the children who are present. The boy bathes and the family priest, sitting in front of him with *pancapātri*, *tamhan* and *paḷī* (cup, dish and ladle) teaches him *sandhyā* (twilight prayers). The fire is kindled and a handful of rice is cooked over it in a metal vessel. The boy throws three oblations of cooked rice over the fire and the rest is kept on one side. On the second and third days, the *homa* (sacrifical fire) is kindled again and the boy is taught *sandhyā* prayers and seated on a *pāṭ* in the booth. In front of him is raised a *vrindāvan* (earthen altar like a *tulsi* pot), and a branch of the *palāśa* tree or a blade of *darbha* grass is planted in the altar. The boy worships the plant, and taking an *abhiṣekpātra* (spouted metal water-pot), with water in it, walks thrice round the altar spouting the water in an unbroken line. Then a bodice cloth, a looking glass, a comb, and glass bangles are laid in a bamboo basket near the earthen pot, and the boy retires with a low bow. The boy then makes over to the priest the loincloths, the staff, the deer skin, the sacred thread, and the grass ropes, and the priest presents him with new ones in their stead. The Brahmins are presented with money and repeat blessings over the boy's head.

Sodmunj or Samavartana.

Two days to a month after the *muñj* or *upanayana* comes the *soḍmuñj* or *samāvartana*° (pupil's return). On a lucky day the boy is bathed and an earthen altar (*sthaṇḍila*) is raised in the booth. In front of the altar are set two *pāṭs*. Near the *pāṭs* are laid *śamī* (Mimosa suma) leaves, a razor, rice, wheat, sesamum, pulse, curds, and bullock's dung. The priest kindles a sacred fire and feeds it with ghee. The boy sits on one of the *pāṭs* and his parents stand behind him with two cups in their hands, one with cold water and the other with hot water. The priest holds a metal plate at a little distance from the boy's head, and the boy's father, with a cup in each hand, presses the boy's head with the middle part of both his hands and pours the water from the two cups in one spout into the plate held by the priest without letting a drop of water fall on the boy's head. The priest pours curds into the plate, and the father, taking some curds in the four fingers of his right-hand, rubs them in a line on the boy's head. He begins from the boy's left ear, then goes to his left cheek down to the chin, then across the right cheek and ear, and then passes behind the head to the left ear where he began. This he repeats three times. Then the priest holds in both hands blades of sacred grass with some hairs of the boy's top knot and the father sheers them in two with a razor and gives them into the boy's hands. The priest drops a pinch of sesamum, wheat, rice, *uḍid*, and *śami* leaves over the cut hair in the boy's hands, and the boy gives the whole into his mother's hands who throws it into the bullock's dung. This is repeated seven times, four times beginning with the right ear and three times beginning with the left ear. Then, as if to sharpen

°*Samavartana* literally means' return from the teacher's house to one's home after the completion of the vedic study. Now-a-days this ceremony often takes place a short time after *upanayana* and sometimes on the 4th day thereafter or even the next day. As many Brahmins do not learn any part of the Veda, *samavartana* has become a mere matter of form.

CHAPTER 3. — People and Culture. UPANAYANA. Sodmunj or Samavartana.

the razor, its edge is touched with a blade of sacred grass and the razor is made over to the barber with the water from the plate. The barber shaves the boy's head, and passes the razor over the cheeks and chin, and is presented with a new handkerchief. The sesamum seeds, wheat, and rice, and some money are given to the priest. *Karanj* (pongamia glabra) seeds are ground and rubbed on the boy's body, and he is bathed and seated on a *paṭ*, near the sacred fire. Sandal paste and red powder are rubbed on his brow, red-powder on his right cheek. and lampblack on his left cheek and in both his eyes. He is dressed in a waistcloth and two sacred threads are thrown round his shoulders in addition to the thread he already has on. The deer skin, loincloth, the *palāśa* staff, the *muñj* grass rope and the old sacred thread are taken off, and he is dressed in a coat, shoes, and turban; flower garlands are hung from his head and round his neck, an umbrella is placed in his left hand, and a bamboo stick in his right. A waistcloth is thrown over his shoulders and the priest advises him never to bathe in the evening never to look at naked women, to commit no adultery, never to run, never to climb a tree, never to go into a well, never to swim in a river. He ends "Up to this time you have been a *brahmacāri*, now you are a *snātaka* (householder)." The boy bows before the priest and the priest blesses him. A cocoanut is placed in the boy's hand and he bows before the house gods and before his parents and elders. The boy then ties wheat flour and sweetmeats in a *pañcā* (waist-cloth), and starts in procession led by musicians for Banaras accompanied by relations and friends. He goes to a temple and lays the cocoanut before the god. The priest or the boy's maternal-uncle or some other relation asks him: "Where are you going?" He says "To Banaras". They advise him not to go to Banaras and promise that if he goes home they will find him a wife. He takes their advice, goes home and the thread-girding ends with a feast.

Attempt at Reform.

Many of the customary details in the traditional form of the *upanayana* ceremony as described above have by now gone out of practice. At times we find the *saṁskāra* is altogether dispensed with even by the Brahmins or the allied classes; at the most it is formally observed at the inception of the marriage ceremony. However, attempts to restore the ritual to its pristine simplicity or adapt it to suit the present conditions have been made by some reformists. Such an attempt has been made by the Hindu Dharma Nirṇaya Maṇḍaḷa of Loṇāvaḷē, and the following gives in order, in a summary form, the version preached and sponsored by it :—

Reformed Form.

(1) Preliminaries : The parents and their *kumār* (son) having bathed, donned fresh clean clothes, the *kumār* wears a *luṅgoti* (loincloth), tucked in a waistband made of silk, *darbha* grass or aloe fibres, and a *pañcā* (waist-cloth), wrapped round his neck. The three sit facing east on three *pāṭs* set north-south close in a row and sip *ācamana;* the father puts on a *pavitraka* (ring of gold or *darbha* grass) on his right hand third finger, performs *praṇāyama,* contemplates on Gaṇapati and invokes his presence at the ceremony.

(2) *Saṁkalpa* : The solemn declaration on the part of the father to perform the *upanayana* of his son, so that he may be instilled with *dvijatva* (quality of the twice-born) and be entitled to study the Vedas.

UPANAYANA. Reformed Form.

(3) *Puṇyāhavācana* : Here the father requests the invited Brāhmins to bless the day and wish success and prosperity to his undertaking, and the Brahmins respond with words of blessing and are rewarded with *dakṣiṇā* (gift in coin).

(4) *Agnisthāpanā* : Lighting of *samudbhava* (sacred fire), on a *sthaṇḍila* (altar) and offering prayer to Agni.

(5) *Homapūrvāṅgam* (first part of the sacrifice) : The father establishes the sacred fire with an appropriate ritual and makes offerings of *ājya* (ghee) oblations to various deities, e.g. Prajāpati, Agni, Soma, etc.

(6) *Ācāryavaraṇādi* : After the first part of the sacrifice is over, the *kumār* (son) with folded hands approaches the *ācārya* (preceptor-priest) and makes a request to initiate him into *bramhacaryāśram* (stage of student-hood). The *ācārya* grants his request, hands over to him a consecrated *yajñopavīta* (sacred thread) and a *daṇḍa* (staff) of *paḷas* and gives him general instructions as to how to acquire knowledge.

(7) *Surya-avekṣṇādi* : The *ācārya* takes the *kumār* out to see the sun and makes him repeat a prayer to the sun.

(8) *Upanayana-pradhān-homah* : The principal sacrifice of the ceremony is gone through. The *ācārya* makes four offerings of *samidhā* (sacred fuel sticks) to the fire and then the *kumār* makes an offering of one *samidhā* and then wipes off his face thrice with words purporting "I anoint myself with lustre and may Agni and Indra bestow on me insight, offspring and vigour."

(9) *Homasya-uttarāngam* : Here the *ācārya* concludes the sacrifice with the final oblations.

(10) *Mārjana* : The *ācārya* sprinkles sacred water over the head of the *kumār* and towards all directions.

(11) *Saṁsthājapa* : The *ācārya* and the *kumār* both stand and offer prayer to *Yajñadevatā* (sacrificial god).

(12) *Sāvitri-upadeśa* : Here the *kumār* bends his knees, embraces the teacher's feet and requests him to recite the *sāvitri* (sacred verse) and the *ācārya* recites *pada* (syllable) by *pada* the *sāvitri* verse and makes the *kumār* repeat it syllable by syllable.

(13) *Vrata-bandha* : Here the *ācārya* advises the student how to behave in his career of studentship, and tells him of the rules and observances to be followed by a *bramhacāri* (student).

(14) *Medhā-janana* : The *kumār* (now a student) faces the east and prays the goddess *Medhā* to give him knowledge and wealth.

(15) The parents, with their son sitting to their right, conclude the whole ceremony with a prayer to God.

(16) The assembled priests bless the "student" and the father pays them *dakṣiṇā*.

MARRIAGE.

THE PRESENT DAY CUSTOMS AND CEREMONIAL practices of Hindu marriages as described below fall in three broad classes : (1) The traditional Vedic form which is mainly based on rites laid down in the *gṛhya-sūtras* (body of rules regulating the performance of certain rites and duties enjoined in the *saṁskāras*) in which Vedic *mantras* (sacred texts) are freely used. This is generally used by professional priests for conducting the marriage ceremonies of Brāhmins and allied classes. (2) The *pourāṇika* form which more or less excludes Vedic *mantras* and is used by a number of communities (other than Brāhmins and allied groups) within the Hindu fold. (3) Modern forms or variants of the Vedic form preached by the sponsors of such movements as reformism or revivalism among the Hindus.

CHAPTER 3. — People and Culture.

MARRIAGE. The Brahma Form.

For the Hindu, marriage is a *saṁskāra*—a sacrament that can be established after going through a number of ceremonial details which have their basis in *gṛhyasūtras.*°

The type of the marriage ceremony followed by the orthodox Hindu conforms to the Brahma form—"The gift of a daughter, after decking her (with valuable garments) and honouring her (with jewels, etc.), to a man learned in the *Vedas* and of good conduct, whom the father of the girl himself invites."

As soon as a girl attains marriageable age, generally her parents anxiously look out for a boy who would make a suitable husband for their daughter. When they come across such a one they ascertain from available sources whether the boy's marriage is contemplated. In that event, they send through the agency of their family priest or a common friend their daughter's horoscope to the head of the boy's family. The latter on his part hands over the girl's and the boy's horoscopes to an astrologer for comparison and elicits from him information as to whether the stars of the two are in harmony and whether the married life will be lucky. The custom of consulting and comparing horoscopes is gradually falling into disuse, as the parents of the couple hold that considerations of dowry or good looks are more important than the agreement of stars, and settle the

°Following is a fairly exhaustive list of the ceremonies, drawn up by Mahāmahopadhyāya Shri. P. V. Kāṇe, from "as many *gṛhya sūtras* as he could read," and as such delineates the ambit of the scriptural form of Hindu marriage.

Vadhūvara-guṇaparīkṣā (examining the suitability of a girl or a bridegroom); *varapreṣaṇa* (sending persons to negotiate for the hand of the girl); *vāgdāna* or *vāṅ-niścaya* (settling the marriage); *maṇḍapa-karaṇa* (erecting a *pandal*); *nāndī-śrāddha* and *puṇyāhavācana* (holy-day blessing and repeating "this is an auspiceous day" three times at the commencement of most religious ceremonies); *vadhūgrhagamana* (bride-groom's going to the bride's house); *madhuparka* (reception of the bride-groom at the bride's house); *snāpana, paridhāpana* and *saṁnahana* (making the bride bathe, put on new clothes and gridling her with a string or rope of *darbha*); *samañjana* (annointing the bride and bride-groom; *pratisarabandha* (tying an amulet string on the bride's hand; *vadhūvara-niṣkramaṇa* (the coming out into the *pandal* of the bride and bride-groom from the inner part of the house); *parasparasamīkṣaṇa* (looking at each other); *kanyādāna* (the gift of the bride); *agnisthāpana* and *homa* (establishing the fire and offering of *ājya* oblation into fire); *pāṇigrahaṇa* (taking hold of the bride's hand); *lājāhoma* (offering of fried grain into fire by the bride); *agnipariṇayana* (going round the fire); *aśmārohaṇa* (making the bride tread on a mill-stone); *saptapadī* (taking seven steps together); *mūrdhābhiṣeka* (sprinkling of holy water on the heads); *sūryodīksaṇa* (making the bride look towards the sun); *hṛdayasparśa* (touching the bride's heart with a *mantra*); *prekṣakānumantraṇa* (addressing the spectators); *dakśiṇādāna* (gift to the *ācārya*); *gṛhapraveśa* (entering the bridegroom's house); *grhapraveśanīya homa* (sacrifice on entering the bridegroom's house); *dhruvārundhatīdarśana* (pointing out the Pole star and Arundhati to the bride); *āgneya sthālīpāka* (mess of cooked food offered to Agni); *trirātravrata* (keeping observances for three nights after marriage; *caturthīkarma* (rite on the fourth night after marriage).

Certain other ceremonies mentioned in medieval digests and which are in practice at present, are *sīmāntapūjana* (honouring the bride-groom and his party on their arrival at the bride's village), now observed before *vāgniścaya*; *Gaurī-Hara-pūjā* (worship of Śiva and his consort), observed by the bride before *kanyādāna*; *Indrāṇī* or *Śaci pūjā* (worship of Śaci the consort of god Indra); *taila haridrāropaṇa* (applying of turmeric paste to the bride's and bride-groom's bodies); *ārdrākṣatāropaṇa* (mutual showering of rice grains by the bride and bride-groom); *maṅgalasūtra-bandhana* (tying of the auspicious string of beads round the bride's neck); *uttarīyaprānta-bandhana* (tying together of garments); *airiṇīdāna* (presenting the bride-groom's mother with several gifts); *davakotthāpana* and *maṇḍapodvāsana* (taking leave of the invoked deities and taking down the *pandal*). *Vide* History of Dharmaśāstra, Vol. II, Part I, pp. 531-38.

marriage according to the *prītivivāha* (love marriage) in which no consultation of horoscopes is required. Social conditions among advanced classes have by now improved to the extent of allowing the boy and the girl, if not to court each other at least to cultivate enough acquaintance to be able to make a free choice.

MARRIAGE.
The Brahma Form.

The Agreement.

As soon as the girl is approved, the fathers of both the girl and the boy draw up an agreement regarding what money the girl's father should pay to the boy and what ornaments and dresses the boy's father should present to the girl. The auspicious day for the wedding is fixed and both the families busy themselves with the wedding preparations. Two lists of purchases are made, one of sundry articles and the other of clothes. The list of sundries is headed with *Śrī* in praise of *Gaṇeśa* and then starts with *haḷadkuṅkū* (turmeric and red-powder), for these are auspicious articles. Arrangements are made for procuring rice, pulse and other provisions. The list of clothes may include silk and cotton waistcloths, robes, bodice-cloth, shoulder-cloths, and such articles of ceremonial dress. With the help of neighbours and kinswomen, the ladies of the house make sweetmeats, *pāpaḍ*, *sāṇḍge*, (wafer biscuits and other dishes) always taking care to begin the baking on a lucky day. The grain and pulse grinding must also be begun on a lucky day. A couple of hand mills are cleaned, and five married women whose fathers-in-law and mothers-in-law are alive, touch the mill with lime in five places, and laying before each hand mill a betelnut and five betel-leaves tie mango leaves to them. The five married women grind about five handfuls of rice and sing songs in praise of the boy and the girl. The rest of the rice is ground by the servants. The five married women also grind a little wheat and *uḍid* pulse singing songs. The building of the marriage porch or booth is also begun on an auspicious day. The priest orders a hole to be dug outside the house, repeats *mantras* (texts) and the host worships a bamboo or wooden post which is to form the chief post of the *maṇḍap* (marriage booth) and prays the god of the booth to be benignant.

Preparation : Sweetmeats.

Ghana.

Marriage Booth.

The Bahule.

At the bride's house, after the booth has been some days ready, a bricklayer is called, given earth and bricks, and told to make a *bahulē* (a raised platform) near the house-steps. Measured by the bride's arm the altar is three cubits long, three broad, and one high. The *bahulē* faces the east and has a wall constructed at the west and piled in five graduated tiers, the top tier being decorated with a *kaḷas* (dome).* When finished the whole is white-washed. A day before the wedding, a set of earthen pots white-washed and marked with red, green and yellow lines is piled four or five high at each corner of the *bahulē*. Marriage invitations are sent to friends and relations as before a thread-girding ceremony and the boy and the girl are feasted by their kins-people. The formal invitation is known as *akṣat* and with the well-to-do it forms an elaborate social ceremony. The head of the house writes a letter asking the house and the family gods to be present during the marriage festivities. He marks it with red-powder and places it in the *devhārā* (god-house). House to house or personal invitations may be arranged jointly or separately. At both the houses, before either party starts, the priest takes two silver cups

Invitations.

*In case of exigency, the back-ground of a decorative drawing in turmeric and red-powder on a wall can serve the purpose of a *bahulē*.

CHAPTER 3.
People and Culture.
MARRIAGE.
The Brahma Form.
Invitations.

and fills them with grains of rice mixed with red-powder. One cup he hands over to the lady who is to go with the party and other he keeps in his hands. If it has been so arranged, the girls's party may call at the boy's, but not before they lay a few grains of *akṣata* (coloured rice) and a cocoanut in front of the house gods, bow low to them, and ask them to be present at the wedding. Then the party starts, accompanied by the priest, musicians and servants, goes to the boy's house and joins the boy's party. The two then go together to the temple of Gaṇapati, leave a few grains of *akṣata* rice near the god, and pray him to be present at the marriage booth for five days to ward off danger and trouble. They then visit the houses of kins-people, friends and acquaintances. At each house one of the priests lays a few grains of *akṣata* in the householder's hand and naming the house and the day asks him to the marriage. The ladies go into the house, lay a few grains of *akṣata* rice in the house-wife's hands, and invite the family to the wedding, and, as intimacy varies, ask some to the dinners, some to stay for five days, and some to be present at the wedding ceremony.

Halad (turmeric-rubbing).

The boy at his house is seated on a *courańga* (stool) set inside a *rāṇgoḷī* square (a decorative tracing of powdered quartz) with his feet resting on the ground. His mother mixes in a cup some turmeric powder with scented oil and his sister dips in the turmeric mixture the ends of two mango leaves which she holds one in each hand and with them touches the boy's feet, knees, shoulders and head. This she repeats five times, and four other married women follow suit. The boy is then rubbed with turmeric by one of the women and is bathed ceremoniously near the entrance of the booth while the drummers play their drums and the women sing *haḷadi* songs as they empty a few *tāṁbe* (metal water-pots) of water on his head letting the water trickle from the points of mango leaves. The boy then goes into the house, puts on a fresh waistcloth, is decked with *muṇḍāvaḷis* (marriage chaplets) and prepares to join his parents in the propitiatory rites of *puṇyāhavācana* (holy-day blessing), *devakasthāpana* (guardian enshrining), etc. When the boy's bath is over, what remains of the turmeric and oil mixture after being used for him (*usṭī-haḷad*) is put in a *sūp* (winnowing fan) along with a *sāri* and bodice, some rice, red-powder, betelnut and betel leaves and two cocoanuts and a servant accompanied by five married women and music carries it on his head to the girl's place. (The custom may vary, the turmeric paste being sent from the boy to the girl). There the ceremony of applying turmeric and giving bath as at the boy's is repeated for the girl; the boy's sister presents her with the *sāri* and bodice, rubs her hands with turmeric and her brow with red-powder, and fills her lap with cocoanut, betelnut and grains of rice. The laps of the girl's mother and sister are also filled, turmeric and red-powder are exchanged with other married women of the house and the party withdraws. The boy and the girl are now considered sacred. They are called *navaradeva* (bridal gods) and may not leave the house till the wedding is over.

Propitiatory Rites.

On the marriage day or on the day previous, as a prelude to the *vivāha* (wedlock) ceremony a number of propitiatory rites are gone through both at the bride's and the bride-groom's. They are *punyāhavācana, matṛkāpūjana, nāndi-śrāddha, gṛhamakha, maṇḍapa-devatā pratiśṭhā and devakasthāpana.*

Puṇyāhavācana (holyday blessing) which is conjoined with *devakasthāpana* (guardian-enshrining) is performed at about seven in the morning. In the marriage hall (an apartment in the house) married women trace a *rāṇgoḷi* square and inside arrange three *pāṭs* (low wooden stools) in a line and cover them with a red woollen cloth, red being the auspicious colour. A fourth *pāṭ* is set in front of the three and a fifth to the left for the priest. On mats and carpets, spread a little in front, sit a number of *bhikṣuks* (mendicant priests). The boy and his parents (the girl and her parents at the girl's house) wear their indoor ceremonial dresses and sit themselves on the three *pāṭs*, and the priest sits on the fifth *pāṭ* on the father's left.

The father performs his usual *saṁdhyā* prayer. Then the priest puts in his hand a cocoanut and a *vidā* (two betel leaves and a betelnut) and leads him (followed by his wife and son) to the household gods. The father lays the cocoanut and betel leaves before the god, and he, his wife and the boy bow low to the gods and ask their leave to go on with the ceremony. Similarly, they bow to the elders of the family and ask for their blessings to proceed with the ceremony. So also they bow to the *bhikṣuks* and lastly to the family priest.

They then all return to the hall and resume their seats. The priest equips himself with a number of articles of worship and starts directing the father to perform a number of rituals, *i.e.*, installing, invoking and appeasing various gods and goddesses.

The priest repeats *mantras* (sacred texts and incantations) and calls the name of the boy's sister. She comes with a plate containing a chaplet of flowers, a leaf-cup with milk, and another with wet *piñjar* (red powder), a box with *kuṅku* (red-powder ground with cocoanut oil), a few grains of rice, and a lighted brass hanging-lamp. She takes a pinch of the *piñjar* and with it touches the priest's brow, sticks a few grains of rice on it, presents him with a cocoanut, and waves a lighted lamp before his face. Then she waves the lamp before the faces of a few of the leading priests, then before those of the father and mother, and lastly before that of the boy, and ties a chaplet of flowers to the boy's forehead. Then the priest blesses the boy's sister, the mother waves the lighted lamp before her face, the father presents her with a cocoanut, and she retires. The family priest places a betelnut in a leaf-cup to represent Gaṇapati and asks the father to worship it, and while he and the mendicant priests repeat verses, directs the father how to worship. The father takes a few blades of *durvā* (bent grass), and with them sprinkles water and sandal powder on the betelnut Gaṇapati, throws red-powder, grains of rice and flowers over it, waves burning camphor, frankincense and a lighted lamp round it, and lays sugar before it.

Varuna-worship.

Then the priest sets two brass water-pots filled with cold water on a few grains of rice in front of the father, puts in them turmeric and sandal powder, a few grains of rice, small silver and copper coins, blades of *durvā* grass, and places mango leaves and a cocoanut on their top. *Varuṇa* (water-god) and deities presiding over all sacred waters are invoked in the two pots and worshipped. The father then sits with his legs doubled under him resting on his toes, takes one of the two pots in his open hands and with it touches his brow and right shoulder and the brows of his wife and son and puts it down. He repeats the performance

CHAPTER 3. — People and Culture. MARRIAGE. The Brahma Form. *Varuna-worship.*

thrice with each of the two water-pots. The priests then chant benedictory verses meaning—'Om, let there be peace, let there be plenty, etc., and then repeat thrice "*Om puṇyāham*" (this is an auspicious day). The father then lifts the water-pots, one in each hand, and, crossing hands, pours water from both together in an unbroken stream into a *tāmhana* (metal plate). The priest then stands up and he and his assistants dip blades of *durvā* (bent grass) into the consecrated water in the metal plate and with them sprinkle the water over the heads of the parents and the boy.

Nandishradhha.

At this stage two rites, namely, *nāndiśrāddha* and *gṛhamakha*, are, performed. The first is *śrāddha* ceremony performed in the memory of the manes. As an auspicious rite it follows a procedure different from that of the obsequial *śrāddha*. The spirits of the forefathers are requested to be present in the house till the wedding is over. *Grhamakha* is performed to appease the planets and secure their good will. It is an elaborate rite where sacrificial oblations have to be offered to the different planets so as to please them and for this three, six or twelve priests may be engaged. *Maṇḍapa-devatā-pratiṣṭhā* :

The *maṇḍapā-devatās* (booth-spirits), which are six in number, are represented by six thread-wound cigar-like forms made of mango leaves, rolled round sacred foliages like *durvā* and *śami*, a *darbha* (representing a weapon) and a *samidha* (representing pestle). These *devatās* may be installed in seperate winnowing-fans or in the same one in which other deities called *mātṛkās* are also installed. An earthen jar painted white and containing *akṣatā*, turmeric root and betelnuts, and covered with an earthen dish and a thread wound round the whole is installed in a *sūp*, and is worshipped as *avighna-kalaśa* (impediment-removing jar). Then the family priest calls the boy's sister and she comes carrying a lighted lamp and lights the way of the worshippers to the god-room. The mother walks with the *avighna-kalaśa* in her hand and the father follows her with the winnowing fans containing the *mātṛkās* and the *maṇḍapa-devatās*, and the priest with *paḷi-pancapātra* (water-cup and ladle). The father and mother lay the earthen jar and the winnowing-fans on three heaps of rice spread on a *pāṭ* in the north-west corner of the god-room, mark the gods with sandal paste and bestrew them with grains of rice and flowers. The same ceremony with the same details is performed at the girl's house.

Vagniscaya. (*Betrothal*).

Next comes *vāṅ-niścaya* (the betrothal). The boy's father goes to the girl's house with musicians, kins-people, the family priest and servants carrying plates filled with ornaments and other articles. There, after the guests are seated in the marriage-hall, the officiating priests from both the houses exchange cocoanuts and embrace. After the priests have embraced, the fathers embrace, and then the elder males of both houses exchange cocoanuts and embrace. A *raṇgoli* square is traced in the marriage hall and *pāṭs* are set in the square. The girl's father sits on one *pāṭ*. Meanwhile the girl, on whose brow a flower chaplet has been fastened, with her head covered with a piece of broadcloth called *aginpāsoḍā*, is led by her sister and seated on the *pāṭ* close to her father. The boy's father sits in front of them with priests to his left repeating *mantras*. The girls' father worships Gaṇapati and Varuṇa the god of water. He marks the brows of their priests with sandal and presents them with turbans. The fathers then mark each other's brows with sandal and

exchange turbans. Then each of them takes five betelnuts and five turmeric roots, and ties them to the hem of the other's waist-cloth. They then hold the two bundles in which the turmeric roots and betelnuts are tied near each other, the priest rubs them with sandal, and over them sprinkles water from the Varuṇa pot. The contents of both bundles are mixed and made into one heap and distributed among the assembled guests. Next *Śacī* (Indra's wife) is worshipped. On a leaf-plate a pound or two of rice is spread and on the rice a betelnut is set and worshipped. At this Gaṇapati and Varuṇa worship, the boy's father has to place before the gods double the amount placed by the girl's father. The priest repeats *mantras*, lays on the girl's right palm a drop of curds, milk, honey and sugar, and she sips it. The girl's sister ties a marriage ornament on the girl's brow and the priest tells the girl's mother and her other relations that the boy's people have come to ask for the girl. They agree to let her go. The girl now leaves her place and sits on another *pāṭ* in front of a picture of the house-gods and throws grains of rice over it. The boy's father presents her with ornaments and clothes. She is dressed in the new clothes, the ornaments are put on her, and she is seated on a *pāṭ*. The boy's mother lays before her a plate with rice, a betelnut and betel leaves, a cocoanut, red-powder, and a water-pot. She, or some one on her behalf, washes the girl's feet and wipes them dry with a towel, rubs turmeric on her hands and face, applies red-powder to her brow, and sticks rice grains over the red-powder. Then, telling the house people that she is filling the girl's lap, she drops into her lap a handful of wheat, a cocoanut, a *vidā*, and some sweetmeat balls. The girl makes over the contents of her lap to some one close by, and walks away. The male guests have their brows marked with sandal, presented with *vidās* and cocoanuts, and the mendicant priests are paid *dakṣiṇā*, and all retire.

After the guests have left, the priest takes a thread of the same length as the height of the girl, and adding to it threads as many as the years of the girl's age, makes them into a wick. He then puts the wick into a lamp, lights the lamp before the god Gaurihār, and feeds it with oil brought by the boy's relations in a brass pot. What remains of the wick after the wedding days are over, is carefully kept and burnt in the lamp at the worship of Mangaḷāgauri which the girl performs in the month of Śrāvāṇa. After the lamp is lighted, the girl's mother is seated near it. The boy's mother begins to wash her and her relations' feet, but as the boy's side is considered higher in prestige than the girl's, the girl's mother objects and the boy's mother desists. The girl's mother's lap is filled with a *sāri*, a bodice, some rice, and a cocoanut. The laps of her relations are filled with rice only.

Simantapujana (*Boundary worship*).

The *sīmāntapūjana* (boundary worship) was, it appears, originally performed when the boy crossed the border of the girl's village. When the boy and the girl live in the same village, the boundary-worship is performed either in a temple or at the boy's house, either on the marriage day or on the day before the marriage. When the ceremony is to be performed at the boy's house, at the direction of the priest, an elderly married woman of the girl's family takes bamboo baskets and trays and lays in them a number of the usual articles of worship and presentation. The girl's relations, with music and the articles, go in procession to the boy's place. There the men are seated comfortably on carpets and arranged seats.

CHAPTER 3.

People and Culture.

MARRIAGE.

The Brahma Form.

Simantapujana (Boundary Worship).

The women sit in the women's hall. The girl's priest sets a *courang* (high stool) near two *pāṭs* and covers it with a piece of broadcloth. The boy who is ready dressed, sits on the high stool, and the girl's parents sit on the two *pāṭs* in front of him. The girl's father, taking a silver or leaf cup, fills it with rice grains, and setting a betelnut over it, worships it as god *Gaṇapati;* he then worships his family priest and presents him with a new turban. He now begins to worship the boy. The girl's mother takes the water-pot containing warm water, pours it first on the boy's right foot and then on his left, and the girl's father wipes his feet dry, marks his brow with sandal, and sticks grains of rice over it. He hands the boy a new turban, and the boy gives the turban on his head to some relation and puts on the new one. He is then handed a sash which he lays on his shoulders. The boy's sister is given a flower chaplet which she ties round the boy's turban. The girl's father lays on the boy's right palm *madhuparka,* a mixture of curds, butter, honey, milk and sugar, which he sips; flowers and grains of rice are thrown over him, and a nosegay is placed in his hand. All the while the family priest repeats directional *mantras.* The girl's mother washes the boy's sister's feet and presents her with a bodice. The girl's parents now leave their seats. The mother going into the women's hall, washes the feet of the boy's mother and his other kins-people, fills their laps with rice and cocoanuts, and presents them with sugar. While this is going on in the women's hall, the girl's kinsmen mark the brows of the male guests with sandal, and present them with *vidās* and cocoanuts and the mendicant priests with coppers. Then the girl's kins-people go home.

Varaprasthana (marriage-bidding).

Next comes the *varaprasthāna* (starting for marriage)*. The girl's father accompanied by his priest goes to the boy's house, and laying a cocoanut in the boy's and his priest's hands gives them the formal invitation to his house to hold the marriage. The girl's father and his priest are each given a cocoanut and then withdraw.

In the evening before the marriage the boy is dressed in the new turban and shoulder-cloth which were presented to him by the girl's relations, and his sister ties a flower chaplet to his turban. His family priest, who all the time goes on muttering invocatory verses, places a cocoanut in the boy's hand and leads him before his house gods, and the boy lays the cocoanut before the gods and bows low before them. He is next taken before the elders of the house and bows before each. Then he is led to the house door, and curds are thrice laid on the palm of his right hand, and he thrice sips the curds, and wipes his hand. Then his cheeks are touched with lampblack and red-powder, and he is taken outside by some near relation and seated on a horse (or in a carriage as the case may be). His relations and friends form a procession to escort him to the girl's place. In front of the procession walk men, and behind them walk a few men of the party and the boy's sister carrying in her hands an earthen jar filled with cold water; in the middle the boy's mother carrying a brass plate with two lighted dough lamps; and on the left a near relation carrying a bamboo basket with a lighted brass hanging-lamp resting on rice grains and folded round with a bodice. Then follows the

*In between *vāgniscaya* and *varaprasthān* may take place the ceremony of *tel-hal* in which *suvasinis* (unwidowed married women) from the groom's side go in a procession to the bride's and present her with sweet-meats, scented oil, and other auspicious articles of toilet, lap-filling and dress.

bridegroom on horseback with friends on either side followed by the women of his family, the men bringing up the rear. On the way, to quiet evil spirits, cocoanuts are broken and cast away, and, as the procession passes on, married women come out of their houses, wave brass lamps before the bridegroom, and receive a cocoanut. When the bridegroom reaches the bride's house, cooked rice, spread all over with red-powder, is thrice waved over his head and thrown over some distance in the street. A married woman of the bride's house brings an auspicious earthen jar filled with cold water and spills the water over the horse's feet and she is given a bodice by the boy's relations. The boy is next taken off the horse and a married woman pours on his feet milk and then water, and waves a lighted lamp before him. The girl's brother catches the boy by the right ear and he is presented with a turban. Then the girl's father leads the boy to the marriage hall and seats him on a high wooden stool.° Meanwhile the priest takes a mixture of lime and red-powder in a leaf-cup, writes the name of the god Gaṇeśa, the day, date, month, and year on a wall. He asks some married woman to smear with cowdung a spot underneath the red-powder drawing on the wall, and on the spot to trace a square *rāngoli*. The priest sprinkles grains of rice on the square and installs the *ghatikāpatra*† in a bigger water vessel to determine the auspicious time for the marriage. And then, while he repeats *mantras*, he makes both the fathers worship the *ghatikā*. He then draws up two *patrikās* (marriage papers) in which is written the names of the bride and bridegroom, their fathers and the auspicious time, gives them to the fathers to worship, reads the papers, and makes them over to the fathers.

Madhupark (honey-mixture) Ceremony.

If possible, before the boy and girl are married, otherwise soon after the marriage, the *madhupark* (honey-mixture) ceremony takes place. The boy is seated on a high wooden stool and the girl's parents sit before him; the mother pours water over his feet and the father wipes them dry with a towel. The girl's father takes a ladle full of curds, milk, honey, and butter, and pours the contents on the boy's right palm; the boy sips it and is then presented with clothes, ornaments, and cash. Meanwhile, the bride, who is clad in a yellow *sāri* known as *aṣṭaputri* or *vadhuvastra* (bride's cloth) and a short sleeved backless bodice, is seated before the *Gaurihār* (the marriage god which is an image of *Śiva* and his consort *Gauri*). A small bamboo basket with rice and sesamum is placed in her hand and she is told to throw a few grains over the image and repeat words meaning "Gauri, Gauri, grant me a happy wifehood and long life to him who is coming to my door."

At the Marriage Hall.

The bridegroom takes off his turban and coat but keeps the marriage wreaths (*muṇḍāvaḷī*) on his brow. He is made to stand on a *pāṭ in* the marriage hall with his face to the east. A silk waistcloth (*antarpaṭ*) marked in the centre with a red *swastika* (lucky cross) is stretched in front of him and as the auspicious moment draws near the bride is led by her maternal uncle to the marriage hall and set on a *sahāṇpāṭ* (sandal-grindstone) in front of the groom on the other side of the *antarpaṭ*. The bridegroom's sister stands behind the bridegroom and the bride's sister

°This time the bridegroom's mother, as she must not see her future daughter-in-law till a particular moment, feigns anger and goes to a neighbouring house.

†A metal cup at the bottom of which is a fine hole of a size such as to sink the cup in exactly one *ghatika*, that is 24 minutes.

CHAPTER 3. People and Culture. MARRIAGE. The Brahma Form. *Mangalastaka.*

stands behind the bride as the maids of the pair, each with a lighted lamp and a cocoanut. The bride is given a garland of flowers to hold in her hand and the groom, the *maṅgalasūtra* (auspicious necklace of black beads) or a garland as may be the custom. The priests begin to chant *maṅgalāṣṭakas* (auspicious verses) and the guests throw *akṣatā* on the pair at the end of each verse. When the lucky time is come, the priests stop chanting and the *antarpaṭ* is withdrawn to the north. The *śiṅgī* (horn-blower) sounds a blast and, at the signal the musicians raise a deafening din, and outside of the house guns or crackers are fired. The couple, who up to this time have been looking at the *svastik* (lucky cross), throw the garland of flowers round each other's necks. If it is the *maṅgalasūtra* in the groom's hand, he fastens it round the bride's neck. The priest gives the groom and the bride some handfuls of rice and they sprinkle the rice over each other's heads. The priest then tells them to think on their family goddesses, and then asks them to sit. The assembled guests are then entertained; each is given a flower bouquet, a sprinkle of rose-water, a smear of *attar, pān-supāri* and in some cases a pair of cocoanuts, one from the bride's side and the other from the groom's. Then they are regaled with spiced milk or sweet drinks. The Brahmins assisting in the ceremony are paid their usual *dākṣiṇā* for their labour in connection with this happy event.

Kanyadana.

A *rāṅgoḷī* square is traced in the women's hall and the girl's parents going into the god-room, lay a *viḍā* before the gods, and bow to them. They then bow before the elders, and the priest bowing to the guests, in a loud voice asks leave to perform the ceremony. The girl's parents then sit on *pāṭs*, bowing to the Brahmins who sit along with the family priest. Except the jewels which are to be presented to the girl, the rest of the ornaments are taken off her body. A married woman rubs with red-powder the brows of the priest, of the girl's parents, and of the boy and girl. Then all stand, the priest holding a plate in his hand, and the girl, the boy, and the girl's parents standing round the plate. The boy holds out his open hands, the girl lays her half-open hands in the boy's who holds her thumbs with his. Over their hands the girl's father holds his open palm slanting and the mother pours cold water from a jug on her husband's hand which falls on the hands of the boy and the girl, and from them drops into the plate. When this is done, all sit and the girl's parents join their hands, repeating the names of the boy and girl, their fathers, grandfathers, great-grandfathers, and families. These rituals of *kanyādāna* (giving away the bride) on the part of the bride's parents, followed by that of *kanyāpāṇigraha* (accepting of the bride) on the part of the bridegroom, are accompanied by words of solemn pledges. Then the two family priests, take' a plate with water and silver (preferably gold) coin in it, and dipping mango leaves into the water, sprinkle it over the heads of the boy and girl and chant benedictory *mantras*. After this *suvarṇābhiṣeka*, the priest proceeds with *sūtra-veṣṭana* and *kañkaṇa-bandhana*: the priest takes two threads and winds one thrice round the necks of the couple and the other thrice a little lower down near their waist. The thread which was wound round their necks is pulled down over the feet and the thread which was wound round the waists is drawn up over the heads. The threads are next wetted with cocoa-milk and rubbed with turmeric and the girl's priest winds one round the boy's right wrist and the

boy's priest winds the other round the girl's right wrist. These are called *lagna-kankaṇs* (marriage-wristlets).

After the completion of the *kanyādān* ceremony, the bridegroom leads the bride from the marriage-hall to the *bahulē*° (raised platform) in the marriage *pandal*. In a *sthaṇḍila* (earthen altar) on the *bahulē* the priest kindles a sacrificial fire. To the west of the altar is placed a flat stone† ; to the north are raised seven small heaps of rice in a row running east-west ; to the north-east is placed a heap of paddy on which is set an earthen water pot filled with mango leaves and a cocoanut on the top. To the west of the altar, on two *pāṭs*, sit the couple facing east, the bride to the right of the groom. On the four sides of the altar are then spread *darbha* grass, and to its north are set four *droṇa* (leaf-cups), mango leaves and *darbha* grass and a *sūp* (winnowing-fan) containing *lāhyās* (fried grain). The sacrificial fire is fed with oblations of ghee, *samidhā* (sacred sticks) and *durvā* grass. A little ghee is sprinkled over the *lāhyās* (fried grain). The bride's brother comes and seats himself in front of the bride facing her. He puts two handfuls of *lāhyās* in the bride's hands‡ and the bridegroom holding the hands in his left hand covers them with his right. Both the groom and the bride then stand with their hands covered and throw the *lāhyās* over the fire. Then the bridegroom taking the bride's right hand in his right hand, walks with her round the sacrificial fire and the earthen water-pot and then makes her stand on the flat stone. These three acts, *lājāhoma, agniparinayana* and *aśmārohaṇa* are repeated thrice in succession. The bridegroom then throws the remaining *lāhyās* in the fire, pours more ghee on them and this concludes the *vivāha homa.*

Sapta-padi (seven-steps).

After the *vivāha homa* comes the *sapta-padi* (seven steps) rite. The bridegroom and the bride take their seats in front of the altar and the sacrificial fire is rekindled. The bridegroom and the bride leave their seats and thrice the groom takes a handful of rice and throws it into the fire. He then leads the bride to the row of rice-heaps at the north of the sacrificial fire. As he walks by her side the bride puts her right foot on the rice heaps one by one and at each step the priest chants a sacred verse. As soon as the seventh heap is stepped on, the priest asks the bridegroom's sister to press down the bride's big toe and for this service she is presented with a coconut. The bride then stands on the flat-stone and the bridegroom leads her once round the fire. When this turn is finished the bridegroom and the bride again take their seats on the *pāṭs* and feed the fire with ghee and parched grain. After the seven steps are taken the boy and the girl are taken outside of the house and the priest points to them *dhruva* (the pole-star). They look at it, bow to it with joined hands, and come back into the house.

With the performance of the rites of *pāṇigrahaṇa*, going round the *vivāha homa* and *sapta-padi*, the Hindu marriage is considered to be final and irrevocable. The concluding ceremonies that follow the rite of "seven steps" are *varāt* (the homeward return of the bridegroom with the bride in a procession), *vadhupraveśa* (the ceremonial home-entering of the newly wed—rather that of the wife into her huband's house) and *nāmakaraṇa* (the bride's getting a new name). A ritualistic closure to the marriage ceremony is put with the

°At places it is customary to perform the previous ceremonies on the *bahulē*.
†A *sahān* or a *pāṭā* (sandal grind-stone or the cocoa-kernal grind-stone).
‡For this help the bride's brother is presented with a turban or a scarf.

CHAPTER 3. People and Culture. MARRIAGE. The Brahma Form. *Sapta-padī* (*seven-steps*).

rites of *devakotthāpana* and *maṇḍapodvāsana*, whereby the deities that had been invited before the ceremony began are taken leave of and the marriage booth is dismantled. Several noteworthy customary practices accompany these rites. The bridegroom carries off an image of the goddess Annapurna from the god-room of the bride's house while he is there to bow to the gods. When the couple starts for the *varāt* the bride's sister puts a little curd on the bridegroom's right palm and he sips it; she then ties together the hems of the couple's garments. When they reach the bridegroom's house, his parents receive the couple, and on the threshold the bridegroom's sister sets a wooden measure of unhusked rice for the bride to overturn it with her foot. The couple then sits on *pāts* set before the house-gods and after performing some rites the bridegroom whispers the bride's new name into her right ear.

Non-Vedic Form.

(2) Marriages of the non-Vedic form generally fall into five categories according to the considerations forming part of the marriage settlement. In *sālaṅkṛta kanyādān*, the bride's father, besides the ornaments he gives to his daughter, stands the marriage expenses of both the sides. He pays for the travelling and the reception of the bridegroom and party who come all the way from their village to hold the ceremony at the bride's. In *kanyādāna*, the expenses of the bride's father are much restricted. In the *varapakṣa-vadhupakṣa* form, the parties bear each their own expenses, stand each other's *mānpān* (exchange of honorific gifts) and the groom's party gives a *rasbhog* (feast) to all the villagers. In the *huṇḍā* form of marriage the girl's father pays a bridegroom-price to the boy's father, while in the *dej* form the proposal of marriage comes from the boy's father who has to pay a *dej* (bride-price) to the girl's father.

Marriage Rules.

Before settling a match, it has to be ascertained that the *kuḷi* (sept) and *devak* (crests or marriage guardians) of the boy's and the girl's fathers are not the same, are suitably different and by usage not interdictory. Sameness of *devak* by the mother's side and even of surnames do not bar marriage. The prohibited degrees of kindred for marriage beyond the agnates vary according to the custom of the community. As regards cross-cousin unions, except the brother's-daughter-and-sister's-son type, which is tolerated, or even preferred among many, other types are generally disallowed. Marriage with a wife's sister is allowed and a brother may marry his brother's wife's sister. Polygamy, which was once allowed and practised, is now prohibited by law. There are no social restrictions on widow-marriage among many communities, though such a marriage is generally considered disreputable and some do not practise it. As a rule, only widowers marry widows and their children do not get as large a share of property as those of first marriages. Divorce is socially allowed among many but the remarriage of a divorced woman is conducted as perfunctorily as a widow-remarriage.

Magni or proposal.

Among the poor and backward communities it is cutomary for the boy's father or a near relation to initiate the marriage negotiations, which, in the case of the well-to-do usually commence from the girl's party. If there be no objections on the count of marriage rules, the two fathers consult an astrologer or the family priest over the compatibility of the birth-stars of their wards and that dignitary favouring the proposed union, then and there they discuss and come to a mutual understanding about the marriage terms. The auspicious day for a betrothal is fixed and a betelnut

is broken and distributed among the assembled as a token of the marriage settlement.

On the appointed day, the boy's father or a close relative of his, with kins-people and friends, visits the girl's house to present her with a robe and bodice and an ornament befitting his means. Five *suvāsinis* (unwidowed married women) mark the girl's forehead with *kunkum*, deck her with the ornament and present the dress, and this marks the *sākharpuḍā* ceremony. The guests are treated to a *puraṇpoḷī* (stuffed cakes) dinner. A few days later, the girl's kins-people pay a visit to the boy's for the *ṭiḷā* ceremony and present him with a *pāgotē* or a *rumāl* (turban), an *uparṇē* (shoulder-cloth) and a gold ring. The boy's forehead is marked with a *ṭiḷā*—the auspicious sign—and the girl's close relations are presented with "turbans of honour". These two ceremonies—*sākharpuḍā* and *ṭiḷā*—constitute the betrothal.

Marriage ceremonies.

Haḷad.—Not more than five days before the marriage, the bride and the bridegroom are anointed with oil and turmeric paste at their respective houses. The auspicious day for this *haḷad* ceremony and the *suvāsini* who should do the anointing are selected after consulting an astrologer. Turmeric is grinded in a hand mill by *suvāsins* who are specially invited for the purpose. In country parts, except the headman and other *mānkaris* or honourables, most of the men of the village also take part in the turmeric grinding and sing women's corn-grinding songs. A hand mill used for this turmeric-grinding must not be used again till the marriage ceremony is over. The turmeric paste and articles of dress, etc., are taken by a party of *suvāsins* from the boy's house to the girl's or *vice versa* as may be the custom, but the anointing of both the boy and the girl is done by the same *suvāsin* and what remains of the paste after being used for one is used for the other. Before the turmeric-anointing, each is ceremonially bathed within an enclosure of five water-pots encircled five times with cotton yarn.

Māṇḍav.—The marriage booth or *māṇḍav* is erected in front of both the boy's and the girl's houses, that at the boy's on the *haḷad*-day and that at the girl's on the day of marriage. A *śakun khāmb* (auspicious post) is planted in the booth and to it are tied turmeric root, rice and betelnut in a piece of yellow cloth, a cocoanut, a lamp and a bundle of grass. In villages the booths are covered with branches of mango and *jāmbul* trees ceremonially brought in a cart by some villagers who are then treated to a dinner under the booth for their services.

Deo-pratistha and Devak.

A *devak* ceremony has to be performed at the houses of both the bride and the bridegroom. If the houses of the bride and bridegroom are in the same village or town, the installing of *devak* (marriage guardian) is held on the marriage day. If they are in different places, the worship in the bridegroom's place is performed two or three days earlier than at the birde's. In installing the *devak* the first step is to worship the house gods. A few days before their worship their images are given to the goldsmith for cleaning and then brought home and installed with much ceremony. After this, by the evening a married couple, with the skirts of their garments tied together, and, under a waist-cloth held as a canopy over their heads by four persons, go, preceded by muscians, to the village Māruti. The husband carries on his shoulder a *kurhāḍ* (hatchet) and *jote* and *kāsarā* (yoking straps

CHAPTER 3. People and Culture. MARRIAGE. Non-Vedic Form. *Deo-pratistha and Devak.*

and ropes) and his wife walks close behind him carrying a platter with a lighted lamp, *haḷad-kuṅku,* a mango sprig (or the family *devak*) and an offering of food. At the temple the party bow before the god and lay before him sandal, flowers, frankincense and food, and the ministrant (*gurav*) presents them with *pañca pālvi* (sprigs of five sacred trees). On return to their house, they tie the five sprigs to the *śakun khāmb* and along with the sprigs tie a *poḷī* (cake) and *besan* (a gram relish).

Wedlock.

The wedding, as a rule, must take place in the bride's booth, and generally a day or two prior to the marriage day the bridegroom and his party arrive at the bride's village, put up in a *jānosghar* (a special lodging prepared for them in the bride's neighbourhood) and there perform all the preliminary ceremonies, considering *jānosghar* as their home. In case the groom belongs to a neighbouring village, he performs the *māṇḍav, haḷad* and *devak* ceremonies at his own and visits the bride's village only to hold the wedding.

When the bridegroom and his party arrive at the girl's village, they are received with pomp and honour by the bride's party at the village boundary. There the two fathers meet in friendly embrace, *sīmāntapūjan* (boundary worship) is performed and all start for the village Māruti temple. The bridegroom rides a horse, and the *karavalī* (groom's maid), who is generally his younger sister, is seated behind him. On their reaching the temple, they take rest. Then, the bridegroom's brother or a male relative rides the groom's horse and with music goes to the girl's house to announce the bridegroom's arrival. For acting this part, he is called *varadhāvā* (groom's messenger) and is treated to a dinner and presented with a turban by the girl's father. The *varadhāvā* returns to the temple accompanied by a bride's party who carry the marriage dress (a tinsel chaplet—*basing*—a turban, a longcoat, a pair of waist-cloths, a pair of shoes and a shoulder-cloth) for the groom. The bride's father lays the platter with the dress before the bridegroom, who washes his eyes with water, worships the betelnut Gaṇapati set up before him and circumambulates Maruti after laying before the deity two betel leaves, a betelnut and a copper coin. The bridegroom then starts donning the new dress. The *basing* is tied to his brow. His left cheek is touched with lamp-black. He carries a dagger or poniard with a lemon stuck on its point. A washer-woman touches his feet, body and head with mango leaves dipped in oil (the remnant of what was used for the bride at *haḷad*) and the ceremony is called *telvaṇa* (oil-anointing). In the meanwhile, the *devak* from the bride's side is brought to the temple for consecration and taken back. The village carpenter brings a wooden play-horse and the potter a clay elephant with which they give a dance. The twelve *balutedārs* or village servants who attend get some presents from the boy's father.

Varadhava.

Telvana.

They then all start in a procession, the bridegroom riding a horse, and accompanied by music, for the bride's house. The village Mahar stands before the bridegroom as if to stop him and is given a white turban or shoulder-cloth. When the procession reaches the bride's house, a Mahar woman comes with an iron lamp in a platter and waves it before the bridgroom's face saying "May all your pains and troubles vanish and the riches of *Baḷī* be poured on you". For this, she is given a cheap bodice-cloth. At the

entrance of the marriage booth, the wife of the bride's maternal uncle waves before the bridegroom's face a lighted lamp of wheaten flour and for this *varaovaḷṇī* (waving lamps to the bridegroom) she is given a bodice and a robe. The bridegroom is lead near the *bahulē* (earthen platform) where the priests have been standing holding an *antarpaṭ* (a cloth with a central *swastika* mark) between two small heaps of rice grains placed east and west. The bridegroom stands on the eastern heap and faces west and the bride who by that time has been dressed in *telsāḍī* (the robe presented by the bridegroom) is made to stand on the other heap and face east. *Akṣatā* (coloured grains of rice or *jowāri*) is distributed among the guests. The priest and his assistants divide themselves in two parties and in turn recite *maṅgalāṣṭakās* (auspicious verses) at the end of each verse throwing some *akṣatā* on the heads of the pair. The *akṣatā* distributed among the guests are collected and similarly thrown. When the recitation of the verses is over, the priests clap their hands, the *antarpaṭ* is removed and musicians raise a din of music. Shortly after, the priest proceeds with the *kanyādān* (giving away of the bride) ceremony. He tells the bride and bridegroom to fold their hands and touch finger tips while he winds yellow thread four times round their necks and five times round their waists. This ceremony is called *sutavṇē* or the thread-winding. While they are thus seated, the *kanyādān* is performed by the bride's maternal uncle, or, in his absence, by her father. When he gives her away, the uncle presents the groom with copper vessels according to his means. The priest cuts and takes out the band of threads wound round the bride and bridegroom's neck, steeps it in turmeric water, twists it, and after tying a *lekurvāḷi* (sprouting) turmeric to it, fastens it to the boy's right wrist. The band that was wound round their waists, after similar treatment, he fastens round the girl's right wrist. The pair are then made to sit on the *bahulē* near each other, the bride sitting on the bridegroom's left, and perform the *lājāhoma* and *saptapadi* ceremonies. The hems of their garments are tied together and they are told to say each other's name. The bride's brother squeezes the bridegroom's ear (for which he is called *kānpiḷyā*) and is presented with a turban by the bridegroom. The couple are then served with food and are asked to feed each other. While this goes on, the bridegroom's party is led with music to *jānosghar* and again brought back to the bride's booth when the feast arrangements there get ready. As they leave for the latter place, the washerman spreads his cloth or *pāyghaḍi* on the road for the bridegroom's mother and relations to walk over it. They sit for the dinner in rows in the marriage booth, the ladies being accommodated in the inner hall. Before they start with the feasting, a platter with a lamp is waved to the bride and bridegroom by relations from both the sides and then a person from the bride's side waves the platter to the row of diners from the bridegroom's side, while he says : "It is a lamp of gold with a silver wick ; the bride's clan (names the clan) waves light to the groom's clan (names the clan) with it." The ceremony of *sunmukh darśan* (seeing the daughter-in-law's face) is performed. The bride, as she is seated on the lap of her mother-in-law, is given an ornament by the latter. The bridegroom's father, as he must not join the feast, stays on at the *jānosghar* and a meal is sent over to him with music. When the feast is over, the guests return with music to *jānosghar*

Kanyadan.

CHAPTER 3. People and Culture. MARRIAGE. Non-Vedic Form. *Marriage-rejoicing.*

except for the bridegroom and his *karavalyā* (maids) who continue to stay on at the bride's.

Early next morning, with music and friends, the bride and bridegroom seated on a horse (or in a carriage), the bride in front, are taken to a river or garden and entertained with various games of which in some they are made to take an active part. The bridal couple play at the games of odds and evens (*eki-beki*) and *vidyā* or *jilebi toḍnẽ*—the bride to hold a rolled leaf in her teeth and the bridegroom to bite off the other end. On return, the groom and the bride are bathed on *pāṭs* in the booth. Round the bathing place are set five *tāmbyās* (copper drinking pots) with a white thread passed round their necks. While bathing they fill their mouths with water and blow it over each other's face. The boy holds a betelnut in his hand and the girl using both her hands tries to force it out; then the girl holds the nut and the boy tries to force it out with his left hand. If the boy fails the guests jeer at him. Each is given a *vidā* (betal leaves and nuts) to chew and they squirt the juice from their mouth on each other. They throw coloured water on each other. The bridegroom tries to lift the bride by his left hand and set her at his left side, while the bride tries to prevent him lifting her from the ground. These struggles greatly amuse the guests and relations. When the bathing is over, the bridegroom sets his foot in the bathing *ghangāl* (bathing tub) or *haṇḍā* (water vessel) and he is presented with a new *dhoti* and the bathing utensils.

Sade. A return feast is given by the bridegroom's father at the *jānosghar* to the bride's party and, when the guests have dined, articles for the *phaḷa* or *sādā* ceremony are taken with music and in procession from *jānosghar* to the bride's booth. There the groom's father presents the bride with the richest robe and ornament he could afford, and the assembled guests make *aher* (presents in clothes or cash) to the fathers of the groom and the bride. This is also made an occasion of giving gifts to charitable institutions. All the agreements of *mānpān* (honorific exchange of gifts) between the two sides are made good. At some places, this ceremony is called *māṇḍav-khaṇḍaṇī* (booth-fee). When satisfaction has spread all around, five *suvāsins* fill the bride's lap with fruits and a number of auspicious articles and when this *phaḷa* ceremony is over, the couple return to the *jānosghar*, the bride's party accompanying them with music and *rukhavât* (dishes of various sweetmeats and eatables). At the *jānosghar* the *rukhavat* is kept on display to please the bridgegroom's mother and the ladies from the bride's side appease the *suvāsins* from the groom's side with feet-washing, applying turmeric and red powder and filling their laps with bodice-cloth and cocoanuts. The bridegroom's mother is given special attention and better gifts.

Rukhwat.

Jhal-ceremony. Next follows the *jhāl* ceremony. A bamboo basket or round metal dish containing fruits, *puraṇpolyā* (stuffed cakes), *pāpaḍ* (wafer biscuits), wheat flour lamps, etc., is set on the bridegroom's mother's head, and four or five *suvāsins* stand about her and sing the *jhāl* song. Meanwhile, a kinsman of the bridegroom runs away with the basket and he is jocularly pursued and pelted with onions by the bride's people. This is followed by the *osāṅglā* ceremony. The bridegroom's father and near relations sit in a row and the bride's father, taking his daughter in his arms, seats her on the lap of each of the bridegroom's kinsmen, who in return, put a little sugar into her

MARRIAGE.

Non-Vedic Form.

Jhal-ceremony.

mouth. At the time of this handing her over, the bride's relations with sobs and tears say, "Up to this time she was ours; now she is yours." These ceremonies are seldom over till the morning cock-crow, and, after they are over, they sit to a feast.

The bridal couple are then led into the house to bow to the bride's elderlies and the house gods. While bowing to the gods, the bridegroom steals one of the images. The bridegroom's mother worships the *bhāṇas* (hearth-plinth) in the kitchen of the bride's house. While leaving the house, the bridegroom steals a mango sprig from the marriage booth and he refuses to give up both the image and the sprig he stole till the bride's father makes him a present. All then go to the *jānosghar*. In the evening, the bridegroom's father gives *vidās* (betel leaves and nuts) to the guests and bids them good-bye.

Varat.

If the bridegroom belongs to another village, the guests who belong to his village accompany him home. On reaching the village they first visit the village Māruti temple and thence, with the couple seated on horseback, proceed in *varāt* (procession) with music, and, if they can afford them, fireworks, to the bridegroom's house. In the house, a dish with cocoanuts, saffron, and betel leaves is waved round the image of Khaṇḍobā, a ceremony which is called the lifting of Khandobā's *taḷi* or plate. After the plate-waving may follow *dheḍavā nācavaṇē* when one man sets the bride on his back and another sets the bridegroom on his back, and they dance. After the dance comes the *gṛhapraveśa* (entering the house) ceremony. The bridegroom holding a *cāḍe* (the full box of seed drill) walks ahead, the bride follows sprinkling grain on the ground as if sowing and the bridegroom's brother collects the grain. At the door of the god room they find the groom's sister, who refuses to let them pass till they promise to give their daughter in marriage to her son. They agree and pass in. In the way to the god room, the bridegroom upsets with his feet some vessels filled with grain. The couple then bow to the gods and the elders. The girl is considered the goddess of wealth and her brow is marked with red-powder. Some wheat, with a small gold ornament in it, is heaped between the bride and the bridegroom, and they are told to divide the heap. If the bride gets the ornament in her share she is applauded, and it is taken as an omen that the rule in the house will be hers. The *bāśiṅga* (marriage ornaments) of the couple are taken off and tied to a beam. They call one another by their names and get released the hems of their garments which were tied together while entering the house. The next day they are bathed and the turmeric is taken off. The *devak* (marriage gods) is bowed out, the marriage booth is pulled down, and the wedding is over.

Widow Remarriage.

A widow cannot marry a member of her late husband's section or her father's section. She must observe the same limitations as at her first marriage. A remarried widow is not allowed to perform religious rites with her husband, and her husband is not allowed to make offerings to the manes. If a widower marries a maid, he is not prevented from making offerings. A remarried widow is less honoured than other women.

*Though among some sections of the Hindu community widows are allowed to remarry, the scriptures do not prescribe any ceremony for these marriages. So, the ceremonial for a widow remarriage may vary according to the customary rites of the community concerned.

CHAPTER 3. People and Culture. MARRIAGE. Widow Remarriage.

A widow remarriage is called *pāṭ* or *gandharva* and is generally performed at night in darkness in a secluded open space outside the village. It is attended by none of the relations of the widow or of the bridegroom. A priest conducts the marriage service. The bridal pair sit on a blanket spread on the ground, the bride to the right of the groom, and face the east. Before sitting on the blanket, the bridegroom rubs the widow's forehead with a little cowdung, looks to the south and strikes his mouth with the back of his palm. The priest then worships Gaṇapati and Varuṇa represented by two *tāmbyas* (water pots) with a few mango leaves covering the mouth and placed on small heaps of wheat. He then recites *mangalāṣṭakas* (five lucky verses). The widow then dons the robe and ornaments presented by the bridegroom, and the bridegroom fills her lap with rice, bodice-piece and a cocoanut. The priest then unshrines Gaṇapati and Varuṇa, and the marriage is over.

The newly married pair must not enter the village that night; so they pass the night in a *māl* (open ground) or a field-hut. It is considered inauspicious to see their faces the next morning until they have bathed and visited the temple of the local Māruti or some other village deity.

Reformed ceremony.

A modified version of the traditional marriage ceremony and the attendant ritual has been recommended by the Dharmanirṇaya Maṇḍaḷ of Lonavle. This version, which omits many of the ritualistic details in the orthodox form considering them as not being the essence of the sacrament of Hindu marriage, includes the following items in order :—

(1) *Upakrama* :—Procedure prepartory to making the *saṁkalpa* on the part of the bridegroom.

(2) *Saṁkalpa* :—The solemn declaration that he intends to enter the householder's state.

(3) *Puṇyāhavācanam* :—This literally means "saying three times 'May this be an auspicious day'" on the part of the assembled when requested by the bridegroom that they do declare that to be an auspicious day.

(4) *Kanyādātuh Saṁkalpādikam* :—A solemn declaration on the part of the gentleman who gives away the bride that he intends performing the marriage ceremony of the bride with a view to her acquisition of *dharma* (religious merit), *artha* (worldly prosperity), and *kāma* (love) after obtaining the position of a householder's wife.

(5) *Vadhuvarasatkārah* :—Honouring of the bride and the bridegroom, in the case of the bride by the bridegroom's party and in the other case by the bride's party.

(6) *Kanyādāna* :—The giving away of the bride or offering the hand of the bride in marriage to the bridegroom. (At this stage a variant is introduced to suit modern times, where occasionally the boy and the girl themselves choose each other as partners in life and wish to marry each other. Instead of the parent saying to the bridegroom "I offer, etc." as in the orthodox form of marriage, the bride offers herself to the bridegroom reciting the appropriate formula). The bridegroom then accepts.

(7) *Niyamabandha* :—The binding down of the bridegroom to certain vows in respect of the bride.

(8) *Akṣatāropaṇam* :—The placing of unbroken grains or rice on each other's head by the bride and the bridegroom.

(9) *Maṅgalsūtrabandhanam* :—Tying of the sacred thread of beads rounds the neck of the bride by the bridegroom and also garlanding each other.

(10) *Pāṇigraha* :—The taking of the bride's hand by the bridegroom.

(11) *Homapūrvāṅgam* :—The introductory offering of oblations to several gods such as the god of fire, the god of creation, god Skanda, etc.

(12) *Pradhānhoma* :—The principal offering of oblations.

(13) *Lājāhoma, Pariṇayanam, Aśmāroha* :—The offering of oblations consisting of rice flakes; going round the consecrated fire; and making the bride stand on a slab of stone.

(14) *Saptapadi* :—The taking of the seven steps together. The technique of this ritual is somewhat elaborate. At each step the bridegroom recites a formula which is really a mild command and request to the bride.

(15) *Homottarāṅgam* :—The conclusion of the marriage sacrifice.

(16) *Saṁsthājapa* :—The offering of prayer to god Agni by the husband and the wife. At the end of the prayer both ask for a blessing from the same god.

(17) *Abhiṣekah* :—The sprinkling of consecrated water over the head of the bride and the bridegroom by the priest, accompanied by the giving of blessings.

(18) *Karmasamāpti* :—The conclusion of the ceremony. Here the father of the bride declares that the ceremony is concluded and prays that God be pleased by this act of performing the sacrament of the daughter's marriage.

(19) *Saptarṣidhruvopasthānam* :—Praying to the seven sages with Arundhati, and Dhruva (the Pole Star).

(20) *Āśirvādah* :—Here the father of the girl gives her advice as to how to lead the married life and the assembled guests bless the couple.

(21) *Gṛhapraveśa* :—Entering the (husband's) home. This is accompanied by *mantras* of request from the bridegroom and bride and of joint resolve to lead a happy married life.

Civil Marriages.

A common form of civil marriage for all communities in India was provided by the Special Marriage Act III of 1872. Under this Act, parties wishing to get their marriages registered had to declare that they did not profess any of the following religions, viz., Christian, Jewish, Hindu, Muhammadan, Parsi, Buddhist, Sikh or Jain. This Act was amended by Act XXX of 1923, making it possible for Hindus, Buddhists, Sikhs and Jains (but not for Christians, Jews, Muhammadans and Parsis) to declare their religion and yet get their marriages registered. Marriages registered under this Act are legal although they may be against the religious customs of the caste or community of any of the couple. Under the procedure at present prescribed, the parties wishing to get married give a notice to the Registrar of Marriages about their intention to marry within three months from the date of notice and specify each one's condition,

CHAPTER 3. — People and Culture. MARRIAGE. Civil Marriages.

rank or profession, age, dwelling place and length of residence therein. After the expiry of fifteen days, if no valid objection is forthcoming, the Registrar grants a marriage certificate after the couple have signed a declaration form, in which each has to affirm that he (or she) is at the time either unmarried or widower (or widow); does not profess any religion or does profess a particular religion; has completed the age of twenty-one years (if not, the guardian has to attest his consent to the marriage); is not related to the other in any prohibitive degree of consanguinity or affinity; and, in the case of a minor, the consent of the father or guardian has been given to the marriage and not been revoked. Two witnesses have to attest their signatures to the declaration.

There has been a progressive increase in the incidence of marriages recorded by the Registrar of Marriages, Poona, since 1924. While for a period of 42 years from 1872 to 1923 (the year in which the Act was amended) only 11 marriages were registered, the following were the figures for the subsequent years :—

Period.	*Number of marriages registered.*
1924-1930 (7 years)	11
1931-1935 (5 years)	28
1936-1940 (5 years)	205
1941-1945 (5 years)	281
1946-1948 (3 years)	120
1949	85
1950	79
1951	116
1952	121

DEATH AND FUNERAL RITES. Death.

WHEN AN ELDERLY MALE IS ON THE POINT OF DEATH, a spot in the women's hall is cowdunged, *tulsi* (holy basil) leaves are sprinkled over the spot, and a blanket is spread over the leaves. On the blanket the dying person is laid with his feet to the south. A few drops of water from the sacred Ganges or Bhāgirathi are poured into his mouth, a learned priest repeats verses from the Vedas, another reads the Bhagvadgitā, and near relations or the family priest ask him to repeat "Nārāyaṇ," "Nārāyaṇ". His son rests the dying head on his lap and comforts him until he has drawn his last breath. When all is over, the women of the family sit round the body weeping and wailing; the men and the boys go out and sit on the veranda bare-headed; servants or neighbours start to tell relations and friends; and the priest turns up his almanac to see whether the moment of death was lucky or unlucky. To die under the constellations called *tripād* and *pañcak* (the last five of the seasonal stars or *nakṣtrās*), or between the second half of *Dhaniṣthā* and the first half of *Āśvini*, is unfortunate. If the time of death is unlucky, to prevent calamity and trouble, *śāntis* (quietings) have to be performed on the eleventh day after death. Soon neighbours dressed in a waist-cloth and a shoulder-cloth begin to drop in. One goes to the market and brings what is wanted for the funeral. When he comes back, others busy themselves laying out the body. If the deceased was an *agnihotri* (fire-sacrificing Brahmin), some live charcoal is taken from the sacred fire, or fire is kindled, and the live coal is put in an earthen pot. The chief mourner and his brothers, if he has any, are bathed one after the other outside of the house. The chief

mourner takes a blade of the *darbha* grass, touches his brow with it, and passing it over his head throws it behind him. He dresses in waist-cloth and shoulder-cloth and sits in front of the barber and shifts his sacred thread to the right shoulder. The barber shaves the chief mourner's head except the top-knot and his face except the eyebrows, and pares his nails. The chief mourner is dressed in a new waist-cloth, a shoulder-cloth is tied along with his sacred thread, a blade of *darbha* grass is tied round the sacred thread and the shoulder-cloth, another round the top-knot, and of a third he makes a ring and puts it on the third right finger. The dead body is brought out of the front door by the nearest male relations, followed by the women, and is laid on the outer steps of the house on a small wooden plank, the head resting on the steps. The women gather weeping round the dead and the men stand at some distance. Three or four pots of cold water are brought from the well and poured over the body which is hidden from sight while it is being dressed. Elderly men bathe the body and leave it bare except for a loin-cloth. A piece of gold and an emerald are put in the mouth. A few drops of water from the sacred *Bhāgirathi* river are poured into the mouth and sprinkled over the body, the two thumbs and the two great toes are tied together with cloth, and the body is laid on the bier and covered from head to foot with a cloth. If the dead leaves children, a hole is made in the cloth at the mouth. If the dead leaves a wife, she is bathed in cold water, and says : "Because of the great evil that has fallen on me, I shave my head." She takes off such of her ornaments as are not to be given to the barber, or she puts on ornaments of little value—a small nose-ring, ear-rings, and silver toe-rings—which are given to the barber, or instead of ornaments she gives him money in cash. The barber shaves her head and pares her nails. She breaks her bangles and her lucky marriage necklace, rubs off her red brow-mark, takes off her bodice, and puts on a white robe. The robe and the ornaments she wore at the time of shaving become the property of the barber. Her hair is wrapped in her bodice and laid on the bier.* The chief mourner starts walking with the fire pot hanging from a string in his hand. The bier is raised by four of the nearest kinsmen, set on their shoulder, and carried, feet first, close after the chief mourner. With the chief mourner walk two men, one holding a metal pot with cooked rice near the feet of the corpse, and the other carrying a bamboo winnowing fan with parched pulse and small bits of cocoanut kernel, which, as he walks, he throws before him to please the evil spirits. Of the men who leave the house some follow the body bareheaded and barefooted, repeating in a low voice "Ram, Ram", "Govind, Govind". The rest go to their homes. The bearers walk slowly, and the chief mourner keeps close in front so that no one may pass between the fire and the body. No woman goes to the burning ground. Female friends take the women and the children of the house and bathe them, get the ground floor where the cropse was laid, the veranda, and the house steps washed with water and cowdung, and go home. Half-way to the burning ground the bier is lowered, and, without looking back, the bearers change places. When they reach the burning ground an earthen altar is made and the fire from the pot is poured over it. Instead of himself

Funeral.

*This custom of shaving the hair of the widow, which was current among the Brahmins and Vaishyas, is now rarely followed.

CHAPTER 3. People and Culture. DEATH AND FUNERAL RITES. Funeral.

accompanying the funeral, the family priest sends another priest, generally one who officiates at the burning ground and who is known by the name of *kārṭā*. A few chips of firewood are thrown over the fire and it is fed with *ghee*. Close to the platform a spot of ground is sprinkled with water and sesamum seeds are thrown over it. On this spot the funeral pile is built by the mourners and round the pile blades of *darbha* grass are strewn. The pile and the bier are sprinkled with sesamum seeds and water; the cloth is pulled off the body and thrown aside; the tied thumbs and toes are released; and the body is laid on the pile with head to the south. Pieces of sandalwood and basil leaves are thrown over the body, and, if the deceased died at an unlucky time, seven dough balls are made and laid on the head, the eyes, the mouth, the breast, and the shoulders. Then from a mango leaf *ghee* is dropped on the several balls, and the loin-cloth is cut so that the body may leave the world in the same state in which it came into the world. The chief mourner lights the pile at the head, if the deceased is a man, and at the feet if a woman, and the other mourners throw the rest of the fire under the pile. The chief mourner fans the fire with the end of his shoulder-cloth and throws a few sesamum seeds over the pyre. The *kārṭā* (funeral priest) all the while repeats *mantras*. When the skull bursts, the chief mourner, carrying on his left shoulder an earthen jar filled with cold water, takes his stand near where the head of the corpse lay, and another of the mourners picking a pebble makes with it a small hole in the earthen pot, and from the hole, as the chief mourner walks round the pyre, water keeps trickling. At the end of the first round, when the chief mourner comes back to the south, a second hole is made with the stone, and a second stream trickles out. After the second round, a third hole is made, and when three jets stream out, the chief mourner throws the pot backward over his shoulder and the water spills over the ashes. The chief mourner calls aloud striking his hand on his mouth. All the mourners come together and one of them ties round the pebble with which the pot was broken a blade of *darbha* grass and calls it *aśmā* (stone of life). The chief mourner, to cool the spirit of the dead, which has been heated by the fire, pours water mixed with sesamum on the ashes, and, to quench the spirit's thirst, pours water over the *aśmā*. The rest of the mourners follow the chief mourner and throw water over the *aśmā*. They then start for home. Before starting, to allay the fear caused by burning the body, each one picks a pebble and throws it towards the nearest mountain or hill.

Obsequies.

At the house of mourning the spot on which the dead breathed his last is smeared with cowdung and a lighted lamp is set on it. As the mourners come, to cool their eyes, which have been heated by the fire, they look at the lamp and go to their houses. The chief mourner bathes, puts on a fresh waist-cloth and shoulder-cloth, and lays in some safe place the waist-cloth and shoulder-cloth he wore at the burning ground, the water-pot and cup, and the *aśmā*. As no fire is kindled in the house, relations and caste-fellows send cooked food. If the chief mourner has brothers, before dining they rub butter on their right hands, make a ball of rice, set it in front of their leaf-plates, and pour water over it. The family of the deceased keeps in mourning for ten days, during which they eat no betel or sugar and drink no milk. They are also not allowed to rub their brows with sandal or red-powder, to anoint their bodies, to shave their heads, or to wear shoes or

turbans. Every day for ten days a sacred book, the *Garud Puran* is read to the family, and the hearers are not allowed to dine until they have seen a star in the heavens. Generally on the third day comes *asthi-sancayana,* (bone-gathering), when the chief mourner accompanied by the *kārṭā* goes to the burning ground with the waist-cloth and shoulder-cloth he wore at the burning, the *aśmā,* and the water-pot and cup, and after washing the two cloths spreads them to dry. He bathes, puts on the fresh-washed waist-cloth, and ties the shoulder-cloth along with his sacred thread. He takes a little cow's urine, sprinkles it on the ashes of the dead, picks out the pieces of unburnt bones, and heaps them on one side. When he has picked all the bones, he puts them in a basket and throws them and the ashes into some neighbouring pond or stream. When he has thrown the ashes into the water, he sits on the spot where the deceased's feet lay and raise a *vedi* (three-cornered altar). He sets an earthen jar in each corner of the altar and one in the middle, fills them with water, and throws a few grains of sesamum into each. Close to the jars he lays the *aśmā.* Near the four earthen jars he places four small yellow flags and in the mouth of each jar sets a rice ball. He makes eight dough balls, shaping them like umbrellas and footprints, and four cakes, which he lays near the jars. The cake near the middle jar and the water in the middle jar are meant to appease the hunger and thirst of the dead, the dough umbrella is to shade him from the sun, and the shoes are to guard his feet from the thorns on the way to heaven. The cakes laid close to the corner jars are offered to Rudra, Yama, and the ancestors of the dead. He sprinkles sesamum and pours water over each of the balls and touches them with lampblack and butter. He dips the end of the shoulder-cloth into water, and lets a little water drop over each ball. He smells them, and, except the *aśmā,* throws the whole into water. Thus, for ten days he performs like ceremonies in order that the deceased may gain a new body. On the tenth day, a three-cornered earthen altar is made as usual, and the chief mourner sprinkles cowdung and water over it. Then, strewing turmeric powder, he places five earthen pots on five blades of *darbha* grass, three in one line and two at right angles. He fills the pots with water and a few grains of sesamum seed, and over the seeds sets a wheaten cake and rice ball. He plants a small yellow flag in the ground, and setting up the *aśmā* lays flowers before it, and, waving burning frankincense and lighted lamps, prays the dead to accept the offering. If a crow comes and takes the rice ball, the deceased died happy. If no crow comes the deceased had some trouble in his mind. The chief mourner bows low to the *aśmā,* and tells the dead not to fret, his family and goods will be taken care of, or, if the funeral ceremony has not been rightly performed, the fault will be mended. If, in spite of these assurances, no crow takes the rice within a couple of hours, the chief mourner himself touches the ball with a blade of *darbha* grass. Then, taking the *aśmā,* and rubbing it with sesamum oil, to satisfy the hunger and thirst of the dead, he offers it a rice ball and water, and standing with it near water, facing the east throws it over his back into the water. This ends the tenth-day ceremony.

On the morning of the eleventh day, the whole house is cowdunged and the chief mourner and all other members of the family bathe. The priest kindles the sacred fire on an earthen altar

CHAPTER 3. People and Culture. DEATH AND FUNERAL RITES. Obsequies.

and heaps firewood over it, feeds the fire with a mixture of *pañcagavya* (five gifts of the cow, viz., its urine, dung, milk, curds and butter) in order that all the uncleanliness caused by the death may vanish and the house become pure, and the chief mourner and his brothers drink what is left of the *pañcagavya*. The chief mourner rubs a little of the ashes on his brow, and, throwing a few rice grains over the fire, lets it die.

On the same day (*i.e.*, the eleventh day) a *śānti* (quieting) ceremony is performed to turn aside any evil that may befall the family if the deceased died under the constellation called *tripād* or *pañcak*. Various obsequial oblations are offered and allied rites are also performed. They are: *viṣamaśrāddha, vṛṣotsarga, ādyaśrāddha, ekodiṣṭaśräddha, rudragaṇaśrādaha*, and *vasugaṇaśrāddha*.

Shradhas.

Though, if necessary, it may be delayed for a year, the *sapiṇḍiśrāddha* (obsequial sacrifice and feast of the dead in honour of seven generations of ancestors) generally takes place on the morning of the twelfth day after the death. This is a highly complex ritual and is performed under the guidance of a priest. As a rule, the ceremony is held in the cattle-shed where the dishes are cooked by some elderly women. By virtue of this ritual, the deceased, who has been a *pret* (ghost) so far, changes into *pitra* (*i.e.*, father or guardian spirit) and unites with the mourner's *pitāmaha* (grandfather) and *prapitāmaha* (great grandfather). At the end of the ritual, in front of the "three rice balls" (a configuration representing the forefathers or *piṭṛs*) are laid flowers, holy *basil*, sandal paste and grains of rice; frankincense and camphor are waved before the balls and they are offered cooked food. All members and near relations of the family, men, women and children, draw near the three balls, bow before them and ask their blessings. The *piṭṛs* are then ceremonially dismissed. The mourner is now pure and free from taint; the priest touches his brow with sandal paste and blesses him saying: "May you live long and gain as much merit from the ceremony as if it had been performed in Gayā itself!" An offering called *pātheya-śrāddha* is also performed on the twelfth day. Commodities like shoes, clothes, an umbrella, food and water are given away to mendicant Brahmins, so that the dead on his journey to heaven may not suffer from want of these amenities.

On the morning of the thirteenth day, the mourner anoints himself with oil and bathes. A rite is performed to reintroduce him to the usual routine of life. A feast is held, to which the four corpse-bearers are specially asked, but persons whose parents are living do not attend it.

Śrāddha ceremonies are also performed on the sixteenth and twenty-seventh day and sometimes thereafter on the death-day (the *tithi* or lunar day on which the person died) in every month for a year, of which the six-monthly and the *bharaṇī* oblations (*i.e.*, the *śrāddha* performed on the fifth of the dark half of the month of *Bhādrapada*) are essential.° After a year has elapsed, the oblations of the first anniversary day are celebrated with great solemnity. The annual *śrāddha* is performed on the day corresponding to the day of death in the latter half of the month of

°All these *sraddhas* are nowadays curtailed by making symbolic offerings on the twelfth day.

Bhādrapada. Where the deceased's family can afford it, a *śrāddha* is also performed on the anniversary day, which is known as *kṣaya tithi.* Women dying in the life-time of their husbands have special oblations offered to them during their husbands' life-time. This takes place on the ninth day of the *pitṛpakṣa,* and is called the *avidhavā navami* day.

The funerary ritual is modified to meet particular situations. In case a *brahmacāri* (a lad girt with the sacred thread) dies before the *sod-muñj* (loosening of the *muñj* waist-band), the *sod-muñj* rites are performed on the dead body before it is carried to the burning ground. There it is subjected to *arka-vivāh* (marriage with the twig of *rui* or calotropis gigantea) rites and cremated with the same observances as at the death of a married man. A woman dying while in menses has to be subjected to special purificatory rites before she can be cremated with the sacred ritual. A woman dying in child-birth or within ten days after parturition is similarly treated. As the religious law lays down that if a woman dies after the sixth month in pregnancy it would amount to murder to cremate her with the child, her husband or son has to take out the fœtus after performing the necessary operation. If the child be alive, it is taken care of; if dead, it is buried. Of late, this practice has been dropped, the chief mourner performing cleansing rites to atone for cremating the pregnant woman with a child in her womb.

If a child dies before it cuts its teeth, it is buried. It is the custom with some to bury a person dying of small-pox, lest with cremation the small-pox goddess may get irritated. The dead body of a leper also often receives a burial.

The dead body of a heirless person is cremated out of charity and the usual death rites performed by his castemen, such an act being considered highly meritorious.

Sanyasi Funeral.

When a *sanyāsi* or ascetic dies, he is buried with great ceremony and with special rites either by his *śiṣya* (disciple) or by his son if he has one. The burial of an ascetic is believed to give merit not only to the chief mourner but to all who attend. There is no weeping and no mourning. Special obsequial services are observed. For ten days the mourner visits the *samādhi* (grave) and making a sand or earth *liṅg* (symbol of god Śiva) on the spot, offers it rice cooked with milk and ghee. On the twelfth day he performs the god-offering called *Narāiyaṇbali.* On the thirteenth day sixteen *sanyāsis* are asked to dine and given clothes, shoes, money, etc., and this service is repeated every year instead of the usual *śrāddha.*

Non-Vedic Funeral.

Communities which follow *vedic* or *pourāṇic* rites usually cremate their dead, and the funerary procedure followed is practically the same as described above. Backward communities like the Dhangar, Chāmbhār, Gondhaḷi, Kaikādi, Nhāvi, Vaidu, either burn or bury; Dhors, Mahars, Mangs and Ramoshis, as a rule, practise burial. Except that they do not use *mantras* (sacred verses) the main funerary observances are analogus to those of a Vedic ritual. However, some of the variants are worth noting.

The general custom is to lay the dead body on the house step and wash it with cold water. However, the Baris, Chambhārs, Ghisāḍis, Dhors and Kuṇbis wash the corpse with hot water.

CHAPTER 3. — People and Culture.

DEATH AND FUNERAL RITES. Non-Vedic Funeral.

Among the Govardhans, the dead body, when bathed, is laid on the bier wrapped in a wet waist-cloth instead of a new dry one, and at the burning ground the body and the bier are dipped in water before they are laid on the pyre.

A man's body when laid on the bier is left bare except for the loin-cloth. But the Veḷāḷi dress the male dead in new clothes, a turban, waist-cloth and coat; and among many rural communities, at least a turban is put on. The Nirāḷis do not cover the body of a married woman with a shroud but dress her in a yellow robe. As among the *Ucalyā*, in many communities if a woman dies before her husband she is dressed in green robe and bodice, her brow is marked with horizontal stripes of *kuṅku*, her head is decked with flowers, a *vidā* is put in her mouth and a *gaḷasarī* (necklace of black beads), toe-rings and such other emblems of the married state are put on. Her lap is filled with fruits and flowers. Each married woman present takes a little of the *kuṅku* from the dead's brow and rubs it on her own, praying that she too may die before her husband. Among the Veḷāḷis, if the married dead is survived by the consort, the survivor puts a betel in the hand of the dead which is to be only taken back and thrown away.

The corpse is usually covered with a white cloth called *kafan* and carried on a ladder-like bamboo bier. The Kolhātis carry the dead on a *baj* (cot). The Rāmośīs carry the unmarried dead tied to a bamboo and not on a bier. The Lingāyats and allied communities carry the dead seated in a *makhar* (bamboo frame). The Bangars carry the body seated in a *jhoḷi* (blanket bag), while the Ghadsis carry the unmarried dead in a *jhoḷi* and the married one on a bier. In rich funerals the body is covered with a shawl. The Jains or Sravaks dress the male dead in a *mukṭā* (silk waist-cloth; and the same is done, to a widow's body.

Usually the male dead, when laid on the bier, is covered all over, except the face, with a winding sheet; a widow who is dressed in a robe only, is covered entirely by the sheet; while no sheet is used to cover a married woman who is dressed in robe and bodice.

Among many backward communities parched grain is carried in a new winnowing fan and strewn on the way till the mourners reach the burning ground. When a woman dies in child birth, *rāḷā* grains are thrown behind her body as it is borne to the burning ground, and a nail is driven into the threshold of the house to keep her ghost from coming in. Especially if the dead is a *māḷkari* (belonging to the *vārkari* sect) a *bhajan* party accompanies the funeral procession. To tie some grains of rice and a pice to the skirt of the shroud and to lay the rice and the copper on the *visāvā* (the resting place) where the bier is set down and bearers change shoulders, is customary for many. Even among Beldars, Rāmośīs and many others who generally do not cremate the dead, the chief mourner walks in front holding in a sling an earthen pot with burning cowdung cakes.

While the funeral party is away, the spot where the deceased breathed his last is smeared with cowdung, some rice flour is spread on the spot, and a lighted lamp is set over it and covered with a bamboo basket. On return from the funeral, the spot is examined to see if there are footprints of any animal, as the dead is believed to pass into the animal to which the footprint belongs.

DEATH AND FUNERAL RITES.

Non-Vedic Funeral.

With all communities, on the third day the chief mourner and others visit the spot of cremation, sprinkle it with water and cow's urine, gather the ashes and bones and throw them into the river. Food and water are offered to the soul of the dead. The type of food and the way of offering differs according to the community. Among the *Kuṇbis,* the chief mourner makes an earthen *liṅg* on the spot, sets round it hollow *erand* (castor) stems and close by fixes yellow coloured flags and earthen pots with milk and water. Through the hollow stems he lets the water drop on the ground, saying "Let us give the dead water to drink". When all have poured out water, they burn frankincense and offer cooked food and rice balls to the dead.

A caste feast is generally held on the twelfth or the thirteenth-day, when the chief mourner is presented with a turban, and then he is free to attend to his usual work.

RELIGION.

HINDUISM AS IT IS EXPRESSED through the religious practices of the people in the Poona district shows various phases of religious thought. In the upper strata of the Hindu community there are followers of Vedic observances who call themselves Āpastambas or Ṛgvedis, that is, their rites are regulated either by texts written by the sage Āpastamba of the Kṛṣṇa Yajurveda or they are regulated by the text of the Ṛgveda. There are Smārtas, that is, followers of Śaṁkarācārya the apostle of the doctrine that the soul and the universe are one, and Bhāgavatas, that is, followers of the Bhāgavata Purāṇa who hold the doctrine that the soul and the universe are distinct. There are a few families of Kāsth Brahmins who claim to belong to the Śākta sect and treat their family gods with special reverence, and some of Mārvāḍ Brahmins who follow Yajurveda of the Mādhyandina Śākhā.

Hindus.

Lingayats.

A section of the Hindu population belong to the Liṅgāyata sect. The group is not racial but sectarian. It was the essence of the original faith that any one might embrace it and become a Liṅgāyata. The sect was founded in the middle of the 12th century by Basava, a resident of Kalyāṇ in Karnāṭak. A true Liṅgāyata wears on his body a small silver box containing a stone *phallus,* which is a symbol of his faith and the loss of which is equivalent to spiritual death. The emblem is worn by both sexes. Of the Brahmanic trinity—Brahma, Viṣṇu and Śiva—they acknowledge only the god Śiva, whose emblem, the *liṅga,* they bear on person.

As a doctrinal principle the Liṅgāyatas were not to observe any caste distinction, all wearers of *liṅga* being proclaimed equal in the eyes of God. This was a vital departure from the doctrine of orthodox Hinduism. The belief in rebirth and consequently the doctrine of *karma* was also abandoned. Other important innovations were: prohibition of child marriage; removal of the restrictions on widows remarrying; burial instead of cremation of the dead; and abolition of the chief Hindu rites for the removal of ceremonial impurity. It has been asserted that the true test of Liṅgāyata is the right to receive the full *aṣtavarṇa* which consists of eight rites known as: (1) Guru, (2) Liṅga, (3) Vibhūti, (4) Rudrākṣa, (5) Mantra, (6) Jaṅgam, (7) Tīrtha, and (8) Prasāda. As a result of their doctrinal faith, we find that Liṅgāyatas, both men and women, mark their brows with ashes and carry *liṅga.* They neither eat flesh nor drink liquor. They do not

CHAPTER 3. People and Culture.

allow strangers to see their food or the sun to shine over their drinking water, and they are very careful to see that no scraps of meal are left uneaten. They have no images in their houses. If they pass any Hindu temple, they bow to the image thinking it to be Mahādev, and in the same way they bow before a mosque or a church thinking that every object of worship is Śiva. They profess not to believe in sorcery, witchcraft, or soothsaying, or to consult oracles. Their religious ceremonies are conducted by Jaṅgams, their priests.

RELIGION. Lingayats.

Jains.

The Jain community as represented in the Poona district have two main sections, the Jains of Gujarat and the Jains of the Deccan. They neither eat together nor intermarry and differ considerably in ceremonies and customs, though the main principles of their religion are the same.

The Jains take their name from being followers of the twenty-four Jins (conquerors), the last two of whom were Parasanāth and Mahāvīra. Parasanāth is said to have worn only one garment while Mahāvīra who confined himself to severe austerities went robeless and had no vessel but his hands. Followers of Parasanāth are called *Śvetāmbaras* (white-robed sect) and those of Mahāvīra are known as *Digambaras* (sky-clad sect).

Jains reject the Vedas which they pronounce to be apocryphal and corrupt and they oppose their own scriptures or *Aṅgas* to them. Great importance is attached to pilgrimages, and the *cāturmās* (four months of the year) are given to fasting, the reading of sacred books and meditations. They attach no religious importance to caste, admit no Creator and have two classes, *yatis* (ascetics) and *śrāvakas* (hearers). According to them the world is eternal and they deny that any being can have been always perfect; the Jin became perfect but he was not prefect at first. They worship under different names twenty-four lords, each with his sign and his attendant goddess or *Śasan-devi.*

The Jains are strict vegetarians and do not use animal food, on pain of loss of caste. Every Jain filters the water he uses in drinking or cooking for fear of killing insect life. He also takes his food before sunset so that he may not destroy any animal life unawares by eating in the dark.

The Jains in Poona worship and pay respect also to other Hindu gods, besides their own.

RELIGIOUS PRACTICES. Hindus.

IN THE RELIGIOUS PRACTICES of the Hindus of the higher classes *devayajña* (sacrificial observances) is gradually being replaced by *devapūjā* (god-worship), the former being reserved for specialized occasions of different *saṁskāra*s (sacraments). Images of gods may be worshipped daily at home and in temples and on special festive occasions.

The house-gods.

In the house of a devout Hindu may be found a god-room or a specially assigned niche in the wall in which is kept a *devhārā* (a handy shrine) or a *courang* (wooden stool) to accommodate the house gods, *i.e.*, small images of gold, silver, brass, and stone, generally of Gaṇapati; Mahādeo in the form of *bāṇa* (an arrow-head stone *liṅg*); Viṣṇu in the form of the pierced *śāḷigrām,* the *śaṁkh* (conch), and the *cakra* (discuss-marked stone); Sun or Sūrya; and other family gods and goddesses. *Ṭāks* (small embossed images as representative figures of dead ancestors) are often grouped with other god-images in the *devhārā* by backward communities.

An elaborate and complete form of *devapūjā* (image-worship), as prescribed by various religious digests on the subject, usually consists of sixteen *upacāras* (ways of service). They are: *āvāhana* (invocation of the deity), *āsana, pādya, arghya, ācamanīya, snāna, vastra, yajñopavīta, anulepana, puṣpa, dhūpa,* and *naivedya,* which are the acts of making various offerings such as a seat, water to wash the feet, oblations, water to drink, bath, clothing, sacred thread, unguent, flowers, incense and food. This is followed by a *namaskāra* (bow), *pradakṣiṇā* (going round from left to right as a mark of respect) and *visarjana* (ceremonial dismissal of the deity).

In observing the *upacāras* the worshipper has to follow a number of intricate rules. For instance, he must not sit on a seat made of bamboo or stone or on bare ground, but should sit on a woollen blanket or silken garment or deer-skin. The bathing of images is done with milk, curds, clarified butter, honey and sugar (*i.e. pañcāmṛta*) in the stated order, followed by pure water. The water used in bathing the image of a god is regarded as very sacred, and it is used for *ācamana* (sipping) by the worshipper and members of his family and friends, and it is called *tirtha.* It may be also sprinkled over one's head. The flowers to be used in a worship differ according to the nature of the deity. Viṣṇu is pleased by an offering of *jāti* flowers and *basil* leaves, while *arka* flowers and *bilva* leaves are dear to Śiva's heart. The flowers offered on a day are removed the next day by a worshipper when he is about to offer worship that day. Such flowers are called *nirmālya* and great virtue is attached to placing such flowers on one's head by way of homage to the deity worshipped. Lamps are to be fed with *ghee* or, in its absence, with sesame oil. Camphor is to be burnt before the image. There is a ceremony called *āratrika* (waving of lights round the image) performed with several lights or pieces of camphor placed in a broad vessel which is held in both hands and waved round and over its head. For *naivedya* (food offering) no food is to be offered which is declared unfit for eating in the *śāstras.*

Temple gods.

Among the gods popularly worshipped, the principal ones are Viṣṇu under various names and in various *avataras* (incarnations), Śiva in his various forms, Durgā, Gaṇeśa and the Sun. The worship of these deities is called *pancāyatan pūjā,* which is often practised in different arrangements, the deity the worshipper wants to give prominence to being kept in the middle and the *pancāyatan* called after that deity.

Gaṇapatipūjana: This consists of inviting the presence of the elephant-faced god Gaṇeśa on a betelnut placed in a handful of husked rice and offering worship to the deity. This symbolic worship is observed at the inception of any auspicious religious act with a prayer to the deity to ward off obstacles. *Gaṇeścaturthi* festival commemorating the birth of Gaṇeśa as practised in the Poona district is well known. Villages and towns all over the district have shrines dedicated to god Gaṇapati, but more celebrated are the eight temples of the deity as enumerated in the following verse,* of which Moreśvara is in Moragaon near Jejuri;

*Svasti Śrigaṇanāyako Gajamukho Moreśvare Sidhide Ballāḷo Muruḍe Vināyaka iti khyāto Mahe Ojhare Vighneśah khalu Rāñjaṇe Gaṇapatiscintāmaṇistheure Leṇyādrau Girijātmajah śubhadine kuryātsadā maṅgalam.

CHAPTER 3. — People and Culture. RELIGIOUS PRACTICES. Hindus.

Sidhiḍe refers to Śidhatek about thirty miles from Daund; Māhe refers to Madhegram about four miles from Khopoli; Theur is twelve miles from Poona; Leṇyādri is three miles from Junnar; Rañjane is Ranjangaon, thirty miles from Poona. Another famous Gaṇapati shrine is that of Maṅgalamurti at Chinchvad near Poona.

Of the temples dedicated to the ten *avatāras* of Viṣṇu those to Rāma (with his consort Sitā, three brothers and devotee Hanumān) and Kṛṣṇa (with Rādhā) or Kṛṣṇa as a child (Bālkṛṣṇa), are pretty frequent. Nārsiṁha temples are not rare. Viṭhobā or Viṭṭhala with Rukmiṇi, his consort, is another popular god whose temples are found at many places. Worship of Datta (the Hindu trinity) and reading of *gurucaritra* (biography of Datta the Preceptor) is sometimes followed as a cult and Datta temples are often believed to have special spirit scaring or exorcising attributes.

Occasions for the Hindu to meet in religious gatherings and offer congregational worship and prayer, occur many times in a year. The birth anniversaries of different gods and goddesses, religious fairs, sacred days like the *Ekādaśis* and *Śivarātris*, holidays like *Vijayādaśami* and *Makarasaṅkrānta* and days like Mondays and Saturdays in the four sacred months (*cāturmāsa*) are considered holy and Hindus meet in gatherings to celebrate them. For ladies who are *suvāsins*, the worship of *Maṅgalāgauri* and *Mahālakṣmi*, *haladkuṅku* (turmeric and red-powder) and *vāyan* (special offerings) distribution ceremonies held in the month of Caitra and on Kiṅkrānt, are special occasions to meet in religious gatherings. Now-a-days a worship known as *Satyanārāyaṇa pujā*, which in its origin was a thanks-giving service held in honour of god Satya-Nārāyaṇa in fulfilment of a vow made by the worshipper, is sometimes also celebrated on a community scale by public contribution. People gather to receive *tirtha prasād*, hear the *Satyanārayaṇa kathā* (story) and join and hear the singing of *bhajana* (prayer songs).

PURANA, KATHA, PRAVACHANA AND KIRTANA.

The religious--minded Hindu, particularly if he has taken to *saguṇa* devotion (idolatry), attaches great religious merit to the uttering and hearing of and meditating upon the name of god or that of his favourite deity and attending different kinds of religious expositions known as *purāṇa, kathā, pravacana* and *kīrṭana*, delivered by professionals in a technique of their own.

The Puranik.

The readers and reciters of sacred books are known as Purāṇikas. They read either the whole or part of the Ramāyaṇa, the Bhāgvata Purāṇa and the Mahābhārata in Saṁskṛt and expound it in the regional languages. These reciters are engaged sometimes by a rich householder or by a temple management. At times a *purāṇika* is engaged by some one who has made a vow to read certain holy books, or it may happen that a *purāṇika* on his own accord offers to read, trusting that the hearers will remunerate him for his trouble. These readings take place either in the morning or in the afternoon, or at night from eight to twelve o'clock.

Before the reading begins, one of the chief hearers worships the *purāṇika*, rubbing his brow with sandal-dust, throwing flowers over his head and a flower garland round his neck, and offering him some fruit or sweetmeats. Other hearers pay what they can in money or grain, either before or after the reading. When the *purāṇika* has been worshipped he begins to read. at times illustrating the verses by interesting, humorous or coarse tales to suit the taste

of the audience. The lecture lasts for about two hours after which the congregation breaks up. The *purāṇikas* are often good rhymesters. They often enliven the mythological tales by applying them to local incidents and by humorous touches cause much merriment among the audience. A course of reading generally lasts from a fortnight to four months. During the time the *purāṇika* is asked to dine or is presented with uncooked food by different hearers on different days. When the course of reading is over, some of the chief hearers join in giving the *purāṇika* a substantial dinner, a head-dress, some clothes and money. In villages the *purāṇika* is given grain instead of money.

Pravacanas.

Pravacanas are learned religious discourses delivered by *Śastris* well-versed in the knowledge of Hindu scriptures. A *pravacanakār* need not be a professional lecturer or a *purānika.* His topic for discourse may be a highly metaphysical one and as such may interest only a learned audience. Because of its religious nature, a *pravacana* is usually delivered in a temple, the lecturer sitting on a low stool, and there is no musical accompaniment.

Kirtana.

A *Kīrtana* is a musical discourse in which God and religion are described and expounded in poetry and prose. A *kīrtanakāra* (deliverer of *kīrtana* or preacher) is also known as *Hardās* (servant of Hari or Viṣṇu). Of the nine stages of *bhakti* (devotion), *kīrtana* is the second stage and the objective of a *kīrtanakār* is to express his love of God, sing His praise and at the same time lead the hearers to a life of faith and morality.

Nārada is the mythological personage who was a great *kīrtankār* and who taught Dhruva and Pralhād this art. In Mahārāṣṭra the *kīrtana* tradition is very old. Jñāneśvara, Nāmdev and Bhanudās were the great early *kīrtanakārs.* Rāmdas and his disciples performed *kīrtanas* but after Nāmdev the credit of wide dissemination of the art of *kīrtana* goes to Tukaram.

Two schools of *kīrtana* are generally followed at present, the *Nārada* and the *Vārkarī.* In the Nārada type for the *pūrvaraṅga* (first part) the preacher chooses as his text a Saṁskṛt verse from sacred books or a song of a poet-saint, makes out a philosophical theme of it and follows it up in the *uttararaṅga* (second part) expounding the principle by an illustrative story. In the *vārkarī* type, the distinction of *pūrvaraṅga* and *uttararaṅga* is not observed. There is no continuous story. The preacher quotes themes by way of reciting *abhaṅgā* rhymes and songs of famous poet-saints, one after another and immediately expounds them with illustrative examples and commentary. Off and on he pauses and starts a *bhajan* in which his accompanists and even the audience join.

A *kīrtana* is usually performed in a temple or other place of worship. When a few hearers have gathered, the preacher stands up holding in his hands a *cipḷi* (cymbal) and a *vīnā* (lute). He is supported by *tablā* or *mṛdaṅga* (drum) and harmonium players, and one or two of his disciples, who play the accompanists, pick up the refrain and follow up his singing. When the *pūrvaraṅga* is over, the preacher who rests a while is garlanded, *abir* and *bukkā* (scented powders) are applied to his forehead and his disciples give a song or two. For the general audience the real interest in the *kīrtana* mounts up in the *uttararaṅga* (second part), wherein the preacher shows great skill in keeping his hearers

CHAPTER 3. — People and Culture.

PURANA, KATHA, PRAVACHANA AND KIRTANA.

interested and alert, bringing in a story about some local event and is not afraid to cut jokes and evoke laughter so long as it helps to prevent mental drowsiness in the audience. With short breaks of music a *kīrtana* lasts from two to four hours, at the end of which the preacher cleverly connects the *pūrvaraṅga* with *uttararaṅga*. At the close, most of the audience embrace the preacher, touch his feet and pay their contributions by placing coins in an *ārati* (a dish with burning camphor).

Clever *kīrtanakārs* of modern days follow current events with intelligence and in the course of their discourse make allusions to them in their comments on the verses from sacred books. They often select a story from recent history for the *uttararaṅga*. It can be said with a great deal of truth that *kārtanakārs* have made a positive contribution to mass education and culture.

THE VARKARI CULT.

The *Vārakarī Sampradāya* (cult) is a socio-religious institution of an ancient standing and derives its title from the two words, viz. "*vārī*", meaning "a visit to" and "*karī*", meaning "who undertakes it". A *vārakarī* has to commit himself to the vow to visit every year the sacred place of Pandharpur in the Sholapur district on the bright elevenths (*ekādaśīs*) of *Āṣāḍha* and *Kārtika* and visit Āḷandi in the Poona district on the dark elevenths of those months.

The cult adopts and preaches the principle of universal brotherhood and yet keeps within the bounds of the Vedic religion and also of the fourfold castes. Saints from all sections of the Hindu social hierarchy are known to have been staunch followers and great preachers of the cult which now pervades the whole of Mahārāṣṭra, Madhya Pradesh including Berar, Hydarabad Karnātak, and part of Madras also. When exactly the cult came into existence and who was its first sponsor is difficult to determine. The deity universally worshipped by the *vārkarīs* is the God *Viṭhobā* of Pandharpur, and the great *Śaṅkarācārya* (8th century A.D.) has composed verses in praise of the deity. The known tradition of the sect runs through Viṭhalpant (Jñāneśvar's father), Jñāneśvar, Nāmdev, Bhānudās, Ekanāth and Tukārām, all saints of great renown, piety and religious devotion who made it a mission of their lives to inculcate the importance of *bhakti* in the minds of the masses through the vehicle of *kīrtans* and *kathās* (religious discourses). After Tukārām the prestige of the cult is being maintained by *Vārakarī* saints who belong to one of the two persuasions known as *Vāskars* and *Dchukars*.

To get himself initiated in this sect the intending *Vārakarī* approaches another experienced *Vārakarī* of his choice and puts before him a copy of *Śri Jñāneśvarī* (Jñanesvar's commentary on Bhagavadgītā) and places on it a rosary (string of 108 beads made of dry wood of the *tulsi* plant) and worships them. The *guru* (the selected *Vārakarī*) administers the oath and vows, which the intending *Vārakarī* accepts as binding on him. Then the latter himself has to take the rosary and put it on his neck while the other assembled *Vārakarīs* cry aloud "*Pundalīka varade Hari Viṭhal*". No fees are paid to the *guru* for this; only sweets are distributed by the new entrant.

The cult enjoins very stringent vows to be practised by each *Vārakarī*. He must observe *satya* (truthfulness), *ahiṁsā* (harmlessness), chastity and perfect temperance. A *vārakarī* has to wear on his body twelve *mudrās* (sacred marks) in *gopicandana* (white

earth) and carry with him when on pilgrimage a *patākā* flag of light scarlet colour and a pair of *tāḷas* (cymbals). He must worship daily the *tulsi* plant and recite the hymns known as *Haripāṭha*. He has to be perfectly tolerant respecting other's deities and actions also.

ANIMISTIC DEITIES.

The religious faith of the Hindu agriculturists and labourers (*i.e.* the rural population in general) is a curious mixture of animism and tenets of Hindu religion. They follow the Hindu law of inhertance and call themselves Hindus. They cannot tell whether they are Smārts or Bhāgavats. Many of them are Vārakarīs, who are also called Māḷakarīs as they wear necklaces of *basil* beads. They worship all Brahmanic gods and goddesses, but their chief objects of worship are Bhairav, Bhavāni, Birobā, Jakhāi, Janāi, Jokhāi, Kaḷkāi, Khanḍobā, Māruti, Metisai, Mhasobā, Mukāi. Navlāi, Phirangāi, Saṭāvi, Tukāi, Vāghobā and Vetāḷ, whom they greatly fear and whose images or *tāks* they keep in their houses.

Bhairava.

Bhairava is the usual village guardian. He has two forms, Kāḷa Bhairava and Bāḷa Bhairava. Kāḷa Bhairava is shown as a standing man with two hands, a *ḍamaru* (hourglass-shaped drum) in his right hand and a trident in his left. He is encircled by a serpent. Bāḷa Bhairava lives in an unhewn stone covered with *śendūra* (redlead) mixed with oil. If kept pleased by a coating of oil and redlead and given offerings of *ghee* Bhairava is kindly. He cures snake-bites and tells whether an undertaking will do well or will fail. In the chest of the rough figure of Bhairava are two small holes. The person who wishes to consult the oracle places a betelnut in each of the holes and explains to Bhairava that if the right betelnut falls first it will mean that the undertaking will prosper, and that if the left betelnut falls first it will mean that the undertaking will fail. He asks the god, according as the event is to be, to let the lucky or unlucky nut fall first. He tells the god that if he drops the lucky nut and if his undertaking prospers, he will give him a cock or a goat. Twice a year before they begin to sow and before they begin to reap, the villagers go in procession and worship Bhairava.

Bhavani.

Bhavāni, that is, Pārvati, the wife of Śiva, is known by many names such as Phirangāi, Tukāi, etc. She shares with Bhairava the honour of being village guardian; she is generally shown as a rude image, either with two hands, a sword being in the right hand, or with eight hands holding a conch, a wheel and other articles the same as Viṣṇu holds. Through an oracle, as with Bhairava, she is asked the cause of sickness or ill-luck and to advise regarding the future, and like him, if she removes trouble or advises well, she is given a goat or a cock.

Biroba.

Birobā is worshipped mainly by Dhangars or shepherds. He lives in an unhewn stone outside of the village. Like Mhasobā (described later) he is an unkindly spirit to whom people pray when they are anxious to plague or ruin their enemies.

Jakhāi, Janāi, Jokhāi, Kāḷkāi, Metisāi, Mukāi and Navlāi are all local 'mothers.' According to the people's account they are unkindly forms of Bhavāni. With the help of two attendants, Nāikji and Birji, they do much mischief. They blast crops of grain, plague men with sickness, and carry off travellers. People who owe their neighbours a grudge pray to Janāi, Mukāi, or one of the other 'mothers' to send them sickness, to kill their cattle, or to ruin their fields.

CHAPTER 3.
People and Culture.

ANIMISTIC DEITIES.

Khandoba.

Khandobā, literally sword-father, guards the country as Bhairava guards the village. Khandobā is the Iśvar Dev or guardian deity of the Deccan. As a guardian, he is shown sometimes at his chief shrine at Jejuri as a *liṅga,* the great protector, and more often as a horseman with a sword in his right hand, and his wife Mhāḷsābāi sitting beside him. As a horseman, he is Malhāri, the form he took when he came to destroy the demons Maṇi and Malla. As an animal, he is the dog who runs besides his horse, and in the Deccan is generally called Khandyā. As a plant he is turmeric powder under the name Bhanḍāra. His household image is always of metal, never of wood or of stone. He drives away the evil which causes sickness. No class honour Khanḍobā so highly as the Rāmośis. If a Rāmośi makes a promise while laying his hand on turmeric powder or *bhanḍāra,* that is, on Khandobā, nothing will bring him to break his promise.

Maruti.

Māruti, also called Hanumāna, is the monkey-god. No village in the Deccan is without a Māruti, a rudely embossed monkey figure, sometimes within the village and sometimes without, but generally near the gate. He is a kindly god, the great saver of those into whom evil spirits have entered. He is fond of coconuts, but does not care for blood offerings.

Mhasoba.

Mhasobā or Mhaskobā is perhaps the commonest and most widely feared of the local evil spirits. He lives in an unhewn stone coated with red-lead. These stones are all old dwellings of Mhasobā, and some get forgotten. When sickness falls on the village, the people go to the village guardian and ask him a series of questions, which he answers by dropping a betelnut or by some other sign. In the end, they find out from the guardian that there is an old neglected dwelling of Mhasobā. The villagers find the stone, cover it with oil and red-lead, and kill a goat or a fowl in front of it. Besides, to prevent his working mischief, Mhasobā is worshipped by men who have a grudge to clear off or a wrong to avenge. They go to Mhasobā, name their enemy, and promise, that if he ruins their enemy with sickness, they will give him a goat or a fowl. So much is he feared that when a man knows that some one whom he has ill-used has arranged to set Mhasobā on him, he makes such amends that the god is not forced to exert his powers.

Satavai.

Saṭavāi, or Mother Sixth, is the goddess of pregnant and lying-in women. She is worshipped by barren women, and by lying-in women on the fifth or sixth day after the child is born. Her image is an armless bust.

Vaghoba.

Vāghobā, or Father Tiger, lives in an unhewn stone. If he is cared for, he guards the village herds from the attacks of tigers.

Vetala.

Vetāḷa is the leader of demons and evil spirits. He seems to be the earliest form of Śiva, the leader of spirits, and Gaṇeśa, the lord of spirit troops. Vetāḷa lives in an unhewn stone, three or four feet high, surrounded at a distance of a few yards by a circle of smaller stones in which his leading attendants live. Unlike most shrines, the stones in which Vetāḷa and his attendants live are covered both with white and red wash. Vetāḷa and his guard are generally at some distance outside of the village. Vetāḷa's great day is the Mahāśivarātri (great night of Śiva), the dark fourteenth of Māgha (February). On that night the villagers, each with a bundle of lighted straw in his hand, walk round the circle of

ANIMISTIC DEITIES.

Vetala.

stones howling and bawling. When a villager or one of his family is possessed by an evil spirit, he goes to Vetāḷa and promises, if he orders his spirit to give up troubling him, that he will give him a goat or a fowl. Vetāḷa is the patron of wrestlers and athletes. On one of the holidays the villagers go and wrestle at Vetāḷa's circle. Vetāḷa's sign is a cane called *veta* or *beta*, from which he seems to get his name. From his apparent sameness with the early forms of Śiva, and from the resemblance of his circle of guards to a rude Buddhist rail, and to the circles of unhewn stones found in Western Europe and in other parts of the world, the worship of Vetāḷa is specially interesting.

SUPERSTITIONS.

They believe in incantations, witchcraft, ghosts and evil spirits, oracles, and the evil eye. The belief in spirits, witchcraft, and the evil eye has a great effect on their lives. If a person is seized with uncommon sickness, or suffers from any calamity, he first finds out whether his misfortunes are due to natural causes, to the displeasure of the gods, to witchcraft, to the evil eye, or to an evil spirit. To find out the cause the sufferer and his friends make several experiments. A flower is stuck on the breast of an idol and its fall on one side or the other determines the cause of the misfortune; or a sacrificial vessel is hung by a string and, as is agreed beforehand, the direction to which it points when it comes to rest settles the cause of the evil. If these trails are not satisfactory, a *jāṇatā* (knowing man) is asked. If the evil has come from the gods, the knowing man says how the gods are to be pleased; if the cause is witchcraft, either the knowing man breaks the spell by countercharms, or the witch is caught and either forced to remove the spell or made to drink water from the hands of a cobbler, which destroys her power. If the cause is the evil eye, either the knowing man breaks the spell, or the mother of the sick child throws salt and red pepper into the fire saying, *Driṣṭ-miṣṭ āli gelici, Bhūt-khet pāpi cāṇḍāḷāci* (the evil eye of passers-by; of evil sprites and filthy wights). The evil eye is much feared. The owner of the eye is not thought to blame, but he is shunned and cattle are not driven past his door. To draw the evil eye from the crops a whitewashed pot is stuck on a pole; the walls of houses are decked with figures and gaudy stripes; beautiful women and children wear necklaces, and cattle wear necklaces and anklets. A villager never congratulates a friend on his prosperity, his fine oxen, or his handsome wife. If he does, "Ill-luck" will hear and carry away the excess of good fortune. Every place teems with ghosts and evil spirits, who are included under the general term *bhūt*, literally a being. The male ghosts are called *khavisas* or *jhotingas*, and the female ghosts *haḍaḷas*. Among the worst female ghosts are the seven water-nymphs called *Aija* or *Jaldevtās*, who carry off handsome youths. There are distinct names for the ghosts of Brahmins, Musalmans, and outcastes. A ghost wanders and ill-uses the living either because he was murdered or ill-treated, or because he hankers after a house, a wife, or a treasure. Ghosts live in large trees, lonely places, empty houses, and old wells. They are generally seen or heard at noon and at midnight. They take many shapes, a deer, a tall figure, or a strange ox or goat. If a person sleeps under a haunted tree, or cuts a branch of a haunted tree, or defiles the ghost's ruin or old wall, or jostles a ghost on a road, the person sickens or is unlucky. The ghosts of the

CHAPTER 3. People and Culture. SUPERSTITIONS.

murdered or the ill-used are chiefly dangerous to those who ill-treated them. The ghost enters into the culprit, maddens him, destroys his sleep, kills his family, and turns his joy to sorrow. Many people make a living by appeasing or casting out angry spirits. One plan is for the exorciser to take the possessed person in front of an idol, to seize him by the top-knot, scourge him and abuse him till the spirit says what offering or penance will satisfy him.

FASTS FEASTS AND HOLIDAYS.

THE HINDU MONTH HAS TWO PARTS the bright fortnight called the *śuddha* or *śukla pakṣa* and the dark fortnight called the *vadya* or *kṛṣṇa pakṣa*. Each fortnight has got fifteen lunar days called *tithis*. To the religious-minded Hindu every day of either fortnight has some religious significance; it is sacred, suitable, auspicious or otherwise for some purpose or another. All the year round we find a *tithi* dedicated to some god or goddess, hence a day of fasting or feasting.

There are three leading first days (*pratipadā*) *viz., Guḍhi-pāḍvā* in bright *Caitra, Bali-pratipadā* in bright *Kārtika* and *Ājepādvā* in *Āśvina*. The specially sacred second day (*dvitīyā*) is *Yamadvitīyā* or *Bhāu Bīja* in bright *Kārtika*. Two third days (*tṛtīyā*) are important, *Akṣatṛtīyā* in bright *Vāiśākha* and *Haritālikā* in bright *Bhādrapada*. Fourth days (*caturthī*) are of two kinds, *Vināyaki* in bright half and *Saṅkaṣṭī* in the dark half; of these *Gaṇeśa Caturthī* occurring on the fourth of the bright half of *Bhādrapada* is famous. Of fifth days (*pañcamī*), *Nāgapañcamī* in bright *Śrāvaṇa, Ṛṣipañcamī* in bright *Bhādrapāda, Lalitāpañcamī* in bright *Āśvina, Vasantapañcamī* in bright *Māgha* and *Raṅgapañcamī* in dark *Phālguna* are well known. An important sixth (*ṣaṣṭhi*) known as *Campāṣaṣṭhī* occurs in bright *Mārgaśīrṣa*. Of the sevenths (*saptamī*) the important are *Sitalā* in bright *Śrāvaṇa* and *Ratha* in bright *Māgha*. Of the eighths (*aṣṭamī*) *Janma* or *Gokuḷa Aṣṭamī* marking the birth of god *Kṛṣṇa* is important. Of the ninths (*navamī*) the well known is *Rāmanavamī*, the birth anniversary of god *Rāma* which comes in bright *Caitra*. Of the tenths (*daśamī*) all of which are considered holy, the famous is *Vijayā-daśāmī* occurring in bright *Āśvina*. Of the elevenths (*ekādaśī*), all of which are holy and observed as fasts by the religious-minded, two are important, the *Āṣāḍhī* in bright *Āṣāḍha* and *Kārtikī* in bright *Kārtika*. Of the twelfths (*dvādaśī*), two are important, *Vāmana dvādasī* in bright *Bhādrapada* and *Vasu dvādaśī* in dark *Āśvina*. Of the thirteenths (*trayodaśīs*), all of which are sacred to *Śiva*, specially the one that falls on a Saturday, *Dhanatrayodaśī* in dark *Āśvina* is important. Of the bright fourteenths (*caturdaśī*) two are held in honour of *Viṣṇu, Ananṭa-caturdaśi* in *Bhādrapada* and *Vaikuṇṭha-caturdaśī* in *Kārtika*. All the dark fourteenths (*caturdaśī*) are called *Śivarātris* of which the *Naraka-caturdaśī* in *Āsvina* and *Mahā-śivarātris* in *Māgha* are famous. The bright fifteenths are known as *Pūrṇimās* of which *Vaṭa* in *Jyeṣṭha, Nāraḷī* in *Śrāvaṇa, Kojāgirī* in *Āśvina*, the *Vyāsa* or the *Tripurī* in *Kārtika* and *Hutāśanī* or *Holī* in *Phālguna* are important. Of the dark fifteenths known as *Amāvāsyās* the important are *Divāḷī* or *Piṭhori* in *Śrāvaṇa, Sarvapitrī* in *Bhādrapada* and the second or greater *Divāḷī* in *Āśvina* are famous. If an *Amāvāsyā* falls on Monday, it is called *Somavatī* and is considered specially sacred.

Of the days of the week Sunday (*Āditvār*) is sacred to the Sun; Monday (*Somavār*) is sacred to the Moon; Tuesday called

Maṇgaḷvār is the day of the planet Mars; Wednesday is called *Budhvār*, the planet Mercury's day. Thursday, *Brihaspatvār* or *Guruvār, the* planet Jupiter's day, is sacred to *Brihaspati* the *guru* (teacher) of the gods. Friday (*Śukravār*), the planet Venus day, is sacred to *Śukra*, the Brahmin precepter of the *Rakṣasās*. Saturday, called *Śanivār*, is the planet Saturn's day. All these days are considered good or bad for some purpose or another according to the astrological properties and influences of the different planets, and believers in astrology are guided by its knowledge in their activities.

HOLIDAYS: Hindus.

The following are the religious holidays widely observed by the Hindu population of the Poona district.

Gudhipadva.

Guḍhīpāḍvā is the first day of *Caitra* and the first day of the *Śālivāhan Śaka* (year). The day is sacred to the Deccan king *Sālivāhan* who started a new *Śaka*, or calendar year, in 78 A. D. With this day begins the new season, the spring. *Guḍhīs* (long poles bearing flags), the conventional token of victory, are hoisted from house tops or windows. The Hindus bathe early in the morning first anointing themselves with scented oil, and to secure sweets for the rest of the year eat a leaf of the bitter *nīm* (azadirachta indica). During the day the family priest reads out *varṣaphal* (the year's forecast) from the *pancāṅga* (Hindu almanac) and tells whether the season will be hot or wet, healthy or sickly, and, for each person, whether the year will go well or ill with him. On this day every family has a specially rich dinner. New year's day which is considered auspicious, is good for building or entering a new house, putting a boy to school, or starting a business.

Rama Navami.

Eight days later, on the ninth of *Caitra*, comes *Rāmanavamī*, the birthday anniversary of the seventh incarnation of Viṣṇu, Rāma, the hero of the *Rāmāyaṇ*. During the eight days (*Rāma-navarātra*) preparations are made, Rama's temples are white-washed, adorned with paintings and brightly lighted at night. Men and women throng them to hear the *Rāmāyaṇa*, and *Haridāsas* sing and preach in praise of the god. On the ninth day before noon, people, especially men and children, flock in holiday dress to Rāma's temple, and listen to the *Haridās* expounding the story of Rāma's birth. Exactly at 12 noon the Haridās announces the birth of Śrī Rāma by tossing *gulāl* (red powder) and the people join him. He then brings a cocoanut rolled in a shawl representing a new-born babe, and, showing it to the people, lays it in a cradle. He sings a lullaby in praise of the god. People take *darśan* (reverential look) of the new babe and pay their obeisance. The ceremony closes with *āratī* (waving of lights), distribution of *suṇṭhavaḍā* (mixture of ginger powder and sugar) and *tīrthaprasāda* (part of the offerings). In the evening the people visit the temple once more to hear *kīrtana* and *bhajana* in praise of Rāma.

Hanumana Jayanti.

Six days after *Rāma Navamī*, on the bright fifteenth of *Caitra*, comes the birthday of Rāma's devotee and henchman Hanumāna, the monkey-god. Exactly at sunrise the birthday is celebrated with ceremonies more or less identical with those performed in connection with *Rāma Navamī*. Some old Hindu women keep the day as a fast, eating nothing but fruits and tubers.

HOLIDAYS : Hindus.

Akashatrtiya.

About eighteen days later, on the third of *Vāiśākha*, comes *Akṣatṛtiya*. This day is equally auspicious as the *Varṣa Pratipadā* as it is one of the *sāḍe tin muhūrtas* and as such is believed to secure the merit of permanency to any act performed on the day. For this reason gifts of earthen pots, fans, umbrellas, shoes, and money made to Brahmins have a lasting value both to the giver and to his dead friends. The day is not specially kept either as a feast or as a fast.

Vata-Purnima.

Vaṭa-Pūrṇimā (Banyan Full-moon) falls about five weeks later on the *Jyeṣṭha* full-moon. On this day, to prolong their husbands' lives, Hindu women hold a festival in honour of *Sāvitrī*, from which the day is also called *Vaḍsāvitri*. On the morning of this day, after bathing and dressing in rich silk clothes, married Hindu ladies worship *vaḍ* (the banyan tree). At places where a *vaḍ* tree is not near about, pictures of a *vaḍ* and a *pipal* tree are painted on a wall in the house and in its front the lady sets a high wooden stool with a *vaḍ* twig on it, and offers worship to the twig. When the worship is over, she touches *vāyan* (a present of fruits and sweetmeats) with the end of her *sāri*, repeats verses, and presents the *vāyan* with *dakṣiṇā* to the priest. The priest touching her brow with red powder throws a few grains of rice over her, and blesses her saying, "May you remain married till your life's end and may God bless you with eight sons". Some women in performing this ceremony live for three days on fruits, tubers, and milk.

Asadhi Ekadashi.

About twenty-six days after the *Vaṭa-Pūrṇimā*, generally about the beginning of July, the eleventh of *Āṣāḍha* is kept in honour of the Summer Solstice, that is the twenty-first of June. This is the beginning of the god's night, when leaning on *Śeṣa*, the serpent king, the gods sleep for four months.

Naga-Pancami.

About three weeks later, on the bright fifth of *Śrāvaṇa*, Hindu women worship the *nāga* (cobra). On a *pāṭ* nine snakes are drawn with sandalwood powder or red-lead. Of the nine, two are full grown and seven are young; and one of the young snakes is crop-tailed. At the foot is drawn a tenth snake with seven small ones, a woman holding a lighted lamp, a stone slab, and a well with a snake's hole close to it. All married women sit in front of the drawing and each throws over it parched grain, pulse, round pieces of plantains, cucumber, and coconut kernel. Leaf-cups filled with milk and pulse are placed close by, red-lead is sprinkled, and flowers are laid on the red-lead. They pray the snakes to guard them and their families and withdraw. The eldest among them gathers the children of the house and tells them the story of the Nine Snakes and the Woman with the Lamp. The children and the rest of the family have a good meal that day, chiefly of rice-flour balls. Bands of snake-charmers, carrying snakes, go about calling on people to worship the snakes. People worship the snakes by offering parched pulse, grain, milk, and a copper coin. On the same day a fair is held in honour of snakes. In villages, activities like digging and ploughing, which are believed to hurt snakes, are completely suspended and the day is spent in festive gatherings of sports and games. Women fill leaf-cups with milk and pulse and place them in corners of the garden for snakes to feed on, and generally desist from grinding, baking or boiling in religious fear of hurting *nāgas* (serpents).

About ten days later, on the full moon of *Śrāvaṇa,* comes *Ṇāraḷī-pūrṇimā* (Cocoanut Day). In the evening, after a hearty afternoon meal, Hindu men and children go to the river side, and to propitiate god *Varuṇa* (Uranus), the presiding deity of all waters, offer cocoanuts to the water course. Particularly in sea coast towns, merchants and traders, to appease the rough waters of the monsoon sea, offer worship and pray for the safety of their ships. On going home, the men and children are seated on *pāṭs*, and the women of the house wave a lighted lamp before their faces, the men according to their means presenting them with money. Because of the auspicious position of the *śrāvaṇa* constellation that day, followers of the *Yajurveda* and the *Atharvaveda* in particular observe it as a day of *upākarma,* or as popularly known of *śrāvaṇī* ceremony, when sacred fire is kindled and oblations offered to it, *pañcagavya* is sipped and the old sacred thread is discarded for a new one.

Janma and Gokul-astami.

Eight days after, comes a festival in honour of Kṛṣṇa's birthday. The next day, when he was taken to *Gokuḷ,* is also observed by some as *Gokuḷ-day.* At places people fast on the *aṣṭamī* day, worship an idol of *Śrikṛṣṇa* at midnight and celebrate his birth with the distribution of *suṇṭhavaḍā.* Usually they break their fast that night with feasting, or the strict may postpone it to the next day which is a day of *dahikālā* or *Gokuḷ day.* Youths and boys group themselves as cowherds (boy companions of Śrikṛṣṇa) and give display of frenzied dances. Covering themselves with dust and linking hand to hand they dance in a circle, calling out "Govinda, Gopala, Narayana, Hari." Curds, milk, and cold water are thrown over them, and they get presents of coconuts, plantains, and money. Those who keep the birthday observe it as a fast; those who keep the second or *Gokuḷ* day observe that as a fast.

Pithori Amavasya.

The no-moon day of *Śrāvaṇa* is observed as a day of *vrata* (vowed austerity) by women (particularly mothers whose children do not live long). Married women with children alive bathe in the early morning and fast. In the evening, on a high stool are arranged sixty-four betel-nuts to represent *Piṭhoryās,* the attendants of the goddess *Durgā,* and are worshipped. Then the oldest woman of the family offers the goddesses the leaves of sixteen kinds of trees and flowers and a bunch of five to twenty-one coconuts, and prays to bless the children of the house with long life. Then, arranging dishes of prepared food round her, the worshipper calls the children one by one, asking them in turn who is worthy to eat the offerings. The child answers, "I am worthy." This is thrice repeated and the worshipper touches the child's brow with red-lead, and, throwing grains of rice over it, blesses it and gives it the plate. The children and grown up people sit down together and eat the food.

In villages this *amāvāsyā* (no-moon day) of *Śrāvaṇa* is observed as *Poḷā* or *Vṛṣabhotsava* festive day. Villagers and agriculturists that day give rest to their oxen. Their horns are covered with tinsel or red, and *palaś* fibre tassels are tied to their tips. They are garlanded with flowers, fed with sweet dishes and worshipped. In the evening, after the headman's cattle, all the oxen are taken in procession or driven round *Hanumān's* temple. The day ends with a feast.

CHAPTER 3.

People and Culture.

HOLIDAYS : Hindus.

Haritalika.

On the third day of bright *Bhādrapada* comes a day of fast in honour of *Haritālikā* (goddess *Pārvati*) who successfully resisted her father's wish to marry her to god *Viṣṇu* and married god *Śiva*, whom she loved. This day is observed as a *vrat* (vow) by married women and young girls who get up early morning, bathe, wash their hair and putting on a silk *sari* and bodice draw a *rāṅgoḷi* square and in it set a *caurańga* (stool). Sitting before it on a *pāt* they install on the stool clay figures of *Pārvati* and *Sakhi*, *Śiva's* wife and maid, and in front of them a *liṅga* (symbol of god *Śiva*) made out of sand. These three they worship with flowers and the leaves of sixteen kinds of trees, and as in the *Vaḍasāvitri* fast present the Brahmin priest with *soubhāgya vāyan* (gift of fruits and sweets) and *dakṣiṇā*.. On this day women drink no water and eat nothing but plantains, *cibuḍa* and melon. Next morning they again worship the images, offering them cooked rice and curds, and throw them into the river, or into some out-of-the-way place.

Ganesha Caturthi.

Next day, that is on the fourth of bright *Bhādrapada*, comes the birthday anniversary of *Gaṇeśa* or *Gaṇapati*, the god of wisdom and of all auspicious beginnings, in figure a fat person, seated, with four hands and an elephant's head.

According to the custom and means of the family, the image is kept in the house from one and a half to ten and sometimes even twenty-one days.

A special feature of this festival is that the clay image of *Gaṇeśa*, which is worshipped as a part of the festival, is usually separate from the temple or home idol that is daily worshipped. This festive image, in the making of which the artist uses some latitude, is richly decorated, and its cost varies according to the means of a family. This image, after it is brought home, is installed as a presiding deity of the festival with due religious ceremony. Along with the daily and nightly worship other religious and semi-social programmes are also observed.

When the time comes for the god to be sent home, usually in the evening of the eighth or fourteenth bright day of *Bhādrapada*, the image is taken out in a procession accompanied by music, and is immersed in some watery place, that is, a river or a lake.

Some decades ago an attempt was made to utilize this festival for a wider public purpose, including instruction and propaganda. With a change in the political atmosphere, as also with the multiplication of other channels of continuous instruction and propaganda, the festival, though now observed as an important social event of almost all neighbourhoods, serves only a social function. Even the religious parts of the programme, *e.g.* morning and evening prayers, religious discourses and sermons are almost completely overshadowed by items of pure entertainment.

Rishi-Pancami.

Bhādrapada bright-fifth, the day after Gaṇeśa's birthday, is kept in honour of the *Ṛṣis* or Seers who sit in heaven as the seven stars in the Great Bear. The day is kept only by women. Their chief rule that day is to eat nothing that is not hand-grown. Anything in which the labour of cattle or other animals has been used in rearing or bringing to market is forbidden. So hand-grown fruits and vegetables are on that day sold at rates much higher than the usual rates.

On *Bhādrapada* bright-eigth or ninth, the third or fourth day after Gaṇeśa's birthday, women hold a feast in honour of his mother *Pārvati* or *Gauri.* In the morning ten or twelve balsam (*terḍā*) plants are bought and hung on the eaves. About two in the afternoon, over the whole of the house, women draw *rangoḷi* lines six inches apart and between them trace with sandal powder footsteps two in a line and four or five inches apart. An elderly married woman, taking one or two of the balsam plants, washes their roots and folds them in a silk waist-cloth. This representing the goddess *Gauri* is laid in a girl's arms, who carrying a metal plate with lighted lamp, a few rice grains, red-powder box, and some round pieces of plantains, walks through the house accompanied by a boy ringing a bell. In each room the woman seats the girl who carries the goddess on a raised stool, waves a lighted lamp round the faces of the girl and of the goddess, and, giving the girl and boy a bit of plaintain, calls "Lakṣmi, Lakṣmi, have you come?" The girl says, "I have come" The woman asks "What have you brought?"; the girl says, "Horses, elephants, armies, and heaps of treasure enought to fill your house and the city." Thus they go from one room to another, filling the house with treasure and bringing good luck. When they have been through the whole house, the goddess is seated on a high stool in the women's hall. At lamplight the goddess is offered plantains, cakes, and milk, and at night she is richly dressed, decked with jewels, and with lamps lighted before her is offered milk and sugar. The next day is a time of great rejoicing and feasting. On the third day, the goddess is ceremonially sent back and is immersed in a watery place, as is done with Gaṇeśa.

Vāmana Dvādaśi, which comes on the twelfth of *Bhādrapada,* is sacred to *Vāmana,* the Brahmin dwarf, fifth incarnation of *Viṣṇu.* Old Hindu women observe strictly a fast on *Ekādaśi,* and on the next day which is *Vāmana Dvādaśi,* offer worship to a young Brahmin boy and give him money presents. *Vaman-dvadashi.*

Some Hindus keep the bright fourteenth of *Bhādrapada* (*Anantā Caturdaśi*) in honour of *Anantā* or *Viṣṇu.* The worship is observed by a householder by family tradition, or by *vrat* (vowed observance). *Anant-chaturdashi.*

A day after *Anantā-caturdaśi,* the second of the dark half of the month of *Bhādrapada,* called *Pitṛpakṣa* (the Spirits' Fortnight), is sacred to the spirits of ancestors. In the name of each ancestor, whether man or woman, *sapiṇḍa śrāddha* is performed on the day corresponding to the day of death. The ninth day, known as *aviḍhavā-navami,* is kept for rites in honour of unwidowed mothers. And on the fifteenth day there is *sarvapitṛiamāvāsyā* for any ancestors whose worship may have been left out. The *śrāddha* is generally performed by the head of each family at midday. The object of the rite is to improve the ancestors' state in the spirit world. When the rite is over, dishes of rice, milk, and sweetmeats are left on an undisturbed spot like the roof of the house for the crows to feed on, and a rich dinner with sweet dishes is given to relations and friends. *Pitrpaksha.*

A day or two after *sarvapitṛiamāvāsyā* are sacred to Durgā, the wife of Śiva. The first nine are known as the *Navarātra* (nine nights), and the last as the *Dasarā* or tenth. Some Hindus fast during the nine days, living on fruits and tubers. On the ninth the goddess Durgā is worshipped, a sacred fire is lit and fed with *samidhā* (sacred firewood) and *ghee.* *Navaratra.*

CHAPTER 3.

People and Culture.

HOLIDAYS : Hindus.

Navaratra.

In villages *Dasarā* is believed to mark the day of defeat of the buffalo-demon *Mahiṣāsura* by the goddess *Bhavāni.* The first to the ninth are a time of mourning, during which the goddess is not disturbed by prayers or vows. On the first day, with music the people go to *Bhavāni's* temple and make offerings and the priest sows eighteen kinds of grains in front of the goddess. From the first to the tenth, both near the temple image and house image of *Bhavāni,* a garland is hung by someone who during the period abstains from grain, butter and animal food. The tenth is a day of rejoicing; all wear new clothes, dress in their gayest and feast. In the forenoon, all iron weapons and tools are brought out and worshipped. Horses are bathed and dressed with flowers. In the evening, all put in their turban some plants of the grain which was sown before the village *Bhavāni,* and with music they go to the village boundary and pluck some stalks of grain, and on their return offer *āpṭā* leaves (which are called gold that day) and ears of corn to the village god and then exchange them among their friends. As historically the *Dasarā* day was observed by the Marāthā rulers as a military celebration, the occasion traditionally evokes considerable enthusiasm in the district. Horses and weapons are traditionally worshipped, and now-a-days instruments of all trades are also worshipped.

Dipavali.

Dipavāḷī or *Divāḷī* as it is popularly known, is a five-day festival extensively observed by all the classes of Hindus. Strictly speaking, the festival is confined to three days—the 13th, 14th and 15th of the dark half of *Āśvina,* but it gets extended two days more by the addition of *Balipratipadā,* the first, and *Yamadvitīyā,* the second, of the bright-*Kārtika,* which closely follow. The thirteenth of the dark-*Āśvina* is known as *Dhanatrayodaśī* or *Dhanateras* and the day is spent in general house-cleansing and preparation of sweet dishes. In the evening, *paṇtyā* (earthen lamps) are lighted in rows all about the house and even every nook and corner has a lamp. Till eight or nine at night, children let off fireworks. The next day, the fourteenth of dark *Āśvina,* falls *Naraka-caturdaśī* so called because that day *Śrīkṛṣṇa* killed the demon *Narakāsura* and freed the thousands of damsels the demon had captured and kept in custody. To mark the incident, the head of the house takes *abhyaṅga* bath very early in the morning, and as he enters the house at the front door either his wife or some other married woman of the family places a flour-lamp at one side of the doorway and waves him *ārati.* He touches the flour-lamp with the toes of his left foot, before entering the house. When all male members of the family have taken the *abhyaṅga* bath, quite early in the morning, they sit to a feast of sweet dishes. The whole day is spent in merry-making and eating sweet dishes at friends' and at night fireworks are let off. On the third day of *Divāḷi,* in the evening or at night, *Lakṣmī-Pūjana* (worship of Lakṣmī, the goddess of wealth) is performed. Merchants and traders invite their friends and patrons for a *pān-supāri* at their *pūjana,* where new account books are worshipped and gifts in the shape of money are usually distributed among dependants. The next day is *Balipratipadā,* which marks the beginning of the commercial year. *Balipratipadā* is one of the three and a half *muhūrtas,* an auspicious time, to declare engagements of marriage, etc. In some families a silver image of *Baḷi-Rājā,* riding on horse-back with a lance in hand, is worshipped. The wives wave *āratīs* to their husbands; in some cases married and unmarried females wave *āratīs* to all the males of the house.

The last of the *Divāḷī* days is *Yamadvitiyā* and *Bhāūbīja*. On this day *Yama*, the lord of death, came to see his sister the river *Yamunā*, and she won from him the promise that no man who on this day goes to his sister's house and gives and gets presents will be cast into hell. So on this day Hindus go to their sister's houses and *vice versa*. The sister traces *rāṅgoḷī* round a *pāṭ*, on which she seats her brother, applies *kuṅkū* and rice to his forehead, gives him something sweet, places a cocoanut in his hand and then makes him a present of a pair of *dhoti* or a shirt and waves *āratī* to him. The brother thereupon puts some money according to his means into the tray which holds the *āratī* and reciprocates the affectionate feeling of his sister.

Tripuri-purnima.

On the bright fifteenth of *Kārtika* comes *Tripuri-pūrṇimā*, also known as *Deep-pūrṇimā*. On this day, in honour of Śiva's victory over the demon *Tripurāsur*, women present priests with fruits, money, and lighted lamps, either silver lamps with gold wicks, brass lamps with silver wicks, or clay lamps with cotton wicks. In the evening they fill the holes in the *dipamāḷs* (lamp-pillars), with lights, and, soaking wicks in ghee, lay them in earthen pots pierced with holes, light them and send them floating over the temple pond.

Champa-sasthi.

For six days from the first of the bright *Mārgaśīrṣa* religious festivals are held in some *Śiva* and *Devi* temples. *Campā Ṣaṣṭhi*, which occurs on the sixth of the bright *Mārgaśīrṣa*, has a great religious significance for the devotees of the god *Khanḍobā* of Jejuri in the Poona district. That day, the devotees worship the deity with the special *taḷī* ceremony, and break the *cāturmāsa* austerities they were practising for four months. Five cocoanuts, a betal leaf and nut, a plantain, a copper coin and a little quantity of *bhanḍāra* (sacred turmeric powder) are put in a plate. In another plate are put one cocoanut and other articles mentioned above. Each one of the plates is called a *taḷī*. God Khanḍobā is worshipped in the usual manner, but without the aid of a priest. Then the *taḷī* containing five cocoanuts is raised from the ground three times with the slogan "*Sadānandacā yel koṭ*" (Hail to thee, Oh Sadānand). The other *taḷī* is similarly raised with the slogan, "*Bhairobācā cāng bhale*" (Long live Bhairobā—who is the chief lieutanant of God *Khandobā*). Cocoanuts are now broken and their water sprinkled on the deity. The sacred turmeric powder is applied to the kernel, which is distributed as *prasāda*.

Makar-Sankrant.

Makara Sankrānt is celebrated on the day on which the sun enters *makara* (the zodiac sign of *Capricornus*). This occurs some time between the tenth and fourteenth of January every year. As it is a solar incident, its *tithi* (the lunar date) in the month of *Pauṣa* is uncertain. From this day the sun's course turns northward and begins *uttarāyana*, the auspicious part of the year, in which alone ceremonies like marriages and *upanayana* (thread-girding) may be performed. The day is marked with a feast in the afternoon, and in the evening men and women dress in new clothes, visit all their friends and relatives and offer them *tiḷgūḷa*° as sweet greetings of the season with the familiar saying "*Tīla ghyā, guḷ ghyā, āṇi goḍ goḍ bolā*" (accept this sesame-sweets and talk sweetly).

°Sweet balls of white sesame mixed with various things like groundnuts, rice-flakes, parched grains, etc.; also sugar-coated sesame mixed with sugar-coated cloves, almonds, cardamom, etc.

CHAPTER 3. — People and Culture.

HOLIDAYS : Hindus.

Makar-Sankrant.

The day previous to *Saṅkrānta* is called *Bhogī*, on which a sweet dish called *khicaḍi* (cooked mess of rice, pulse and sugar) is offered to the gods and eaten. The day next to *Sankrānta* is known as *Kiṅkrānta* in memory of the killing of the demon *Kinkan* by the goddess *Sankrānti*. Married women celebrate this day, for the first five years of their marriage, with *luṭaṇē* (a free distribution) of auspicious articles.

Siva's Night.

About five weeks after the *Makrasaṅkrānt* on the dark fourteenth of *Māgha* comes Śiva's great fourteenth or the *Mahaśivarātri*. As the story runs, a wicked archer hunting in the forest followed a deer till nightfall. To save himself from wild beasts he climbed a *bela* tree and to keep himself awake kept plucking its leaves. By chance at the tree-foot was a shrine of *Mahādeva* and the leaves falling on his shrine so pleased the god that he carried the hunter to heaven. Hindus keep this day as a fast. In the evening they worship Śiva and in the hope of gaining the hunter's reward lay a thousand *bela* leaves on the *liṅga*. After worship they eat fruit and tubers and drink milk, and, in order that they may not sleep, either read sacred books or play at *sāri-pāta* or *songatyā* (chess), favourite game with both Śiva and his wife. Śiva's temples are lighted and alms are given to mendicants and religious beggars.

Holi.

About three days after the *Mahāśivarātra* and fifteen before the full-moon of *Phālguna* begins *Hoḷī* or *Śimagā*, apparently the opening feast of the husbandman's new year of work.

In villages the advent of *Śimagā* festival is eagerly awaited both by the old and the young. It is ushered in by boys and men making a loud bawling, broken at intervals by stopping the mouth with the back of the hand. They go on collecting or pilfering fuel and cowdung cakes for the *hoḷi* bonfire on the full-moon day. In front of the village *cāvaḍi* a spot is swept clean and sprinkled with water. In the centre the stem of a sugarcane and that of a castor plant are stuck in the ground and round them dried cowdung cakes are piled six to seven feet high. The heap is called *Hutāśani*, and round it the villagers sit in a ring. The *pātil* (headman) with the help of the priest worships the heap with grains and flowers. The chief offering is a *poḷī* (cake), the presenting of which is one of the chief headman's most prized rights. The pile is set fire to by the headman with burning brands stolen from the *Mahāra's holi* (which is lighted separately in Mahara quarters). Then till the morning follow songs and dances. The next day is known as the *dhuḷavaḍicā divasa*, because the people throw dust on each other. During the three remaining days of the *Hoḷī*, men and boys meet in groups, some in fantastic dresses throwing dust and mud. Men of distinction and even women seldom appear outside their houses on that day as they are liable to be greeted with coarse salutation. Some go outside the village to *Vetāḷ's* stone, *Vetāḷa* being the patron of wrestlers, and there wrestle and perform feats of strength. The *Hoḷī* ends on *Raṅgpancami* day, which comes on the fifth. On that day people throw red-coloured water over each other from pots and with syringes. They also dust each other with *gulāla* (red-flour). Women also share in the fun. In the cities also the trend of events was originally the same as in villages. All over the district recent tendencies, however, are towards minimising and toning down the coarser and the more unclean parts of the

observance, which is being reduced to a combination of worship and feasting, like most other holidays.

A NUMBER OF FORMS OF PHYSICAL ACTIVITY, such as games, sports and amusements are traditionally known to the people. Of these, those that are in practice for a long time in the region are mentioned below, with a brief description of their distinctive characteristics.

In the early play activities of children could be marked a number of games of the "imitative" or "make-believe" type, wherein various *roles* like that of a cartman, horse-driver, engine-driver, music-player, and palanquin-bearer are enacted with fidelity to real life. *Ghoḍā-ghoḍā* (horse), *gāḍī-gāḍī* (cart), *āg-gāḍi* (railway), *pālakhi* (palanquin) are games of the sort played with no set rules but with a good team spirit, every player having a part to perform. *Bhātukali* is the game of house-keeping often played enthusiastically by girls with secondary roles given to boys. "Doll's marriage" may form a part of *bhātukali* or be played as a game by itself when planned on a grand scale. *Gāryā-gāryā-bhiṅgoryā* is a game of whirls which children in imitation of each other start playing by going round and round oneself till the quaint sensation of giddiness sets in.

In games of more or less organised types, the method of "counting out" and choosing players is by itself an interesting process. One player in the group, generally the leader, does the "counting out". He repeats a rhyme or jingle, touches one player on the chest or head for each accent of the "formula", always beginning from himself and then touching the one on the left and so on all around the group in a regular order. The player on whom falls the last accent is "out", that is, he is eliminated from succeeding counts. The procedure is repeated until one player is left out, who becomes the "It". The toss-up or *olī sukī* (wet and dry) is a very simple and well-known method of choosing players. Another popular method of deciding the "It" is called *cakaṇē* (dodging). Out of the group of players three at a time simultaneously raise their hands and let fall their palms in a clap. The one who joins his palms unlike the rest is replaced by another player. This is repeated till the "It" is decided.

Minor games.

Śivā-śivī (ordinary tag) : The players scatter over the playing area and one player chosen as the "It" chases the rest in an attempt to touch one. Any player tagged by the "It" becomes "It" and the old "It" joins the runners. The players add to the zest of the game by venturing as close as possible to the "It" and taunting him with their proximity and suddenly dodging away. A number of variations occur in the tag games.

Chappā-pāṇī is a tag game with the restriction that the "It" cannot touch any player that squats and the player who squats cannot get up unless touched by some other player who is on his feet.

Āndhḷī-kośimbīra (blind man's bluff) : One player is chosen to be blindfolded and stands in the centre. Others circle round him. The blind man tries to catch any, and when a player is caught the turn is on him.

Lapaṇḍāva (hide and seek) : There must be some hiding places in the playing area. The "It" is chosen and he is blindfolded. The players run and hide, and one of them signals with a shout

to say that they are all hidden. On this, the "It" unfolds his eyes and starts searching the hidden players who rush to the spot and touch an object previously agreed on before the "It" can touch them. The player touched by the "It" before he touches the object becomes the next "It".

Vāgha Bakarī (the tiger and the goat) : All players but one become goats and file behind the leader who becomes the *dhanagara* (shepherd). Each player holds the one in front by the waist. The extra player, who is *vāgha* (tiger), moves from side to side in front of the shepherd and tries to touch any one of the goats, the shepherd protecting them by moving himself as the tiger moves. The goat touched by the tiger becomes the new tiger and the old one joins the goats.

Gup-cup-tobā : Players sit in a circle facing in, and the "It" runs round the circle with a *tobā* (bean-bag) which he places unnoticed behind one of the players. If the player is alert, he immediately picks up the *tobā* and becomes the "It" and runs round the circle to place the *tobā* behind some other player. If the "It" completes one round and reaches behind the player without the latter noticing the *tobā*, he picks up the *tobā* and with it beats and chases the player till he takes one round and resumes his seat. In that case, the same "It" continues to run round and keep the *tobā* behind some other player.

Ābādabī : A soft ball either of rags or rubber is tossed up in the air for all to catch and the player who succeeds tries to hit with the ball any other player who tries to dodge. The game can continue indefinitely, the players running about either to get the ball or to avoid being hit by it.

Khāmb-Khāmboḷyā (*khāmba*—a pillar) : This is played in a place where there are number of pillars or posts. The number of players is one more than the number of pillars, and each player is allotted a pillar, except the "It" who has no pillar. Each of the players holds by his pillar and the "It" goes from one to another saying "*khāmb khāmboḷyā, dere āmboḷyā*" (oh pillar, give me a cake) and the player addressed tells him to go to the "next door neighbour". Meanwhile, other players exchange signals among themselves and while the "It's" attention is attracted in some other direction, dash across to exchange places. The "It", who is on the watch for a vacant pillar, dashes for one and makes the pillar-less player the "It".

Sūrapārambī : A circle is drawn on the ground under a tree. Except the "It" and one player all climb the tree. The player on the ground stands in the circle and from under his right leg throws away a stick as distant as he could. By the time the "It" runs for the stick and restores it in the circle the player on the ground climbs the tree. The game lies in the players from the tree jumping from or climbing down the tree and touching the stick before they are tagged by the "It". The one who is tagged becomes the "It". The throwing away of the stick is done by turns.

Ghoḍā-pāṇī (watering the horse) : The players are counted out and the one who was counted out first is the rider and he asks the "It" to water his horse, *i.e.*, the raised thumb of the fist held erect on the ground. The "It" has to do the watering by keeping on rubbing his palms over the horse. The rider slaps the watering palms, and, if the waterer succeeds in dodging the slap, the turn

of watering is on the next player. The game continues till all the players have done with the watering of the horse.

Śiḍī (Ladder or "Hop Scotch"): Games of hopping and jumping through a diagram and playing a stone or puck through it are pretty universal. The diagram which is outlined with a chalk on a pavement or with a stick on the ground differs regionally. The traditional game is played with a flat stone. The play consists of hopping or jumping into different sections of the diagram and out again in a prescribed manner and order with or without playing a stone (puck). In all hopping games it is a miss to change the hopping foot.

Cenḍuphaḷi is played with a soft ball (of rags or rubber) and a small stick which, to start with the game, is suspended on two stones. There may be players 24 or more in even numbers who form into two teams of equal strength. The order of players is first determined and the two teams stand at about eight feet from the suspended stick on the two sides. A player throws the ball to knock the stick off the stones and the other side try to catch the stick or the ball before they touch the ground. If neither the knocked stick nor the ball is caught by the other side, a player from them is out. If either is caught the play is equal and none is out. If the ball without its knocking the stick is caught, the bowler is out.

Sedentary games.

Pharē-mārē: Of the sedentary games played by children one known as *pharē-mārē* (naughts and crosses) is very popular. Two contesting players take turns in making a naught or a cross in one of the nine places provided by the diagram, the object being to get three naughts or three crosses in a row. This row may be either vertical, horizontal or diagonal. Score is kept of the games won by each player and of draws.

Sāgaragoṭe or *Gajage*: This is a sedentary game girls are much fond of playing at. Round pebbles or stones, or *gajage* (kind of nuts) from five to any convenient odd number are selected and scattered upon the ground by a single movement of the right hand. Of the scattered pebbles, one is selected for tossing. After tossing one pebble, while it is in the air, one of the others is picked up and held in the palm of the hand, and the tossed one is caught in the same hand. In a similar way, pebbles are picked up by twos, threes, fours and so on till all are picked up all at once. The further skill lies in making various movements of the hands while the tossed up pebble is in the air. This requires great co-ordination of the hand and eye movements. An usual variant in the game is to hold the pebbles in the hand, toss them all and catch as many as possible of the pebbles on the back of the hand; again toss the pebbles from the back of the hand and catch all in the palm. If any are dropped it is a miss and the turn is lost.

Major games.

A number of major games, both of Western and Indian types, are played by the people. Characteristically, Indian major games require small playing area and practically no equipment. Of the Indian major games, the well-known are: (1) *hu-tu-tu*, (2) *kho-kho*, (3) circle *kho-kho*, (4) *laṅgaḍī*, (5) *āṭyā-pāṭyā*, (6) *viṭī-dāṇḍū*, and (7) *lagoryā*.*

*These games used to be played popularly but irregularly all over the country. Standardised forms were given to them by institutions like the Akhila Maharastra Sharirika Shikshana Mandala, which have been adopted in the descriptions.

CHAPTER 3. —— People and Culture. GAMES. Major games.

Hu-tu-tu is an outdoor game contested by two teams of nine players each, within a rectangular field of 40′ × 30′ divided by a central line into two equal halves. Eight feet away from the central line on both its sides are two parallel lines or baulk lines crossing the entire width of the field. Two lobbies each 3′ wide run along the lengthwise sides.

Each team alternately sends a raider into the opponents' court to tag or touch the antis (opposite players). The game starts with the raider crossing the central line to enter the opponents' (antis) court, giving out a continuous "*hu-tu-tu*" without taking fresh breath. He tries to tag as many of the antis he could without losing breath in the opponents' court. The antis struggle to detain the raider until he loses breath while he is in their court. If they succeed, the raider is out, but if the raider successfully struggles his way to his court without losing breath, all the antis that were in touch with him during the struggle are put out.

Kho-kho is a game of chase played between two contesting teams, each of nine players. There is a rectangular play field of 101′ × 51′ with a centrally located lengthwise strip of 81′ × 1′ with two wooden posts, each four feet high, fixed at two ends. By toss the teams decide to be the chasers or the runners. Eight of the chasers sit in a row on the mid strip between the posts equidistantly and with no consecutive of them facing the same direction; the ninth player is an active chaser. At a time three runners get into the fair field to play, and, when they are out, the next group of three immediately enters the field. The active chaser moves from post to post along the lengthwise strip in chase of the runner whom he tries to tag. While chasing he can give a *kho* signal by a touch of hand on the backside of any of the sitting chaser and make the latter an active chaser and himself sit in the latter's place. If *khos* are given in quick succession it becomes difficult for a runner to escape being tagged. A tagged runner is out.

Laṅgaḍi: For a long time this game was being played by boys and girls like an ordinary tag game, only with the change that the "It" instead of running used to hop while tagging the other players. In 1935, the Akhila Mahārāṣṭra Śāririka Śikṣaṇa Manḍaḷa framed rules and regulations for the game and gave it a standardised form. Two contesting teams, each of nine players, by toss decide who are to be the defenders or the attackers. The game is played in a circular field of 15 to 20 feet in radius according to the age or height of the players. One player from the attacking side enters the field hopping through a marked entrance and tries to touch and put out the defenders who run or dodge within the boundary. Only three defenders enter the field at a time. The hopping chaser must not, while in the field, touch the ground with any part of the body other than the hopping foot. The game consists of two innings on each side and each inning is of seven minutes' duration.

Āṭyā-pāṭyā is a "game of feints" played between two teams, each of nine players. The play field consists of eight breadthwise strips known as *pāṭīs* (trenches), each 23 feet 1 inch long and 13 inches wide, and laid out one after another equidistantly at 11 feet. The first *pāṭī* is called the *kapāl pāṭī* and the last one the

GAMES.

Major games.

loṇa pāṭī. A *sūr pāṭī* (central trench), 89 feet 1 inch long and 13 inches wide intersects the eight *pāṭīs* in the middle to form on both its sides fourteen *couks* (squares). The space between two consecutive *pāṭīs* is called *konḍī*. The game begins with the "attackers" who first stand outside the court near the *kapāl pāṭī* trying to dodge and slip through the *konḍis* by crossing the *pāṭīs* without getting tagged by the "defenders" who move to and from each on his designated *pāṭī*. If any of the attackers successfully crosses all the *pāṭis* from *kapāl pāṭī* to *loṇa pātī* and makes a return trip from the *loṇa pāṭī* to cross the *kapāl pāṭī*, a *loṇa* (game) is scored and the game starts afresh. This way they proceed till the time of seven minutes is over. Then the defenders become the attackers.

Viṭī-Dāṇḍū is a game contested between two teams each of nine players (the number of players depends upon the local variations of the game). It is played with two playing implements, a *dāṇḍū* (stick) of solid wood and a *viṭī* of 2½ inches thickness and parabola shaped. The ground is approximately 650′ × 450′ divided into various sections: a *gal*, a circle of five feet radius, and round about it boundary lines of 30′, 100′ and 200′ radii. Two lines drawn in tangents to the *gal* make a *raṅgaṇa* (fair field). There is also a *bhāla-reṣā* and a *nema-reṣā*. The game starts with nine fielders and one player entering the field. The player hits the *Rāmṭolā*, the ordinary hit. If the *viṭī* happens to fall within the *bhāla-reṣā*, the opponents get a chance of making the player out by taking the necessary aim to hit the *dāṅḍū* held vertically, from *nema-reṣā*. *Rāvaṇ-ṭolā*, which is a hit made by lifting the *viṭī* follows the *Rām-ṭolā*, and is continued by the player till he gets out by failing to hit, committing a foul or giving a catch.

Lagoryā is a game contested between two teams of players—attackers and fielders—the one trying to knock from a distance a pile of *lagoryās* (seven conically arranged discs), by an overhead throw of a soft ball and the others trying to catch the ball in fly either direct or after the first bounce. Points are scored according to the success of knocking the *lagoryās* and fielding the ball.

DANCES.

VARIOUS TYPES OF DANCING ACTIVITIES, generally of the nature of folk-dances, are current among the people. Some of these dances are connected with the magico-religious belief of a particular section or sect, and as such they are not universal. Some devotional dances are given only by professionals while a few are danced for the mere joy of rhythmic movements.

Hadaga or Bhondala.

Hadagā or *Bhonḍalā* is a typical rain-dance performed by girls, unmarried or newly married, daily during the period (13 to 16 days) the sun is in the thirteenth constellation of the zodiac called *Hasta* or the Elephant. A paper drawing of the lotus-seated goddess Lakṣmī with elephants on two sides facing each other with garlands in their trunks and with men and women dressed as kings and queens in cars on their backs, is pasted on a wall in the house. On the ground, in its front is placed a *pāṭ* with a drawing of an elephant in *raṅgoḷī*. A string of flowers, garlanding the goddess, and another with green fruits and vegetables like the guava, pomegranate, chilli, bhendi, etc., hanging, are strteched and tied to two pegs in the wall to the right and left of the picture. The girls bathe in the morning, offer turmeric and red-powder to the goddess,

CHAPTER 3. — People and Culture. DANCES.

and in the afternoon, dance in ring formation with arms interlocked round the *pāṭ* with the elephant drawing and sing specially composed *Hadagā* songs. On invitation they go from house to house where there is a *Hadagā* worship, repeat the songs and the dance, and retire after accepting *khirāpata* (light refreshment). For each of the day of the dance period, there is one more string of flowers hung and one more song sung and on the last day takes place a complete rehearsal of dance and songs, a grand *khirāpat* and the ceremonial immersion of the deity and the flower strings in a pond or river.°

Mahalaksmi.†

On the eighth of the bright half of *Āśvina,* during the first five years after her wedding, the young wife, as may be the family custom, has to worship Mahālakṣmī. Married girls who are asked to the house, meet and worship at noon an embossed image of *Annapūrṇā* goddess, and in the evening an idol of *Mahālakṣmī* is prepared. The head of the idol is made from cooked flour of rice, is given a human shape, adorned with ornaments and dressed in a gorgeous *sāri.* Flowers, turmeric and red-powder, and food are laid before the goddess. Each worshipper offers silk-threads to the goddess and is required to blow in an empty *ghāgar* (water-pot) there at least five times. During night each of the girl holds a *ghāgar* in her hands, make a rhythmic musical sound by blowing across the mouth of the *ghāgar* and starts dancing in a circle before the goddess. During the dance one of the girls starts blowing and dancing with greater animation than the rest, a sure sign that the goddess has entered into her. She presently sways her hands and is seized with the power of the goddess. Her friends ply her with questions which the goddess in her is believed to answer. After a while the goddess leaves her and the girl falls in a swoon. The idol is immersed the next morning in a nearby well or tank without much ceremony.

Gondhal.

Among some Hindu communities it is customary to have performed a *gondhaḷa* dance on the occasion of a thread-girding or marriage ceremony as a ritual of thanks-giving to the family goddesses who are generally Ambābāi, Bhavāni, and Durga. Only Gondhalis, who are professional dancers and devotees of the deities, can give the dance.

The dance always takes place at night. During the day a feast is given, the dancers, who generally perform in companies of three to five, being the chief guests. At night the dancers come back bringing their musical instruments, a *divatī* (torch), and the dress of the chief dancer. On a wooden stool in the largest room of the house they spread a *coḷkhaṇ* (bodicecloth), and on it lay thirty-six pinches of rice, and sprinkle the rice with turmeric and red-powder. In the middle of these pinches of rice is set a *tāmbyā* (water-pot) filled with milk and water, and lines of sandal are drawn over the pot. On the mouth of the pot betel leaves are laid and the whole is closed with a coconut. Over the coconut, a flower

---

°A rain-dance is also found among sections of lower communities. In case of drought children tie twigs of *nim* to their person and with an earthen pot go dancing from house to house. They are given some corn and water is poured on them. They proceed to the outskirts of the village, break the earthen pot and return.

†The *Bhondalā* and *Mahālaxmi* dances are found among the Brahmins only, particularly Chitpavans.

garland hangs from a triangle formed of three sugarcanes. On the stool in front of the pot are laid betelnuts, plantains, dates, and lemons. With the help of the chief Gondhaḷī the head of the family worships the water-pot as the goddess Tuḷjābhavānī, offering it flowers and rice, waving before it a lighted lamp fed with ghee, and burning camphor and frankincense. Five male members of the family light five torches and go five times round the goddess shouting the words, *Āi Bhavāni Jagadambā* (Mother Bhavāni, Mother of the World). The head dancer, dressed in a long white lily coat reaching to his ankles, and wearing cowry-shell necklaces and jingling bell anklets, takes his stand in front of the goddess. A second of the troupe stands to the right of the headman holding a lighted torch and three others stand behind him playing on a drum, a fiddle, and cymbals. On either side of the Gondhaḷī troupe sit the house-people, men on one side, women on the other. The head dancer touches the lighted torch with sandal paste, bows low before it, and says, "Khanḍobā of Jejuri come to the *gondhaḷa*, Tukāi, Yamāi, mother Bhavani come to the *gondhaḷa*." He begins singing and dancing going forwards and backwards; the musicians play their drum, fiddle, and cymbals; and the torch-bearer serves as a butt for the dancer's jokes. The chief, after dancing at a slow pace, without turning round and with little movement of the feet, repeats a story from the Rāmāyaṇa and explains its meaning. The performance lasts from a few minutes to several hours, and sometimes is kept up with frantic enthusiasm till day-break. Occasionally one of the guests becomes possessed and a spirit in him says why he has entered his body. At the end of the dance a lighted lamp is waved round the goddess and the dancers retire with a present.

Gondhal.

Kaḍaka Lakṣmi is the devotee of the goddess *Ambābāi* of Kolhāpur. The dance is always performed by two, a woman and a man. The man is dressed like a woman, has long hair, no beard, but keeps moustaches.

Kadak Laksmi.

With the percussion sound of the drum the woman starts dancing. She has on her head a box-like thing in which an image of the goddess Ambā is kept. With a bunch of peacock-feathers in her right hand, she starts from one direction towards the opposite direction and making a sort of obeisance by crossing arms over her breasts, she stands marking time, as if in a trance.

The male then takes a whip in his hand and with a yell takes a round and then starts whipping himself. After repeating this performance of chastising himself for a number of times and pretending that the goddess is not still satisfied with the penalty he has imposed on himself takes out a pock-needle and tying his biceps muscles with a string pierces the needle and blood oozes out. While whipping and piercing, he trembles as if he is possessed. The movements, expression and the yells coupled with taking out blood, tend to create an atmosphere of a supernatural phenomenon and an average person is easily led to believe that the dancers are really possessed.

The Lezim dance.

The dance which derives its name from the chief instrument used in the performance, the *Lezim*, is peculiarly Mahārāṣṭrian in structure and is often displayed at festive processions.

The formations used in this dance are many and varied. They include the circular formations as observed in *Tipri* and *Goph*,

CHAPTER 8. People and Culture. DANCES.

and other formations like marching in a line in twos, in fours and then forming different circles going again in a line. This dance admits a variety of vigorous movements—skipping, stepping, squatting, bending, hopping, throwing the head up, etc. The *Lezim* itself supplies the necessary rhythmical music which is often supplimented by beats of *halgi* or *dhol* (drum) and every movement of the dance is performed in unison with the perfectly synchronised strokes of the *lezim* and drum beats. The swinging of *lezim* is done in four or eight counts. The four-count move does not admit the overhead stroke of the *lezim* which the eight-count one does adding more grace.

The "Dindi" dance.

The *dinḍī* is a procession of *bhajanis* (religious singers) who form themselves in two rows, interlock their *ṭāḷ* (cymbal) strings with those of the adjacent player, and following the lead of a *mṛdaṅga* (drum) player and a *dinḍī* or *vīṇā* (lute) player who walk between the rows, proceed in rythmic steps clicking *ṭāḷas* and vociferating *bhajana* refrains.

The *dinḍī* is danced while going to the temple. The *mṛdangi* (drummer) beats time and the *vīṇā* player gives out the song. The *dinḍī* players progress in a line with movements which are simple – advance forward the right foot, stamp it slightly on the ground, simultaneously bend ahead and click the *ṭāḷā* in front of the right knee sliding a short sideward forward step with the left foot; as the left foot touches the ground, take the right a full step to the rear, straighten and mark the step with the click of the *ṭāḷa* in front of the waist.

Tipri and Goph dances.

Tipri and *Goph*, which are indigenous folk dances extensively distributed all over India, may be dying out as an activity for men and boys. To some extent they are now being revived as a part of physical education for boys and girls in primary and secondary schools.

The *ṭiprīs* are two tapering pieces of wood varying in size from 1½′ to 2′. They may have a bunch of tiny bells fixed at the ends to add a jingle to the sound of the stroke. *Gophs* are strips of cloth attached to a pole or a suspended disc. The *ṭiprīs* are held in the hands by their thicker ends by the player. There are generally four or eight pairs participating in the dance. An orchestral accompaniment (*tablā* and harmonium) inspires the dancers to keep better time and adds to the grace of the performance. The dancers stand in a circle in pairs, the two in the pair facing each other. The *ṭiprī* dance could be played without the *goph*, there being no material difference in the movements and formation. But the addition of *goph* held in the left hand by each dancer adds to the spectacular effect of the dance. With the progress of the dancing steps in one direction, different patterns get woven out of the *goph* strips which, when the steps are retraced, get unwoven.

The dancers dance in various formations, some of which can clearly be discerned in various patterns of the *goph* when it is properly executed. The movements do not vary to a great extent in the different formations. The participants have to strike the *ṭiprīs* in unison with the beat of the *tablā* (drum) or the cymbal and move gracefully and promptly in various steps. Generally *cāḷas* (tiny bells) are tied to the feet and wrong timing, if not wrong step, is sure to break the harmony of the dance.

DANCES. Phugadi.

The *Phugaḍī* dance is usually played by girls in pairs. Two girls stand facing each other, keep their feet together with a distance of two or three inches between the toes, cross arms, keep them straight and hold each other's hands, balance the body backward, and each time, stepping the right foot a few inches to the right and sliding the left along with it, start an anti-clockwise movement. As the footwork quickens, the movement gathers in tempo till the dancers get swung in a whirl. The dancers sing out recriminatory couplets and blow rythmic breathing sounds with the mouth known as *pakvā* to keep time and add zest to the dance.

There are various types of *phugaḍis. Ekahātācī phugaḍī* is danced while holding only the right hands, the left hands kept resting on the hips. In *loḷaṇa phugaḍī* the players bend the legs and hold the great toes and then start rolling on the back and then sit. In *bhui phugaḍī* the dancers start with a full squatting position and arms resting on the knees, and then scrape the feet alternately in oblique kicks balancing the steps with backward and forward movements of the arms.

Jhimmās as dances fall in the same category of *phugaḍī* with the difference that they could be danced individually and there are no whirling movements done in pairs. In a way they are calisthenic movements repeated with the rhythm of songs and *pakvā*. Acted in pairs and groups they lead to a competitive zest.

AKHADAS OR TALIMS.

Ākhāḍās or *tālīms* (Indian gymnasiums) have been of old the local centres of disseminating traditional knowledge of various forms of trained physical activities and culture in the younger generation. They are conducted by *vastāds* or *gurūs* (trainer-gymnasts) who are much respected by their disciples. An *ākhāḍā* is often regulated by certain ceremonials, observed with the most scrupulous etiquette. In villages, the *Māruti* temple serves the purpose of the gymnasium. A well-equipped *ākhāḍā* may have a building of its own. In its necessary paraphernalia could be included a *houdā* (wrestling pit), a *malkhāmb* (wrestler's post), some *joḍ-joḍīs* and *karelā* (Indian clubs), *hatte* (hand rests), heavy stone balls and *nāḷīs* (stone wheels) and equipments for such physical games as *lezim, bothāṭī, bancṭi, dāṇḍpaṭṭā*, etc., and a picture frame or an idol of Hanumān, the god of strength.

Daṇḍa and *baiṭhakas* are the common modes of exercise followed almost religiously by Indian gymnasts and wrestlers with a view to developing big muscles and general strength. The first is essentially an elbow-bent and a dipping exercise of the arms and the second is knee-beat effected by squatting and standing.* *Kusti* (wrestling), at which Indians exhibit great skill and activity, has four traditional schools known according to the nature of the holds used by the wrestler to defeat his opponent. In the *Bheemseni*, high degree of strength is required for the hold while the *Hanumanti* emphasises the "specialised skill" in it. The *Jāmbawanti* was a perfect technique of interlocks and in the *Jarāsandhi* holds grave injuries such as dislocation facture etc., are aimed at. The *Joḍ-Joḍī* or *Mudgul* and the the *Lezim* exercises are practised to develop the strength of arms

*In the semi-religious exercise popularly known as *aṣṭāṅga namaskāra* or *Sūrya namaskāra* there is an ingenious combination of *daṇḍā, baiṭhaka* and a breathing exercise.

CHAPTER 3. — People and Culture. TAMASA.

and shoulders. *Malkhāmba* exercises which have now developed into a specialised art were in their origin meant to train the wrestler in agility, balance and firm grip of hands and legs.

In the Poona district, both to the rural population and to the uneducated urbanite an alluring source of entertainment is a *tamāśā* performance. Though this performance in structure and treatment is peculiarly indigenous, the word "*tamāśā*" has its origin in Urdu. The Marathi name is now lost, but the word "*gammat*" is sometimes used to express the idea. In popular concept a *tamāśā* performance is replete with music, songs, dance and dialogues.

A *tamāśā* troupe consists of artists both of histrionic talent and of musical skill. They play the *dholki, kaḍē, ḍaph, tuntuṇē, jhānj* and triangle. One of them is an expert singer and another a man of dialogues. Besides, there is the *soṅgādyā* (buffoon)—a person of ready wit—the *nācyā* (dancer boy dressed as a female), and then the leading lady, who is a dancing-girl, singer and the chief attraction of the show.

Tamāśā songs are known as *lāvaṇīs*. They are composed in distinct metre and tune and form the softer counterpart of the *povāḍā*, the Marathi ballad. There are descriptive *lavaṇīs* and also devotional ones, but the poets appear at their best when they use them to treat the amorous. *Lāvaṇīs*, as originally conceived, may have provided the much-needed mental relief to the war-weary Marāṭhā soldiers.

Tamāśās are usually performed at the annual fairs of local shrines where people congregate in great number and in gay mood as the harvesting season is just about to close. A troupe or two put up a temporary cloth compound in open fields in the vicinity of such fairs and improvise a theatre and a stage. In the light of petromax lamps the play commences at about eight at night and closes after mid-night. The admission charges are five to ten annas.

The performance begins with a prayer to god *Gaṇapati*, which is called the "*gaṇa*". The nature of the *gaṇa* differs according to the aptitude of the poet, that is to say, according to his leaning towards *paurāṇik* description or metaphysical speculation.

Then comes an item which is termed '*gavaḷaṇ*'. The scene opens with a bevy of milkmaids going from Vrindāvan to Mathurā to sell milk and milk products. On the outskirts of the town they are waylaid by Lord Kṛṣṇa's associates. There follows a dialogue consisting of demand and repartee, which gradually reveals the fact that the boyish pranks of Lord Kṛṣṇa's play-fellows are tending towards youthful waywardness. This aspect is emphatically resented by the *gavaḷaṇs* (milkmaids) headed by *Rādhā*. Just as this dramatic controversy is attaining some critical height, Lord Kṛṣṇa appears on the scene and gives a happy turn to the situation by propounding his version of pure affection which has nothing to do with carnal feelings. The skill of the composer is at its best in the *gavaḷaṇ*. The topic of amour is introduced with all the vigour of the unsophisticated mind but it is disposed of with all the wisdom of the cultured philosopher.

Some descriptive *lāvaṇīs* follow. Places, events and avocations which are the integral parts of the life of the people supply the subjects. The life of the soldier in the time of the Peśwās or that of the mill worker of the present day is described with vivid and minute details. Some tricky situation in the domestic life of the common man may also be discussed. There are one or two songs

in which the customary "seeing life" away from home is dealt with. In them the glamour of the initial tempting situations and the final disillusionment are presented with a convincing force which reaches the heart. The audience of the present times needs a bit of light music, especially of the cinema type. This is supplied by a group which has made a speciality of this line.

Then a short but very interesting item, viz., *bhedic* song, follows. This song is the poet's excursion into the sphere of *vedantic* philosophy derived through the personal teachings of *sādhus* of the *Sidāha panth.*

After an interval of about ten minutes the latter half of the programme begins. This is the *vag* or the dramatic presentation of a story. The story is always purposeful and it follows the way of the traditional Indian classic story tellers. The persons are generally chosen from kings and heroes, with the usual addition of representatives from all classes of society. Men and women, both good and bad, are interwoven in the narration which culminates in some happy or tragic situation, suggesting some moral. The main current is composed in a ballad the stanzas of which are set to music and are sung step by step as the plot develops. The more intriguing portions or scenes are acted and spoken by the relevant characters in the way of stage actors. The different mental manifestations are shown with an amount of pathos and vigour as the occasion demands. The delineation is generally correct but unpolished and the whole play conveys the same impression upon the audience, illiterate as it is, as is created among educated audiences by cultured dramatic artistes.

The musical standard of these performances keeps pace with the cultural development of the audience, and it would be doing injustice to the art to say that it is unscientific. The same is the case with the wit and humour that is supplied practically on every possible occasion by the *songāḍyā*. The language is undoubtedly crude and it is no use denying the fact that some untalented persons often indulge in licence. But there are a number of *songāḍyās* who can make even a serene man join in hearty laugh by the prompt and unexpected turn given to an apparently innocent situation.

BENE ISRAELS, that is, Children of Israel, are also known as Jews, and, because they used to press oil and keep Saturday as a day of rest, they were formerly called in the villages Śanvār Telis (Saturday oilmen). In 1951 they are returned as numbering 819 (*m.* 412; *f.* 407) and are mainly distributed over the urban tracts of Poona City and Haveli Prant. No person of this community now follows the traditional business of oil-pressing. The origin of Bene-Israels is doubtful. They have come to India either from Yemen or from the Persian Gulf. Though there is no certainty as to the date when they came to India, it seems probable that it was in the sixth century A. D.

BENE ISRAELS. History.

The Poona Bene-Israels say they came into the district as soldiers in British regiments but did not settle in Poona before 1856. They belong to two endogamons divisions, the *gore* (white) and the *kāḷe* (black). According to their story the white are the descendants of the original immigrants, and the black of converts or of the women of the country. The names in common use among men are Abraham, David, Moses, Solomon, and Samuel; and among women Leah, Mariam, Ribeka and Rahel. Their surnames are village names marking former settlement, *e.g.*, Divekar, Navgaonkar, Thalkar, and

CHAPTER 3. People and Culture.

BENE ISRAELS.

Ziradkar in the Kolaba District. They more or less look like Indians and are of about the same colour as Marāṭhās, perhaps a little fairer.

Their mother-tongue is Marāṭhī. They pray in Hebrew which many read fluently but few understand.

Houses.

They live in houses of the better sort. Fixed to the upper part of the right door post is a box with a small square glass let into the front of it, and inside in a wooden or metal case is a piece of parchment with carefully written verses from Deut. vi 4-9 and xi 13-20, so placed that from the outside through the holes in the case and box, the word *Shadaya* (Almighty) can be read. Both in going out and in coming in, the members of the household touch this box with reverence.

Synagogue.

The Bene-Israels worship one god and use no images. They do not attempt to proselytize. They meet for their congregation in a synagogue which is a building surrounded with an enclosure. Inside it is a square room with windows to the right and left, and in front, in the west wall, is the ark, a cupboard-like frame in which are kept the manuscripts of the laws of Moses written on parchment. The minister stands facing the ark in the centre of the synagogue saying prayers and the congregation join in, seated on benches and chairs.

The synagogue in Poona is situated in Rastā Peṭh°. It has a managing committee of fifteen to manage its affairs and all important matters are referred to the *jamāt* or general body of members. The staff of the synagogue consists of the *hāzan* (minister), the *kaji* (religious teacher) who helps in performing ceremonies, and the *samash* (beadle) who is the general servant. The property of the synagogue is held by five trustees. The synagogue maintains a Hebrew school with 50 or 60 students. The *hazan* is also the teacher and receives an extra remuneration for this service. The synagogue is financed by voluntary contributions made by the public at the rate of half a pice per rupee of their income and special charges made on occasions like marriage, circumcision, etc.

Apart from the usual staple foods eaten in the country, the Bene-Israels eat the flesh of animals, fowl and fish, as admissible under the Levitical Law. The community follows a number of ritualistic observances chiefly concerned with such important life incidents as birth, circumcision, marriage and death. These are also occasions for feasts.

Circumcision, etc.

In the synagogue, on the eighth day after the birth of a male child, whether or not it is Sabbath, the child is circumcised by the minister or an operator. The wound is dressed and the child is blessed by the minister and called by a new name chosen from the Old Testament. If the child dies before it is circumcised, the operation is performed alfter death, but no prayers are offered. There are also ceremonies connected with cradling, purification of the mother on the fortieth day after a boy's birth or the eightieth day after a girl's birth, shaving and ear-boring.

Marriage.

The offer of marriage generally comes from the boy's side. For the engagement ceremony both the parties with their guests meet by arrangement at the bride's house and rings are exchanged. The marriage is celebrated on some subsequent Sunday. *Baris*

°There is also another synagogue in the cantonment which is attended mostly by Bagdadi Jews.

(presents) are taken to the bride's house and exhibited before the bride and her relations. The bridegroom is taken, with the singing of songs, into the synagogue and made to stand facing the girl. The minister repeats Hebrew texts and the bridegroom, standing in front of the bride, with a silver cup in his hand containing a silver ring and grape juice, looking towards the guests, says "With your leave I perform the ceremony". The guests answer "With god's leave". The bridegroom goes on "And with our elders' leave, do I perform this ceremony." The guests: "And for His infinite mercy." The groom: "May joy increase among the children of Israel." The guests again say "With God's leave." The groom exclaims "Praise be to the Lord for His goodness to us." The guests: "And may it spread in Jerusalem". The bridegroom after a short prayer, looking towards the girl and calling her by her name, says: "You have been betrothed and married to me, by this cup, whose wine you shall drink; by the silver in the cup and by all that belongs to me I wed thee before these witnesses and priest, in accordance with the laws of Moses and of the Israelites." He then drinks half the wine and says twice over: "By this you are being wed to me" and then, bending, pours the rest of the wine, not leaving a single drop in the glass, into the bride's right hand, and pushing the ring over the tip of her first finger says "See! You are married to me by this ring according to the law of Moses and the Israelites". After this has been thrice repeated, he takes a glass tumbler with some wine in it, and a necklace of gold, puts the necklace round the girl's neck, drinks some wine, and pouring the rest into her mouth, dashes the glass to pieces on the floor. Sometimes the priest reads the *ketuba* (written covenant). Before reading the last sentence he takes the fringes of the four corners of the bridegroom's *sisid* (veil), and says thrice over "God commands that he who marries shall feed his wife well, clothe her, and perform the duty of marriage". All these the bridegroom promises to fulfil. Then the guests invoke a blessing, and the bride and bridegroom sign the paper which sets forth the marriage covenant in the presence of two witnesses and the minister. The bridegroom then delivers the paper to the bride saying "Take this marriage covenant; henceforth all that belongs to me is yours". She takes it in her open hands and makes it over to her father. The minister then blesses the husband and the wife. Next comes the *aher* (giving of presents). They then proceed to the bride's house. Next day they go to the bridegroom's house.

The marriage covenant is generally rigidly observed. However, in cases of violation of the contract, the innocent party is allowed a divorce and the liberty of remarriage.

Death.

When a male member passes away, the nearest weep and wail, and the widow breaks her bangles and necklace of gold. The body is covered with a white sheet and the great toes are tied together with a thread. Arrangements are made to inform the relations, collect funeral material and dig the grave. Grave clothes are prepared, which for a male consist of trousers, two *kaphnis* (shirts), a short and long one, a cap, a *dupeta* (turban), a cloth to tie the hands, a cloth for the eyes, a pillow, a towel, *lungi* (loincloth), *mot* (sheet) and a *sisid* (shroud).*

The body is then rubbed with soap and twice washed in warm water. While the minister stands by, seven jars of water are poured over it

*A woman is dressed in the same way as a man but with a robe or muslin *sari* in addition.

from the head to the feet and dashed on the ground. It is then wiped dry, dressed in the newly made grave clothes, the *sisid* (surplice) is drawn, or a handkerchief and a *subja* twig are placed in the right hand and then rolled in a broad sheet and the face left partly open for the mourners to take a last look. By the time the *dolara* (coffin) is brought and washed, a white sheet is spread inside, and is set in front of the door. The minister asks the mourners to forgive the deceased any faults he may have committed. They answer "They are forgiven". Flakes of cotton wool are laid on the eyelids, and a handkerchief is placed over them, and the face is covered with a sheet. After the minister has recited a funeral dirge, the body is carried, head first, out of the house by four or five men, and laid in the coffin. A wooden frame is dropped over the coffin, and on the frame a black cloth and flower garlands and *sabja* leaves are spread. Headed by the priest the deceased's four nearest relations lift the coffin on their shoulders and, repeating Hebrew verses, walk to the burial ground, helped at intervals by the other mourners. Entering the graveyard, they place the coffin near the grave. The body is lowered into the grave with head to the east resting on a pillow filled with earth. If any one has dust from Jerusalem, a little of it is put either in the eyes or in the shroud or in the pillow case. The mourners and funeral party standing near repeat sacred texts, throw a handful of earth into the grave and turn away. The diggers then fill the grave, and, when it is full, the funeral service is recited by the *hazan* or the *kaji*, followed by *kaddish* by the mourners. The close relatives and friends of the deceased go to the mourner's house and partake of some food. Near the cot where the dead breathed his last, a mat is spread and nearby are set a lighted lamp and an earthen pot filled with cold water. The women mourners for days sit, sleep, and dine on the mat, day and night, feeding the lamp and keeping it alight. The first seven days are kept strictly as days of mourning. Every morning ten religious-minded men say prayers in the house of mourning. On the morning of the seventh day the closest relations go to the mourner's house from where they go to the burial ground. The minister says prayers, the mourners say *kaddish* and return to their homes. At the mourner's house *ziarat* ceremony is held where the *jikhir, i.e.,* David's Psalms, are said, the food is blessed by the minister and is shared among men and women. At the end of the first month, in the 11th month and at the end of the 12th month, a *ziārat* ceremony is held before which the mourners and their relatives and friends visit the graveyard and say prayers for the dead.

CHRISTIANS.

ACCORDING TO THE 1951 CENSUS, the Christian population of the district is 37,243 (*m.* 19,827 ; *f.* 17,416), and is distributed tract-wise as follows :—

RURAL TRACTS : 4,091 (*m.* 1,829 ; *f.* 2,262)—*Poona City taluka and Haveli,* 1,398 (*m.* 858 ; *f.* 540) ; *Mulashi, Bhor, Maval and Velhe,* 869 (*m.* 537 ; *f.* 332) ; *Junnar, Ambegaon,* (nil) ; *Khed, Sirur,* 75 (*m.* 31 ; *f.* 44) ; *Baramati, Indapur,* 413 (*m.* 253 ; *f.* 160) ; *Daund, Purandar,* 1,336 (*m.* 150 ; *f.* 1,186).

URBAN TRACTS : 33,152 (*m.* 17,998 ; *f.* 15,154) ; *Poona City* 14,031 (*m.* 7,387 ; *f.* 6,654); *Haveli Prant,* 16,693 (*m.* 9,317 ; *f.* 7,376) ; *Junnar Prant,* 226 (*m.* 130 ; *f.* 96) ; *Baramati Prant,* 2,192 (*m.* 1,164 ; *f.* 1,028).

It includes Europeans, Anglo-Indians, and Indian Christians of Roman Catholic, Protestant and other Christian faiths. However, owing to the withdrawal of the British Army and the emigration of a number of Domiciled Europeans and Anglo-Indians, the Christian community in the district is now almost wholly Indian and governed to a great extent by Indian priests and pastors.

CHRISTIANS.

Goans.

Of the Roman Catholics, about one-half are of Goan origin. The first batch of Goan Christians are said to have come to Poona to join as gunners in the Maratha army. They were given a plot of land to build their quarters in Khadak, where the Mamlatdar's *kacheri*, now stands. Later immigrants poured into Poona after the establishment of the British cantonment. They came as petty clerks, petty traders, bakers, tailors, musicians and domestic servants. Many of the Goans learned the English language and obtained posts in the various departments of Government as clerks and subordinates. A few became doctors and engineers. The legal profession, however, attracted very few of them. At present there are many Poona Goans serving in the higher grades of the various departments of Government, about a dozen medical men and about the same number engaged as shopkeepers. More than a hundred have built their own houses.

The Goans have a blend of Eastern and Western cultures, with perhaps a greater leaning to the West. The men generally wear dress after the Western fashion. The women of the higher and the lower classes wear the *sārī*, the former in the new style and the latter in the old. The middle class women mostly dress in European style. Their food is cooked in the Indian style, *i.e.* highly spiced, with rice forming the staple cereal. The better off follow Western table manners and similarly have adopted certain forms of Western social life.

The Goans, as Roman Catholics, have their religious rites and ceremonies regulated by the canon and liturgical laws of Roman Catholics the world over. But for actual government and ministration the Goans of Poona City and Poona Cantonment are still under the jurisdiction of the Patriarch of Goa, who appoints their pastors, while the Goans and other Roman Catholics of other parts of the Poona district, are under the Bishop of Poona. The Goans have their own Church in Nana's Peth, built on land given to them by the Peshwas. The sermons and non-liturgical services are mostly in Konkani, the language still used by most of the Goans.

Indian Christians.

The Indian Christians can be divided into two classes, Marathi-speaking and Tamil-speaking. The first are local converts from Maharashtra, specially the Ahmednagar District, or their descendants. About two-thirds of them belong to the various Protestant denominations and one-third are Roman Catholics. In dress, language, and social customs they are all alike and alike also to the Hindus of the same rank or profession. The poorer ones among them, employed as ordinary labourers or artisans, dress and eat like their Hindu brethren and observe many of the rites and customs of their pre-Christian days. A middle-class is, however, rising up which does not observe these rites and customs. The men among this class wear European clothes and the women, though they keep to the *sārī*, wear it without the back tuck. The Maharashtrian Indian Christians use Marathi as their mother-tongue. In social life, inter-dining, inter-marriages, etc., the

CHAPTER 3. — People and Culture.

Marathi-speaking Roman Catholics and Protestants are more united with each other than with their co-religionists of other communities.

CHRISTIANS.

Indian Christians.

The Tamil-speaking Indian Christians are about two-thirds Roman Catholics and one-third Protestants. They are the descendants of the camp followers and sepoys who came over with the British army. Though they speak Tamil at home and use it for their religious services, they are fairly conversant with Hindustani and Marathi. Educationally they are backward compared with either the Goan or the Marathi Christians. Formerly most of them worked as dofestic servants of Europeans and Anglo-Indians. Now many are employed as fitters, drivers, etc. in the various military depots and factories. There are large groups of them living in New Bazar or Modi Khana, Ghorpadi, Vanavadi, Khadki Bazar, etc. They do not mix very much socially either with the Goans or with the Marathi-speaking Christians. In that respect they are nearer their Hindu Tamil brethren, with whom they have many inter-marriages. Although they attend the same churches and observe the same religious rites as other members of the denominations to which they belong, each group of Tamil Christians has its own *bhajan* room (a kind of miniature chapel), where they meet and sing hymns and say prayers in their own tongue. Each *bhajan* has a grand procession annually on the feast day of its Patron Saint. They have a special devotion and veneration towards St. Anthony of Padua (a Portuguese Franciscan Friar, who worked and died in Italy), and in their homes they keep a tiny statue of this saint, covered with flowers and often crowned with a tiny gold circlet. They are also fond of making pilgrimages to Our Lady of the Mount Shrine at Bandra or to the Church of Our Lady of Health at Velanganni in Madras State.

The Christians live mostly in Poona City, but there are small colonies of them, mostly employed in the railway, at Lonavle and Daund.

Churches.

Churches.—The Protestants have about a dozen churches or places of worship in Poona City, the Holy Name Church, Panch Howd, with its belfry, and St. Paul's and the Church of St. Mary the Virgin with their spires being prominent landmarks.

The Roman Catholics have St. Patrick's Cathedral, opposite the Race-course, with its numerous pinnacles, St. Francis Xavier's near the Cantonment Market, St. Anne's in Sholapur Bazar, and the old historic Church of the Immaculate Conception in Nana's Peth dating from the time of the Peshwas.

Educational Institutions.

Education Institutions.—The Protestants have the United Theological College, St. Mary's Training College (Rasta's Peth), Bishop's High School for Boys, St. Mary's High School for Girls, St. Helena's High School for Girls, St. Andrew's High School for Girls, and Hutching's High School for Girls. They also run a number of primary schools and hostels and a Technical School at Panch Howd.

The Spicer Missionary College at Aundh Road, run by the "Seventh Day Adventists", provides training for the Ministry and the Commercial and Teaching professions. The academic courses are run concurrently with training in dairy farming, food products, poultry, printing and book-binding.

The Roman Catholic institutions are as follows—

CHRISTIANS. Educational Institutions.

The De Nobili Theological College for students of the Society of Jesus; St. Vincent's High School; Ornella's High School (Nana's Peth); and the St. Anthony School in Sholapur Bazar. For girls there are two Convent High Schools. There is also an Institute for Social Service and Research.

Medical Work.

Medical Work.—St. Margaret's Hospital for Women and Children, Mangalwar Peth, is run by the Church of Scotland Mission. The Wadia Hospital at Shukrawar Peth, St. John's Hospital for Women and Children at Panch Howd, the Convalescent Home for Women and Children, Nanded, and the School's Clinic at Panch Howd are other Christian missionary institutions aiding the poor and sick.

Other Missionary Work.

Other Missionary Work.—The Panditā Ramābāi Mukti Mission at Kedgaon is well known for the pioneer work it did for the emancipation of Hindu widows. It still carries on its activities on behalf of women and children. The Australian Mission at Daund runs a hospital and schools.

MUSLIMS.

MUSLIMS, according to the 1951 Census, are returned as numbering 90,585 (*m.* 48,745; *f.* 41,840) in the district of Poona.

Their tract-wise distribution over the district is as follows :—

RURAL TRACTS : 18,809 (*m.* 9,747, *f.* 9,062)—*Poona City taluka and Haveli* 2,646 (*m.* 1,448; *f.* 1,198); *Mulashi, Bhor, Maval, and Velhe,* 1,937 (*m.* 1,074; *f.* 863); *Junnar, Ambegaon,* 3,189 (*m.* 1,582; *f.* 1,607); *Khed, Sirur;* 3,291 (*m.* 1,655; *f.* 1,636); *Baramati, Indapur;* 4,393 (*m.* 2,313; *f.* 2,080); *Daund, Purandar;* 3,353, (*m.* 1,675; *f.* 1.678).

URBAN TRACTS : 71,776 (m. 38,998; *f.* 32,778)—*Poona City,* 43,191 (*m.* 23,629; *f.* 19,562); *Haveli Prant,* 15,344 (*m.* 8,635; *f.* 6,709); *Junnar Prant,* 6,553 (*m.* 3,279); *f.* 3,274); *Baramati Prant* 6,688 (*m.* 3,455; *f.* 3,233).

Except in a few large towns such as Bārāmati, Daund, Junnar and Manchar, the Muslim population is comparatively meagre. It forms at present 4·64 per cent. of the total population of the district and thus its population has variated as 4·66 per cent., 4·60 per cent., 4·56 per cent., 4·61 per cent., 4·70 per cent., 5·22 per cent. through the decennial stages since 1881.

A number of group appellations signifying community of origin, social status and occupational traditions are current among the people and in practice they are used as surnames. Some of them tally with the caste names of Hindus. There are about fifty trades or professions which the Muslims followed and follow at present. Generally the groups of Muslims are classified as follows :—

1. Sayids, 2. Shaikhs, 3. Mughals, 4. Pathāns.

These groups follow various professions and have formed a kind of community of their own such as Attars (perfumers), Manyars (bracelet-sellers), Tamats or Misgars (utensils makers), Barutgars (firework-makers), Kalaigars (tinsmiths), Patvegars (silk tassel twisters), Shikalgars (armourers). Most of these groups are Sunnis of the Hanafi School and are religious-minded. The followers of the Hanafi School generally marry among themselves or with any of the regular Muslim communities, and do not observe un-Islamic customs. Besides the above-mentioned groups there are Memons and

CHAPTER 3. People and Culture. MUSLIMS.

Bohrās° who are traders from Cutch and Gujarat, Tambolies (betel-sellers), and Bagvans (fruiterers). These groups generally marry only among themselves but gradually intermarriages without caste restrictions are uprooting this custom.

Food.

What the Poona Muslims eat differs according to their means and native customs. Rich and well-to-do Memāns, Bohrās and other Muslims, besides a cup of coffee or tea in the morning with milk, bread and butter, and eggs, have two general meals : lunch at about twelve or one P.M. and dinner at about eight or nine at night. They have also tea at about four or half past four in the afternoon. The townsman's staple food is wheat, rice and pulses eaten with mutton or vegetable curry and fish. The villager or the craftsman takes three meals a day, cold breakfast at about seven before going to the field or workshop, a midday meal at the place of his work, and a supper on reaching home in the evening. The poor replace wheat and rice by millet, and mutton and pulses by pounded chillies or *chatni* and dry fish. Almost all manage to get mutton on the *Baqar Id* festival. The bulk of the local Muslims prefer mutton (goat's flesh) to beef. Among the richer townspeople public dinners are generally of *biryāni* (a dish of rice, mutton, saffron, ghee and spices), and *zardā* (a sweet dish of rice, sugar, saffron and almonds, pistachio nuts and ghee). Poor townsmen and villagers give public dinners of *khuṣk halvā* and sometimes of *pulāo* (rice with ghee and mutton curry). These dinners are given on occasions of birth, circumcision, initiation, marriages and at some places on the fortieth day after a death. The men take their dinner in men's room first, and after the men leave, the women take their dinner in the women's room. In the dining room mats and carpets are spread for guests and on the carpets large sheets called *dastar-khwāns* are spread, in order that the carpets may not be spoiled. At dinner the guests sit in two rows facing each other. A man with an *aftāba* (water-jug) and a *chilamchi* (basin) comes in and beginning with the most respectable or learned man pours water over the hands of each guest. The seating arrangements in public dinners are generally without any distinction of caste or creed or status. Several young friends of the host stand between the rows of guests and pass the dishes. When all dishes are served, the host says "Bismillah" (begin in the name of Allah), and the guests begin to eat, a group of two or more eating from the same dish. While they dine a boy or two stand with water pots or glasses ready to serve water to any one who wants it. When the dinner is over the *dastar-khwāns* (sheets) are neatly rolled and removed, and water is poured on the hands of each guest and a tray of *pān* (betel leaves) passed round. The women take their dinner in the same way as men, but wait for some time after the dinner is over. Muslims belonging to higher social status dine at tables rather in the European style. Fruits, sweets and some of the European dishes are also served. Wines and liquors are conspicuous by their absence. Comparatively very few drink liquors and that too at small parties to which only very intimate friends are invited.† Tobacco is smoked by many and snuff is used by a few old men.

Dress.

The town Muslims express their taste for good and decent clothes by wearing a head-scraf or turban, a Persian cap or a Turkish *fez*, a waist-coat, and a long or short coat or a *sherwāni* (a coat with a closed collar reaching up to the knee).

°Boharas are Shias and have a distinct community organization of their own.
†Condition before the enactment of the Bombay Prohibition Act, 1949.

The transformation of fashions in dress from the Mughal and the Peshvai patterns to the Western styles is almost complete in the younger generation. However, some of the conservative patterns still persist. At the time of prayer a Muslim may wear a *lungī* (loin-cloth) reaching down to the ankles and *pairhain* (a long shirt). The *sherwāni* and pyjama (a pair of loose trousers) have an imprint of traditional wear. *Cuḍidār* pyjama (a pair of tight trousers) and *shalwar* (loose trousers worn by Pathans and Punjabis) are also worn. Headgears, known as *pheṭā* or *sāphā* (turban) are used at ceremonial occasions. The *sāphā* of the Bohrās and Cutchis and Khojas, has a gold embroidery running on one side of the cloth and is exhibited at every *pech* (round). In towns and villages the Muslim women generally wear *sāris*. Townswomen wear *sāris* of different patterns and colours which differ from the Hindu *sāris*. Muslim women generally cover their heads with one end of the *sāri* and wear a *burqa* (veil) whenever they go out in public. Blouses are more in use than *coḷīs* in the towns. In villages the Muslim women wear *sāris* which are available at the village shop or fairs. The system of wearing the *sāris* with a *kāṣṭā* is fast disappearing in villages. The Memān and the Bohārā women wear long *pairhans* and *izārs* (trousers) and *oḍhaṇi* (a loose and very thin cloth particularly covering the head and falling on the shoulders up to the waist), the material used for these is expensive and often silk with silver embroidery is used.

Dress.

Almost all Muslim brides receive ornaments and clothings at the time of their marriages. The rich give to their daughters ornaments of gold and precious stones which consist of earrings, bangles, necklaces, bracelets and rings. These ornaments are of modern designs and are made to order or bought ready made. The poor give silver ornaments, which often consist of *toḍās* (closely united chain ornament worn on the ankles) *pāzeb* (another ornament worn round the ankles) and *jhānj* (large silver rings looscly worn below the ankles). Sometimes *thusī* (necklace of golden beads) is given as a mark of better status.

Men do not wear any ornaments except marriage or engagement rings of gold or silver.

After the birth of a male or female child, the father or any male Muslim present recites the *azam,* the prayer-call in Arabic, in the ears of the child and the idea is that the first sound that enters the child's ears must be that of prayers. For the first three days the child is given honey and the mother is given wheat gruel prepared in pure ghee. On the sixth day, called *chhaṭṭi,* the mother and the child are fully bathed and dressed in clean clothes, a dinner as a mark of thanks giving is also given, and alms distributed. The name of the child is also declared on the sixth day. Usually the name is given on the very first day to a child. For forty days the mother abstains from regular prayers and, after 40 days, she starts her usual routine after a bath with water in which *neem* leaves are put.

Birth.

Most of the Muslims teach their children the Qurān (the Scriptures) before the age of ten either by engaging a tutor at home for the same or sending them to a nearby mosque where the old institution of *maktab* (school) exists.

There are about 25 such *maktabs* in Poona proper which are maintained from the collection of contributions from the Muslim public. In villages, where there is no such arrangement, the five *kalamas* (five

CHAPTER 3. — People and Culture. MUSLIMS. Birth.

fundamental teachings of Islam) are taught at home by the parents. All Muslims, whether rich or poor, are careful to circumcise their male children before they reach the age of seven or eight years. They also perform the *Bismillah* ceremony at the age of five, in which the oldest member of the family or the learned among those present makes the child, male or female, recite certain verses of the Qurān (generally the first verses revealed to Prophet Muhammad), and after this ceremony either sweets are distributed or a public dinner is given. This ceremony is supposed to mark the beginning of the educational career of the child.

Marriage.

Muslims have no objection to marriages between cousins, both parallel and cross, the marriage with the first cousin being sometimes preferred. Sister's daughter is under the incest taboo. Polygamy and widow remarriage are practised. A widow can marry her deceased husband's brother or relative and similarly a widower his deceased wife's sister or relative.

Divorce is regarded as a necessary evil and is to be resorted to only as the last resource.

Some Hindu customs used to be in vogue at the marriage ceremonies of Muslims, but during the last twenty years the Muslim ceremonies have been much simplified. The offer of marriage usually comes from the bridegroom's parent. Any courtship before the marriage is unknown to Muslims although sometimes a casual view of the bride from a distance may be connived at.

Two male witnesses must bear testimony to the celebration of the marriage. Their testimony is essential. These witnesses directly approach the bride, and, after repeating the name of the bridegroom and his age ask her whether she is willing to accept him in marriage or not. After hearing personally what the bride has to say, they come and declare her intentions to the public and then the marriage is either registered in a special marriage register or the marriage sermon (*khutba-e-nikāh*) is recited. The bride's father or *vali* (the lawful guardian) gives away the bride in marriage to the bridegroom. After the marriage ceremony is over, the father-in-law and son--in-law embrace each other and dates or sweets are distributed with cold sweet drinks. A musical entertainment by *quwwāls* (a band of male singers who generally recite verse in Urdu) generally follows. The custom of dancing and singing by professional society women has greatly diminished and is not now considered respectable.

Immediately after the bridegroom leads the bride to his home the *jalwā* ceremony is performed. This ceremony acquaints them with each other. They are made to see each other's face in a mirror or to read the Qurān together. The next day a dinner is given to the public or to near relations by the bride's father.

The custom of inviting friends and relatives for the first five Fridays for dinner is still prevalent, although there is no sanction to it by religion. These Friday dinners are called *Jumagis*.

Muslims have no ceremony to observe when a girl attains puberty. In villages a ceremony called *sātavasā* is performed at the end of the seventh month of pregnancy, when the couple are made to sit together and women-folk sing songs and make merry for a few hours.

Death.

When a Muslim is about to breath his last, the "*Sūra-e-Yāsīn*' from the Qurān is recited in a low voice near the dying man. *Kalama* or the religious formula, *La-ilah-il-lallah, Mahammad ur-Rasul-ul lah*, is repeated so that the dying man may also repeat it. Drops of honey

or water are dropped in his mouth. As soon as life is extinct, the eyes and the mouth are carefully closed. The arrangements for the funeral is made without loss of time. As a rule, the burial is not unnecessarily delayed. The body of a male is bathed by males and that of a female by females, and a *kafan i.e.*, unstitched garment consisting of a *kafnī* and a loin-cloth, is put on the dead body. In case of a women an *odhani* (scarf) is added to the *kafan*. Camphor, aloe-powder and rose or sandal scent is sprinkled over the *kafan*. The body is then placed in a bier called *janaza* (a cot-like wooden structure) always kept in every mosque in any town or village. The mother generally says, 'I withdraw all the claims upon you as a nurse,' and if desired the wife or others also withdraw their claims. Then, amid the wailing of the women, the *janaza* is taken on the shoulders of the men who repeat the *kalama* as they walk and change their shoulders, until they reach a mosque where the last prayers on the dead body are offered by keeping the *janāza* in front, all standing, without prostrating. If the body is carried directly to the graveyard, the last prayers are offered in the open near the graveyard. At the burial ground the grave is dug and kept ready before the body arrives. The grave is dug in north-south direction and the head is tilted a little to the west so as to face Mecca. After the grave is closed, the learned among the present, usually the *pesh imām*,* recites portions of the Qurān and all present pray for the peace of the soul. Generally, if the graveyard is not very far from the house of the deceased, the mourners return back and console the family members and offer departing prayers by reciting portions of the Qurān and withdraw. Although not sanctioned by the religion, a custom of *ziyārat* on the third day after the death takes place, in which relatives and friends sit at home or in a mosque and read the Qurān. After the recitation an offering of flowers and scent is carried to the grave.

The custom of observing the tenth and fortieth day by giving a dinner to the relatives, friends and the poor is fast getting out of vogue. Once in a year on a particular day, the Muslims offer prayers, distribute alms to the poor, feed the orphans in remembrance of their dead. They also visit the graveyard on that day. No distinction is made between one Muslim and another Muslim either in the mosque or at the graveyard.

The leading of prayers at marriage and funeral ceremonies is conducted by any Muslim without any kind of distinction of caste, creed or status. But often the *pesh-imam*, conducts the ceremonies. Where *kazis* are available they conduct the marriage ceremonies.

Though very few attend the mosques five times a day, almost all Muslims attend the Friday prayers and *Ramazan Id* and *Baqr Id* prayers.

The institutions of State *kazis, khatibs* (sermon deliverers), and *pirzadās* (keeper of the shrines), who were maintained from endowments of land specified for the purpose, are fast dying out.

PEOPLE FROM TAMIL NAD AND KERALA.

THERE ARE IN POONA, 19,274 speaking the Tamil language and 1,950 speaking the Malayalam language†. Many of these form only a floating population, being mostly employees in the Military Accounts Office, Defence establishments and workshops, and other

*A learned man appointed in the mosque to lead the prayers and paid out of public contributions.

†According to the census of 1951.

CHAPTER 3. — People and Culture.

PEOPLE FROM TAMIL NAD AND KERALA.

Union offices in Poona. Those who have made Poona their permanent home are few. The first batch of south Indians who settled in Poona were the military contractors and the labourers under their service, who were engaged for commissariat arrangements by Sir Arthur Wellesley in his campaign (1803) to restore Baji Rao II to the Peshwaship, from which Yeshwantrao Holkar had driven him. As later Poona became one of the main headquarters of the Indian Army, others from south India followed the original immigrants, and many of them settled there. By 1893, nearly 200 families had settled in Poona City and Cantonment. But the great plague (1897-1900) that followed decimated many of these families, some of the remaining returned to their original homes in the south, and there were only 50 or 60 families left in Poona when the scourge subsided.

The next wave of south Indian migration to Poona started with World War I (1914-18), when the military establishment in Poona expanded. But this time the immigrants belonged largely to the educated classes. Owing to improvements in communication and the easiness with which south India could be reached from Poona, this population has remained always a floating one, fluctuating in numbers with the requirements of the Army authorities.

The third wave, bigger than the previous one, started with World War II (1939-43), when the military establishments in Poona, including the Military Accounts Office, expanded enormously.

Being subject to transfer frequently, the south Indians do not generally build houses of their own in Poona. Composed mostly of educated classes, they represent the pattern of the educated communities of Tamil Nad and Kerala, wherefrom the bulk of them have come, and therefore, the Brahmins, Iyers and Iyengars, Mudaliars, Naidus and Pillais of Tamil Nad, and the Nairs, Menons and Pillais of Kerala form the major portion of this population. The majority of the Brahmins are Krishna Yajurvedis of Taitriya Śakha, although there are a good number of Sama Vedis and Rig Vedis. In the matter of habits of food, dress and ornaments, religious rites, and social customs, all these communities reflect those of their own people in the south. Rice eaters as they are, the rigors of rationing introduced in 1944 as a temporary war measure and continued for the past eight years, have compelled south Indians to take to wheat *chapatis*. Many of the uneducated south Indians used formerly to be employed as butlers and bearers of the British officers of the Indian Army. These have now become drivers of motor vehicles and fitters and mechanics in Defence Workshops.

Even though the individuals forming the community change, the pattern of the community subsists. There are permanent institutions established in Poona to serve the various needs of this community. There is a Saraswathi Vidyalaya Union, which conducts a high school in Somavar Peth in Poona City. This high school has a strength of nearly 650 pupils (both boys and girls). The medium of instruction in the lower classes is Tamil and in the higher classes English. The school started as a primary school in 1919, but was later converted into a high school, and the first batch of boys for the matriculation examination of the Bombay University was sent up in 1943. In addition, the following institutions are run exclusively for south Indians: the South Indian Co-operative Consumers' Society, the South Indian Association, the South Indian Fine Arts Society, the Bhajana Samaj, and the Vadiyar Association. The Fine Arts Society encourages south Indian musicians and

artistes and stages dramas and concerts in Tamil. There are nearly half a dozen Brahmin priests employed by the Vadiyar Association to help in the performance of various religious ceremonies by south Indians. Recently, the Kerala people have formed a Kerala Samaj exclusively for people from Kerala.

PEOPLE FROM TAMIL NAD AND KERALA.

There are also a number of hotels and restaurants run by south Indians, where south Indian dishes and food preparations are served.

SINDHI HINDUS.

SOME OF THE SINDHI AND PUNJABI HINDUS who migrated from Western Pakistan as a result of the unbearable conditions prevalent there after the partition of India in August 1947 have settled down in the Poona district, mostly in Poona City and Poona and Kirkee Cantonments. There are now 17,663 Sindhis in the district according to the census of 1951. Some who were in Government service have been absorbed in various Government offices in Poona, and those who were merchants have opened shops of their own and are pursuing trade and commerce as their profession. As they have been resident in Poona for less than seven years, it is too early to say whether they will get absorbed in the local population or remain a separate community by themselves. Almost every section of the Hindus of Sind has its representatives in the district, and each section follows the same religious rites and social customs that it had followed in Sind.

Though the Hindus in Sind observed the Hindu tenets in the performance of their religious rites, they were not so caste-ridden as Hindus elewhere in India. The Brahmins among them—Saraswats and Pushkaranas—were very few in number and they restricted their activities to the performance of religious rites, offering instruction to those who sought it, and practising astrology, and had no particular influence on society as such. Sind had no Kshatriyas, except the Soda Rajputs of Amarkhot, who had long given up their military profession, and the Brahma-Kshatries of lower Sind, who too had given up their ancient profession. The Sudra class had been absorbed by Islam in the 8th century A.D. The bulk of the Sindhi Hindus, therefore, were Vaisyas. There were, however, two well-marked groups among them, the Amils and the Bhaibunds. The Amils mostly took to the professions and the services, and the Bhaibunds to trade and commerce. The Amils used to consider themselves superior to the Bhaibunds, and although they got their sons married to Bhaibund girls, they would not condescend to give their daughters in marriage to Bhaibund boys. But owing to the effects of the dowry system, there were signs that the marriage barriers were breaking down. The migration from Sind has helped to abolish the old caste distinctions and to bring the entire Sindhi Hindu community to one common level.

The Sindhi Hindus, generally speaking, follow the Hindu scriptural rites performed by the Brahmins. They worship at the shrines of Viṣnu, Śiva and Kālī. Among the Vaisnavites are the Pushkaraṇas, a part of the Saraswats, and the Bhatias or Vallabhacharies. There are also worshippers of Rama, styled as Bairagies. Among the Shaivites can be counted the rest of the Sindhi Brahmins, the Jogis and Sanyasis. Those who claim Rajput descent follow the worship of Shakti in the name of Devi, Kali, Sitala, Bhavani, Hinglaj, etc. The Sikh faith has also exercised considerable influence among the Sindhi Hindus. There was hardly any town or village in Sind which did not boast of a Sikh Darbar. The actual following of the Sikh

CHAPTER 3. — People and Culture.

faith is very limited, though a general belief in the Sikh *gurus* is considerable.

SINDHI HINDUS.

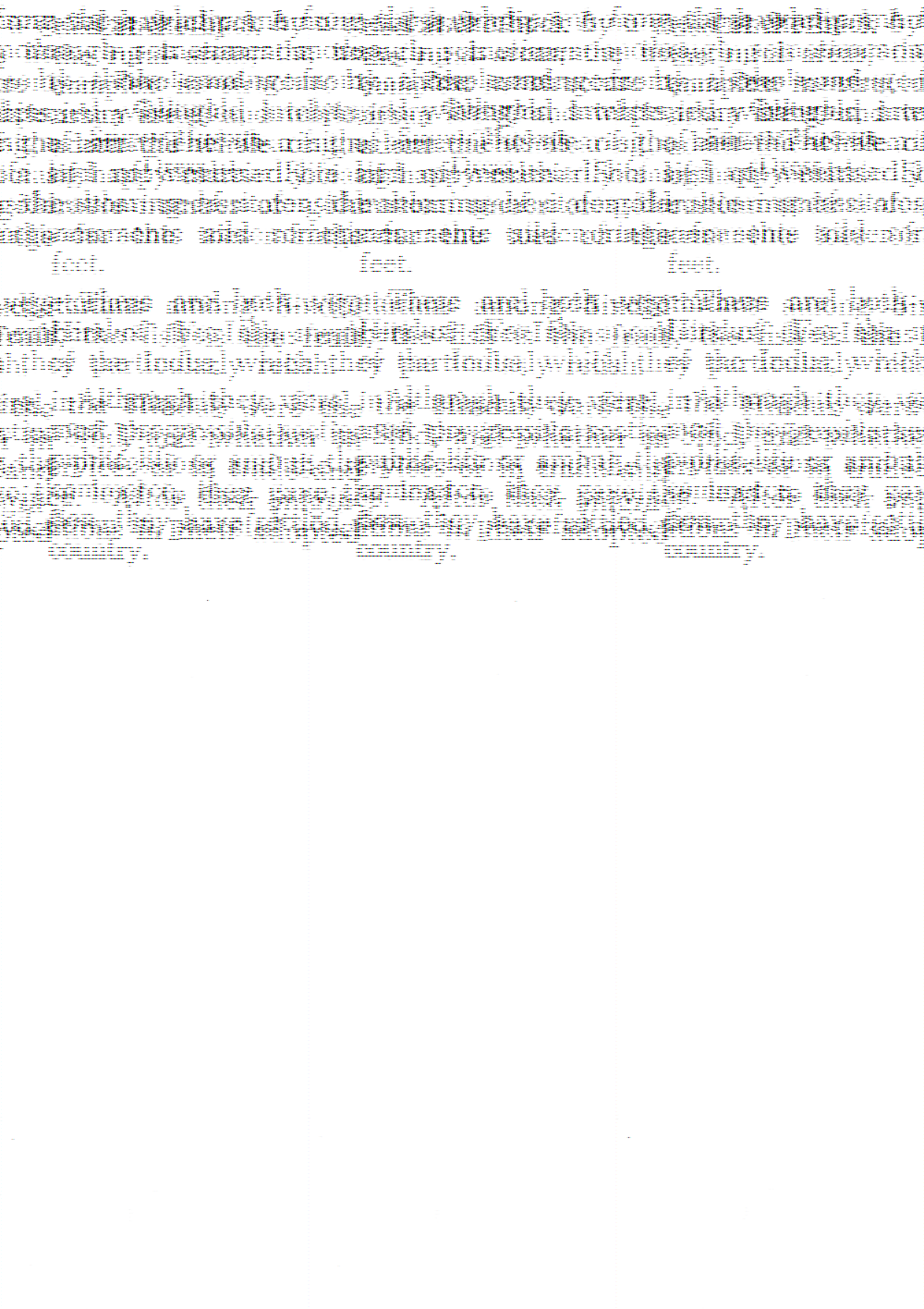
The Indus Cult.

There is one peculiar cult, called the Indus cult, which the bulk of the Hindu population who have come from Sind follow. This is faith in the god of the Indus and his incarnation, Shri Uderolal, the patron saint of Sindhi Hindus. This saint is said to have persuaded a Muslim governor (Marak) to abandon his plan of forcible conversion of all Hindus to Islam. He organised a new church called the Thakurai under his cousin Phugar, whose successors came to be called Thakurs, bestowed on him the *Jote* (eternal light), the *Jhari* (water pot), the *Deg* (cooking vessel for sugared rice), the Crown, the Robe, and the Sword, and disappeared miraculously. The followers of this cult are monotheists and recognise no idolatry. They recognise flowing water as the truest manifestation of the Divine Being, and hence they recognise Varuna (the Hindu god of water). The *Daryapanthies*—as the believers in the god of the Indus are called—i.e., the Thakurs and their followers, have for their symbol the *Jote* and the *Jhari.* At all places where a considerable number of the members of this cult reside is erected the *Than Sahib,* wherein are installed the *Jote* and the *Jhari.* On every new moon day the believers repair to a water bank ceremoniously with the *Jote* and sugared rice and offer special prayers to Uderolal or Amarlal (the Immortal Being). Friday is considered the most sacred among the week days. Every year they observe a fast for forty days, and while breaking the fast each day they make an offer of rice and candy to the god of the Indus. The Thakurs are their priests. These priests visit their followers periodically, initiate them in the doctrine and collect fixed tithes from them. Usually one-fortieth of the income is set aside for the god of the Indus, and special sums are allocated in good seasons of profit or on occcasions of birth, girding of the sacred thread, marriage, etc.

Dress.

As regards dress, *in urban areas,* the Sindhi Hindu is used to the Western style for use out of home. At home he uses an open shirt and pyjamas. In the case of the female population, the girls usually wear frocks, but when they grow up they use the upper Indian *sari* and allied clothes for use outside home, and at home they wear a frock and pyjamas, if not a *sari.* The grown-up women, particularly of the old type, use an open shirt, a jacket over it, a wide skirt going up to the ankles and even lower, and a thin cover of *mul* or voile for the head—all usually unicoloured, and preferably white. In *rural areas* in Sind, the men wore shirts, pyjamas or dhoties and a simple turban or a round cloth cap. The women wore open shirts, jackets, pyjamas and a thin head sheet. In the case of pretty old ladies, there was hardly any appreciable difference in their garments and those of their kind in towns. No one goes about barefooted, except in the precincts of a temple. Chappals, slippers or shoes are worn according to the occasion.

The women folk of all classes regale themselves in ornaments. Gold is the generally accepted metal for ornaments. The urban women use solid gold bangles, rings, chains, necklaces, wristlets, etc. Among elderly women, some use the single diamond stud on the outside of the left nostril, and those of the old type use the nose-ring, semi-circular in shape, wired on a half circle of thin solid gold bar, ornamented by a pendant of a ruby and two pearls, one on either side of it. The nose-ring, also worn left, is kept erect and in place by a black thread taken from it and passing overhead



PART IV—ECONOMIC ORGANIZATION.

CHAPTER 4—GENERAL ECONOMIC SURVEY.

CHAPTER 4.

General Economic Survey.

INTRODUCTION.

THE NATURE AND STATE OF THE OCCUPATIONS OF A PEOPLE depend upon many things. Firstly, the natural resources that are available, including advantages of situation, condition the productive effort. The numbers of the people and their acquired skills also exercise an influence on the state of business. The accumulated savings of the people as a whole and the credit that they can command, together give a measure of their capital resources, which are significant both for the size and technological features of economic organization. Institutional aids to improving the productivity of economic effort, individual as well as associated, are again an important contributory influence. From all these standpoints the Poona district reveals some peculiar features of its economic organization which, interesting in themselves, help in a thorough understanding of the life and problems of the people who inhabit it.

IRRIGATION.

While the total area of the district is over 38 lakh acres, nearly 27 per cent. of it is uncultivable. Practically all the cultivable land is now under the plough, only about 40,000 acres being classified as cultivable waste. Over 4 lakh acres are under forest, mostly in hilly regions. While these yield the cheaper timbers and fuel, they do not constitute a significant source of industry or employment to the people. The climatic conditions of the district are on the whole easy for life, but except in the western part they are not very helpful to steady and prosperous agricultural activity. The developmental effort of catching the abundant waters in the western hills for the purpose of irrigating the fertile eastern plains has registered some progress. While the number of wells and bandharas has gone on increasing, a significant change has been caused by the extension of State canals. Hardly 0·5 per cent. of the total cultivated area was under Government canals in 1880. At present this percentage exceeds 4·5. This is hardly enough to make a predominantly insecure and dry tract a secure and agriculturally progressive one. Small as the percentage of irrigation still is, it has noticeably altered the form and character of the agriculture of the district.

INCREASE OF SMALL HOLDINGS.

The area under fruits and vegetables has increased from a little over 9,000 acres in 1880 to well over 36,500 acres in 1949-50. The area under sugarcane has increased more than three times. The place of sesamum has been taken by groundnut. The cultivation of both cereals and pulses has gone up. The cultivated area works out to a little less than two acres per head, which is about half of an

CHAPTER 4. — General Economic Survey.

acre less than in 1880. Considering the extension of cultivation and of irrigational facilities this fall in cultivated area per head of population is specially significant. Even more significant, as indicating relatively less economic conditions of cultivation, is the growing predominance of small holdings. Whereas the percentage of large farms, that is those above 25 acres, has been relatively steady at about ten, the percentage of small holdings, those of five acres and less, has increased from 38 to 48.

INCREASE OF SMALL HOLDINGS.

CONQUEST OF FAMINE.

The saying that Indian agriculture is a gamble in rains holds as good of Poona as almost of any other district. While conditions are rarely too bad in the western part, the central and eastern parts have repeatedly faced conditions of acute scarcity bordering on famine. Out of the eighty years following the British conquest of Poona, nearly one-third were famine years, some of them, especially the late seventies and the closing years of the nineteenth century, being full of great privation. By comparison the later fifty years have been less disturbed by famines, as only in ten years out of them it was necessary to declare conditions of scarcity, which moreover was much less serious and extensive than had been the case during the last century. Extension of irrigation, development of communications and growth of non-agricultural pursuits within and outside the district have been responsible for the improvement.

SHIFT IN OCCUPATIONS.

The shift in occupations is clearly reflected in the movement of population. The process of urbanization is a significant index of the social as well as of the economic change. In the census of 1881 there were only eight urban places in the district. The number has now risen to 37, the percentage of urban to total population rising from 18·5 to 42·8. Needless to say, the density of population has gone up, from 163·4 to 323·7 per square mile. The remarkable growth of the urban as compared to rural numbers is borne out by the fact that whereas the overall increase in the population during the last seven decades has been a little over 116 per cent., the population of the Poona urban area has gone up by nearly 400 per cent. In 1881, the Poona City answered for a little over one-tenth of the population, whereas it now answers for more than thirty per cent. While part of the growing urbanization has been due to concentration of economic activity, the growth of the main city has been contributed to mainly by activities connected with public administration, either of the State or of the Union Government. Both the direct and the indirect effects of the location of these activities in Poona on the economic life of the district are immense.

GROWTH OF TRADE AND FINANCE.

On account of its situation, as well as of its administrative growth, Poona has long been an important centre of trade. The agricultural products of the irrigated area, e.g., vegetables and sugarcane, on the one hand, and the increasing needs of a growing population on the other, have enhanced this importance. With increasing urbanization the district has developed banking and insurance business as well. Seventy years ago, when the Oriental Government Security Life Assurance Company had just started its branch in Poona, insurance—which then was only life-insurance—was confined mainly to the European part of the population. At present as many as eighteen insurance companies have their offices in Poona, seven out of them having their head-quarters within the

district. They cover general as well as life-insurance business. As for institutional banking, seventy years ago the post-offices and the local branch of the Bank of Bombay were the sole channels of carrying public savings into productive investments. The amounts held in deposit by private persons were small. The Post Office savings banks in the district had deposits amounting to no more than 4 1/2 lakhs of rupees in 1882. At present the number of registered banking companies operating in the district is 36. Of these five have their head-offices in the district. The rural areas, about 1,500 villages, are covered by co-operative societies, whose number exceeds 60. These organized financial agencies, excluding those which have their head-quarters outside the district, have resources of working capital exceeding eight crores of rupees.

While much of the non-agricultural economic activity of the district has only centered round the operations of public departments, manufacturing industries have on the whole undergone noticeable improvement. Industries like gold and silver thread, ivory-working, and felt, connected with the older type of social life and wants, have steadily dwindled, owing to reasons, both technological and social. On the other hand, old industries like brass and copper vessels, cotton textiles, paper and glass have been developed in the form of large-scale mechanized factories, although, to a certain extent, these, along with several other occupations, still continue to be pursued on a small and household basis. The spread of technical knowledge and availability of power have given a fillip to the establishment of several small factories and workshops turning out both the traditional and the newly introduced types of goods. Altogether new lines, such as oil-engines and rubber-goods, are being developed as large modernized businesses.

VARIEGATED EMPLOYMENT.

Irrigation and improved farming methods are bringing agriculture nearer to business solvency. Industries, small and large, rural as well as urban, are engaging a fair proportion of people in useful and profitable activities. In several fields, *e.g.*, metal vessels, paper, rubber goods and oil-engines, the manufacturers of the district are not only meeting local wants but are also supplying the needs of a much wider market. This has been rendered possible because of the advantages of communications, finance and technical labour which the district possesses. With the growth and improvement of communications, trade has improved, both in scale and in variety of service. A number of allied occupations have arisen which give scope to the talent, capital and enterprise of the people. While the district cannot be said to be free from the drawbacks of insufficient and only moderately productive employment, which characterize the economy of the country, its economic organization, taken as a whole, respresents a healthy and progressive movement towards a variegated, modernized and productive employment. Changes in employment and earnings have naturally been reflected in the standard of life of the people.

URBANIZATION.

The main characteristics of the economic organization of the district are best illustrated by two tables. The process of urbanization is for the most part being helped by administrative concentration in Poona city, and to a lesser extent in taluka headquarters. Out of Poona city's population of nearly five lakhs, nearly half depend on administrative and miscellaneous employment for their livelihood. Non-agricultural industry, however,

CHAPTER 4. General Economic Survey. URBANIZATION.

supplies livelihood to one-fourth of the population. While, therefore, Poona is chiefly an administrative city, its industrial life is by no means negligible. As a taluka headquarter, Baramati, which has benefited by the development of irrigated commercial crops in the taluka during the last decade or two, indicates a lessening dependence on agriculture, and a growing one on industry and commerce, the percentage of persons dependent on the last being more than 26. Kalamb, which contains the sugar factory of Walchandnagar Industries, is the most prominent example of the emergence of an urban centre on account of industrial development. Khed continues to be a typical taluka headquarter in the heart of an agricultural area. Dapodi represents the process of gradual urbanization of villages coming under the sway of a metropolitan city. Though the surroundings of the place are comparatively rural, employment is mostly urban and non-agricultural. The other process —the dwindling of villages—is represented by Sirur, the population of which place has gone down by over 48 per cent. during the last half century. Considering that the place has lost its administrative prestige because of the abolition of the cavalry, for which it used to supply fodder, we would naturally be prepared to expect a decline. The frequent droughts from which the taluka has suffered have also depressed the economy of the place. These varying trends of the steadily urbanizing economy of the district are clearly traceable in the table that follows.

TABLE I.

Means of Livelihood of some urban areas (1951).

Name of city.	Total Population.		Percentage of population dependent on			
	1901.	1951.	Industry.	Agriculture.	Rent.	Services and Miscellaneous.
Poona City	1,20,543	4,80,982	25·0	2·6	0·5	47·0
Baramati	9,407	17,064	18·0	9·0	0·7	43·0
Kalamb	1,563	13,084	62.6	15·8	0·6	14·7
Khed	3,932	11,750	8·0	65·0	2·3	15·6
Dapodi	876	7,437	42·0	3·0	0·1	49·0
Sirur	7,212	3,482	16·0	8·0	1·0	41·8

SHIFT FROM AGRICULTURE TO NON-AGRICULTURAL EMPLOYMENT.

The growing urbanization of the district is accompanied by a shift from agriculture to non-agricultural employment as the principal source of livelihood for the population. During the last half century the percentage of population dependent on agriculture has been reduced from 60 to 52, and that on industry, including artisan industry, from 16 to 13·6. On the other hand, the percentage of population dependent on commerce has increased from 3 to 7·7, and that on services and miscellaneous employment from 19 to

CHAPTER 4.
—
General Economic Survey.

23·7. Occupational statistics have been known to be the least satisfactory part of census tables, mostly on account of the changing, intermittent and non-specialized nature of employment. The picture of an increasingly balanced situation in respect of employment as well as residence, however, emerges unmistakably from the figures for means of livelihood together with those of urbanization (Table I).

SHIFT FROM AGRICULTURE TO NON-AGRICULTURAL EMPLOYMENT.

Detailed figures for means of livelihood of the agricultural classes reveal some interesting features of economic and social organization. Over 44 per cent. of the people of the district derive their income from cultivation of land which is substantially under their ownership. Cultivation of land belonging to some one other than the cultivators supplies means of livelihood to only 2 per cent. of the population, which is only a little higher than the percentage of population living on agricultural rent. The class of agricultural labourers, answering for more than 4 per cent. of the total, is thus numerically at least as important as cultivating tenants and non-cultivating landlords put together (Table II).

TABLE II.

Means of Livelihood.

Item.	AGRICULTURAL.				
	Owner cultivation.	Other cultivation.	Oultivating Labour.	Rent.	Total.
Total Population 1951—19,50,976.	8,64,031	39,788	80,253	36,964	10,21,036
Percentage (1951) ..	44·3	2·0	4·1	1·9	52·3
Percentage (1901) ..	....	....	....	..	60·0

Item.	NON-AGRICULTURAL.				
	Production.	Commerce.	Transport.	Services and Miscellaneous	Total.
Total Population 1951—19,50,976.	2,67,264	1,48,273	52,928	4,61,475	9,29,940
Percentage (1951) ..	13·6	7·7	2·7	23·7	47·7
Percentage (1901) ..	16·0	3·0	2·0	19·0	40·0

INFLUX OF REFUGEES.

A special and hitherto unstabilised feature of the employment situation is the existence of over 25,000 refugees, mostly from Sindh. As yet only a small portion of them have been put on the road to self-support. Commerce and the services offer the principal channels

CHAPTER 4.
—
General Economic Survey.
INFLUX OF REFUGEES.

of employment, though quite a good number is employed in industry. The absorption of the remaining population in the economy of the district is rendered specially difficult, as commerce, though a growing feature of the economy of the district, is still a less significant sector than agriculture, industry and services. If the refugees are helped to find employment in productive channels, which will enhance the economic strength of the district, the process of their absorption will be considerably hastened (Table III).

TABLE III.

Number of displaced persons deriving their livelihood from—

(1) *Agricultural Sources*—			
Owned land	..	..	52
Unowned land	..	..	7
Labour	..	..	73
Rent	..	..	24
	Total	..	156
(2) *Non-Agricultural Sources*—			
Industry	..	..	2,671
Commerce	..	..	8,155
Transport	..	..	490
Services and Miscellaneous	..	..	13,953
	Total	..	25,269
Total of (1) and (2)		..	25,425

CHAPTER 5—AGRICULTURE.

AGRICULTURE IS THE PREDOMINANT OCCUPATION in the Poona district, and the census figures of 1951 show that it provides means of livelihood to 52·3 per cent. of the total population. The decennial census figures for the past seventy years, owing to changes in methods of enumeration and of occupational classification, do not provide a consistent record from decade to decade of the changes in the structure of the population actually engaged in agriculture. These changes have to be gauged from the figures of population given in the census reports under the head "Rural", which include not only persons engaged in agriculture and allied occupations but also those engaged in definitely non-agricultural occupations. These figures show that, during the progression of the past seven decades, the increase in the rural population has not kept pace with that in the urban population. This is illustrated by the following table :—

TABLE No. 1.

Poona Population : Rural and Urban (1881-1951).

	Total Population.	Rural.		Urban.	
		Number.	Percentage of total Population.	Number.	Percentage of total Population.
1881 ..	9,00,621	7,34,055	81·5	1,66,566	18·5
1891 ..	10,67,800	8,50,072	79·6	2,17,728	20·4
1901 ..	9,95,330	7,75,217	77·9	2,20,113	22·1
1911 ..	10,71,512	8,32,250	77·6	2,39,262	22·4
1921 ..	10,09,033	7,30,772	72·4	2,78,261	27·6
1931 ..	11,69,798	8,57,098	73·2	3,12,700	26·8
1941 ..	13,59,408	9,70,835	71·4	3,88,573	28·6
1951 ..	19,50,976	11,16,253	57·2	8,34,723	42·8

During the period 1881-1951, while, on the one hand, the total population has increased from 9,00,621 to 19,50,976, i.e., by 116·6 per cent., and the urban population from 1,66,566 to 8,34,723, i.e., by 401·1 per cent., on the other, the rural population has increased from 7,34,055 to 11,16,253, i.e., only by 52 per cent. In fact, the

CHAPTER 5.

Agriculture.

AGRICULTURAL POPULATION.

decline in the percentage of rural population has been consistent, except for the period 1921-31, when there was a slight rise from 72·4 per cent. to 73·2 per cent. of the total population. There has been a steady and progressive trend towards urbanization, with the result that during the period 1881-1951, 28 additional towns have grown up, viz., Alandi, Dhond, Indapur, Sirur, Jejuri, Hadapsar, Chinchwad, Belhe, Bhosari, Manjari Bk., Nimgaon Ketki, Lasurne, Avasari Kd., Narayangaon, Rajuri, Ale, Loni Kalbhor, Supa, Malegaon, Ghodegaon, Bhor, Dapodi, Otur, Manchar, Talegaon-Dhamdhere, Kalamb, Bavada and Kirkee. This is the cumulative effect of three main factors. Firstly, there has been a steady industrialization, particularly establishment of large scale industries, both governmental and non-governmental. Industrial development has been particularly marked in the talukas of Poona City, Bhor, Dhond and Indapur, with the result that a large section of the rural population has shifted to the industrial centres of those talukas to earn better wages. With the increase in industrial activity and complexity of economic life, new centres of commerce have developed in the district. The most important among those are Khed, Manchar, Talegaon-Dabhade, Chakan, Junnar, Ghodnadi and Nira. This factor, coupled with the growth in the development of means of communication, has brought the rural population into closer contact with the life of the cities. Lastly, and most important of all, is the emergence of Poona City as the second administrative headquarters of the State Government. A large number of administrative offices of the Government of Bombay have been located in Poona City and the neighbouring places. The staff of these offices and of the increasing number of establishments of the Union Government help to increase the urban population.

Though most of the talukas in Poona, barring Poona City, are overwhelmingly rural in nature, the rural-urban ratio varies from taluka to taluka. According to the census of 1951, the rural population of the district has been divided among various talukas as follows :—

TABLE No. 2.

Rural Population, Poona (talukawise), 1951.

Taluka.	Males.	Females.	Total.	Percentage of the total population of the taluka.
Ambegaon	38,983	39,990	78,973	79·8
Baramati	52,517	51,860	1,04,377	77·7
Dhond	35,079	35,234	70,313	78·8
Haveli	77,075	72,075	1,49,150	82·5
Indapur	38,095	36,617	74,712	66·5
Junnar	48,495	50,675	99,170	70·6
Khed	56,062	56,213	1,12,275	88·7
Mulshi	35,026	33,858	68,884	100·0
Mawal	38,986	36,280	75,266	76·5
Poona City Taluka	2,850	2,688	5,538	0·9
Purandar	46,247	47,762	94,009	90·9
Sirur	44,985	44,892	89,877	87·1
Bhor	31,938	34,380	66,318	89·9
Velho Mahal	13,444	13,947	27,391	100·0

Mulshi Taluka and Velhe Mahal are purely rural. The Poona City taluka is almost entirely urban. The rest of the talukas are predominantly rural, the percentage of rural population to the total varying from 66·5 in Indapur to as high as 90·9 in Purandar.

As already stated, in the absence of comparable data, changes in the population actively engaged in agriculture for their livelihood cannot be presented from decade to decade. However, the 1951 census gives the following figures in regard to the number of people engaged in agriculture and in various allied occupations :—

TABLE No. 3.

Population engaged in Agriculture, Poona (1951).

	Self-supporting Persons.		Earning Dependants.		Non-earning Dependants.		Persons following other professions as their main occupation but deriving secondary income from Agriculture.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1. Cultivators of land wholly or mainly owned and their dependants ..	1,75,106	24,509	48,990	1,50,160	2,03,492	2,61,774	50,043	1,33,439
2. Cultivators of land wholly or mainly unowned and their dependants ..	9,175	943	2,412	6,550	8,885	11,823	11,185	6,742
3. Cultivating labourers and their dependants ..	20,640	6,504	5,298	12,032	15,152	20,627	17,395	33,215
4. Non-cultivating owners of land, agricultural rent receivers and their dependants ..	6,361	4,779	916	2,723	8,867	13,318	12,493	2,183
Total—All Classes .	2,11,282	36,735	57,616	1,71,465	2,36,396	3,07,542	91,116	1,75,579

TABLE No. 4.

Population engaged in allied agricultural occupations, Poona (1951).

	Employers.		Employees.		Independent Workers.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1. Plantation	5	..	20	14	14	3	39	17
2. Forestry and wood-cutting .	73	..	411	23	391	35	875	58
3. Stock raising ..	153	9	605	35	1,636	262	2,394	306
4. Rearing of small animals and insects ..	..	..	10	2	5	9	15	11
Total—All Classes ..	231	9	1,046	74	2,046	309	3,323	392

Agriculture is the main source of livelihood to 10,21,036 persons, including self-supporting persons and their dependants both earning and non-earning, besides providing subsidiary occupation to a fairly large number of persons. In tables 3 and 4 are included persons engaged in agricultural cultivation; landowners—cultivating and

CHAPTER 5. — Agriculture. AGRICULTURAL POPULATION.

non-cultivating ; farm labourers ; garden cultivators ; labourers working in forests ; and persons engaged in rearing, breeding of and dealing in livestock. The majority of the workers on the land are the cultivating owners, numbering 8,64,031, who work on their own farms ; and the agricultural labourers, numbering 80,253, who work on other people's farms for wages in cash or kind, are probably the next most numerous class. Tenant cultivators are 39,788 in number. The non-cultivating owners of land, numbering 36,964, usually give out their lands to tenant cultivators on rent. The remaining include 56 engaged in plantation, 933 forest labourers who collect wood fuel and burn firewood for charcoal and, lastly, breeders and dealers of livestock numbering 2,726. Persons engaged in livestock business usually keep good quality cattle, buffaloes and transport animals, breed them and meet the local livestock requirements. They also keep sheep, goats and poultry.

RAINFALL.

RAINFALL PLAYS AN IMPORTANT ROLE in determining the timing of agricultural operations. The sowing and the harvesting of various crops in Poona depend mainly on the setting in and the cessation of the monsoons.

Though, due to marked variations from year to year, it is difficult to divide the district according to rainfall, yet the rainfall returns for a long series of years justify the usual local division of the district into three belts, viz., (i) the western belt, varying from about 12 miles in breadth in the north to about 24 miles in the south, whose eastern limit passes through Junnar, Ghod, Khed, Talegaon-Dabhade, and Sinhgad, with a heavy and certain rainfall ; (ii) the central belt with an average breadth of about 20 miles, the eastern limit passing through Ale, Belhe, Pabal, Loni, Saswad, Jejuri and Valha, with a moderate but regular rainfall ; (iii) the eastern belt, stretching east from the border of the central belt to Indapur, with irregular and uncertain rainfall.

The statement below (Table No. 5) gives an idea of the average rainfall recorded and the number of rainy days at a few centres fairly distributed in the above-mentioned three belts.

TABLE No. 5.

Poona Rainfall Returns.

(Average of 49 years and above up to 63 years).

Stations.	Approximate distance from the Sahyadari Hills.	Ante-Monsoon (May).	South-West Monsoon (June to September).	North-East Monsoon (October to November).	Total Rainfall.	Total number of rainy days.
	(in miles)	(in inches)	(in inches)	(in inches)	(in inches).	
Poona ..	32	1·98	19·48	4·62	26·49	46·7
Paud ..	15	1·46	54·21	4·17	59·84	77·1
Khed ..	24	1·63	20·16	4·08	25·87	46·1
Junnar ..	12	2·27	22·80	3·74	28·81	53·5
Sirur ..	66	1·77	14·87	3·41	20·05	33·0
Baramati ..	62	2·35	13·30	4·37	20·02	33·1
Dhond ..	80	1·71	12·88	3·55	18·14	31·1
Indapur ..	90	2·14	15 17	4·45	21·76	34·4
Talegaon-Dhamdhere	50	2 07	15·49	3·71	21·27	26·3
Vadgaon ..	18	1·33	36 80	3·70	41·83	66·7
Lonavala ..	0	1·43	163 16	5·89	170·08	107·7
Alandi ..	45	1 50	18·20	3·66	23·36	44·2
Ghod ..	18	1·57	23·50	3·93	29·00	51·3
Saswad ..	30	2·06	15 29	4·65	22·02	41·7
Jejuri ..	34	1 97	13 20	4·67	19 84	35·2

Over the whole of the district the chief source of rainfall is the south-west monsoon, which commences about the middle of June and lasts till the end of September. Ante-monsoon showers occur in the month of May. The north-east monsoon showers fall in the months of October and November. The average supply from easterly thunderstorms in May varies from 2·35″ in Baramati to 1·33″ at Vadgaon, and 1·43″ at Lonavala, which is on the crest of the Sahyadaris. The rainfall from the south-west monsoon varies from 163·16″ at Lonavala and 54·21″ at Paud to 13·30″ at Baramati and 13·20″ at Jejuri, and that from the north-east monsoon during October and November varies from 5·89″ at Lonavala to 3·41″ at Sirur.

AGRICULTURAL SEASONS.

IN THE POONA DISTRICT ALL CULTIVABLE LAND comes under one of the three main categories, namely, *jirayat* (dry crop land), *bagayat* (watered land) and *avan* (rice land). Dry crop lands, because of their dependence on the monsoon, are further divided into *kharif* (early monsoon) and *rabi* (late monsoon) lands. The *kharif* crops are brought to maturity by the rains of the south-west monsoon, whereas the *rabi* crops depend on dew, irrigation, and the occasional fair weather showers which fall between November and March.

The *kharif* season, which commences in June and July and terminates in September and October, draws its rainfall chiefly from the south-west monsoon and from the occasional ante-monsoon showers in May. An average rainfall of 29·18 inches is received in this season in Poona District. The rainfall is on the whole fairly distributed. The main *kharif* crops of the district are jowar, bajri, rice, *nachni*, maize, *vari*, *rala*, *tur*, *kulthi*, *matki*, *udid*, *mug*, *chavli*, groundnuts, niger, *til*, *ambadi*, sugarcane, chillies, potatoes, radish, brinjals, tomatoes, *bhendi*, cucurbits and leafy vegetables. These *kharif* crops are mostly found in the north-eastern side of the district, but on the north-western side, in Maval and other wet and hilly tracts, rice is the staple crop. The sowing and reaping of these crops roughly coincide with the commencement and the termination of the monsoon. The *kharif* crops are generally sown from the middle of June to the middle of July and are reaped from the middle of September to the end of November, except crops like chillies and *tur* which are harvested in September-December and January-February respectively. The sugarcane crop is planted between January and March and is harvested during the same period of next year, it being a twelve-month crop.

In the eastern side of the district, where the south-west monsoon rains are scanty and uncertain, the *rabi* crops are more important. The *rabi* season commences from the middle of October and terminates in the middle of February. The rainfall it receives is chiefly from the north-east monsoon and is always very scanty and is about 4·66 inches on an average. The *rabi* crops are brought to maturity by these rains and the moisture retained by the land during the *kharif* season. They are chiefly—*shalu*-jowar, wheat, barley, gram, *val*, peas, *masur*, safflower, linseed, coriander, garlic, potatoes, sweet-potatoes, onions, carrots, radish, cabbage, brinjals and tomatoes.

There are some crops, such as sugarcane and hot season vegetables, which depend chiefly on irrigation, as the rainfall proves too scanty compared to their requirements of water.

CHAPTER 5. — Agriculture. Soils.

THE SOIL OF THE DISTRICT is lighter in the west than in the east. It belongs broadly to three classes, namely, black, red and brown. In some places one class of soil blends with another in varying proportions and is in turn modified by sand, gravel, lime salts and other ingredients. The following figures of analysis of various soils of the district show the composition of the soil :—

TABLE No. 6.

Soils of Poona. (*In percentage.*)

Name of the Soil.	Approximate area (in acres).	Clay.	Sand.	Lime.	Nitrogen.	Phosphoric acid.	Potash.
Black soils (Kali Jamin) ..	8,84,600	21-33	35-67	3-5	·05-·08	·05-·20	·8-·9
Brown soils (Tambvat Jamin)	3,47,100	5-6	65-79	1-6	·05-·08	·02-·34	·35-·37
Red soils (Tambdi Jamin)	3,53,000	30	52	·5-1·5	·03-·08	·02-·34	·35-·37
Paddy soils (Bhat .. Khachars).	1,00,069	26	41	·69-1·00	·05-·13	·05-·08	·05-·11

Black Soil.

The black soil, *kali* or *kalvat jamin*, is generally black or nearly black and has sometimes a greyish or bluish tinge. It is commonly found in layers several feet deep. The black soil belongs to the plain, comprising the eastern portion of Khed, Sirur, Dhond and Purandar talukas and the whole of Baramati and Indapur talukas, and covers approximately 8,84,600 acres of land in the district. The black soil by the side of rivers and large streams is usually of great and uniform depth. It is sometimes found injured by being mixed with lime nodules, and occasionally from the action of water or the presence of mineral salts, it becomes stiff and clayey which, except in years of heavy rainfall, lessens its richness. Excellent black soil of small and varying depth, with its surface covered with black basalt stones, is found on tablelands. Black soils are richer than either red or coarse grey soils. These are particularly suited for the *rabi* (late monsoon) crops because of their quality of retaining moisture for longer time and crumbling instead of becoming hard due to the sun. These soils grow generally all the produce of the Deccan but are specially suitable for wheat, gram, *rabi* jowar and sugarcane.

The black soil of the district can be further sub-divided into two classes, *viz.*, (1) the gaping black, known as *dombi* or *kevaldhas* and (2) the stony black, called as *khadkal* or *dhondal.* The former require more plentiful and constant water supply and the crops suffer if water is not available continuously, whereas the stones in the latter are said to make it more firm and better able to retain water. Though shallower and not so strong as the gaping black soil, the stony black lands are valued more in areas where ordinary crops are grown only on the rainfall. Being lighter, the gaping black is more easily worked but requires more frequent ploughings and heavy manuring. These black soils yield crops year after year without much deterioration in quality. The yield of *rabi* jowar in black soil varies from 400 lb. per acre under dry farming to 1,500 lb. under irrigated farming. In the case of wheat, the yield per acre varies from 350 lb. under dry farming to 1,000 lb. under wet farming. The gram crop yields 350 lb. and 1,200 lb. per acre, respectively, under dry and irrigated farming.

Though, sometimes, near streams some "gullying" takes place due to the higher velocity of run off water, there is no acute problem of soil erosion. On the contrary, as black soil lands are gently sloping, there is often accumulation of soil due to their low-lying situation.

Brown Soil.

The brown or copper coloured soil, commonly known as *tambvat*, is found in the transition tract *viz.*, the eastern part of Khed and Haveli talukas, and the western parts of Sirur, Dhond, and Purandar talukas, and covers an area of 3,47,100 acres. These soils are always shallower and coarser than the black soils. As the old Gazetteer records, these brown soils are perhaps the ruins of the iron-bearing rocks without the decayed vegetable element which deepens the colour of the black soils. They are often impaired by mixture of gravel, but when watered by frequent showers, are generally well suited for wheat and *kharif* crops, particularly jowar and bajri. Significantly enough, the yield per acre in brown trap compares very favourably with that of the black soils. An acre under brown soil yields 340 lb. of bajri, 1,000 lb. of irrigated wheat, 350 lb. of dry wheat, and 1,500 lb. of irrigated and 400 lb. of dry jowar. Due to the faulty system of cultivation in general on slopy lands, losses due to soil erosion are considerably high and at times only bare rocks are exposed in the brown soil traps.

Red Soil.

The red soil, called *tambdi jamin*, covers a considerable area in the district and is commonly found in the western portions of the district. It is found over the hill slopes east of the paddy lands, in the north, central and middle portions of the district, comprising the talukas of Junnar, Ambegaon, Khed, Purandar and the western portions of Sirur and Dhond talukas. About 3,53,000 acres of land in Poona are under this trap. Red soil is generally rough and often requires deep ploughing. It is particularly suited-for the cultivation of bajri, *kulthi* and *matki*, groundnuts and chillies. About 2,500 lb. of groundnuts are produced from an acre under irrigated farming as compared to 1,000 lb. under dry conditions. An acre of red soil land yields 340 lb. of minor cereals, and chillies are produced to the extent of 600 lb. per acre. There are three varieties of red soils : pure red (*nirmal tambdi*), upland (*mal jamin*) and sandy (*valsari jamin*) The pure red (*nirmal tambdi*) is lighter and richer than the others. The upland (*mal jamin*) is a reddish soil thickly spread over rock, and has been further classified into two classes according to its depth and quantities of sand and friable stones, namely *mal murud* (plain red) land and *tambdi malsi* (hilly red) land. Sandy (*valsari*) soil yields fairly good crops when deep ploughing is done. The best red soils are found near Pabal, midway between Khed and Sirur, where ploughing also has to be deep. The red soils of Pabal are a mixture of sand with smaller quantity of clay, and though very powerful, it requires great labour. The problem of erosion is most acute and severe in this trap because of the slopy nature of lands mostly unprotected by natural vegetation due to over-grazing.

Paddy Soil.

A considerable area of land in the Poona district is under paddy soil. Poona, especially the Mawal tract, has been quite famous for its rice tillage since times immemorial, but this soil has not received its due attention in the past. Paddy lands are located mainly in the western portions of the district immediately to the east of the Western Ghats mainly in the talukas of Maval, Mulshi, Bhor and Purandar, Velhe Mahal, and the western part of Junnar, Ambegaon

CHAPTER 5. — Agriculture. Soils. Paddy Soil.

and Khed talukas. It covers an area of 1,,00,069 acres. Big pieces of land are cut up into small plots, called *khachars* in Marathi, by means of earthen bunds so built as both to retain in the plots the muddy deposits brought into them by water courses or lines of drainage and to control the water flowing into them from the higher regions during the rainy months. The best rice soil is a bright yellow deepening to black as the quality declines. It is particularly suited for the cultivation of paddy, but minor cereals like *ragi* and *vari* can also be raised with considerable success. The yield per acre of paddy in this soil varies from 700 to 1,100 lb. These soils are rather poor in nitrogen, phosphoric acid and potash, and hence require heavy manuring to get good results. Paddy lands are protected from erosion due to perfect contour terracing. There is considerable silting from the surrounding catchments, and thus the fertility of the land is replenished.

Alluvial Soil.

A rich alluvial soil called *revata* or *poita*, ranging in colour from pale yellow to dark brown, is deposited on the banks of the rivers, the Mina in Junnar, the Ghodnadi in Ambegaon, the Bhima in Khed, the Mutha in Haveli, the Indrayani in Khed and Haveli and the Nira in Bhor, Purandar and Baramati talukas. It is the richest soil of the district, but it covers only a limited area. It contains a considerable amount of vegetable matter and is regularly strengthened by fresh deposits. Generally, there is a gentle sheet erosion on flat lands but often silting takes place when the banks of rivers are overflown during high floods. Bank erosion is in evidence at most places.

Minor Traps.

Besides these five major soils, there are patches of some minor traps, mainly of local significance.

Higher up the slopes, or covering the tops of the lower uplands of the eastern plain, is the *barad* (coarse gray). It varies in colour from a light reddish brown to gray, is of a coarse gravelly or loose friable texture and is greatly wanting in cohesion. It is decomposed basalt with a mixture of iron ore. It does not yield wheat, peas or any late or cold weather crops; but in seasons of heavy rainfall spiked millet and the early pulses give a good return. When it is left waste, it bears nothing but scanty spear-grass. It does not occur in the hilly west. *Gavkhar pandhari* (white village soil) is much like the coarse gray in colour, but is finer and is often of great depth. It is only found close to villages or on deserted village sites. Its special appearance is probably due to the manure which gathers on village sites and gives the soil a chalky character. It is a clean light soil and, on a basis of black mould, yields excellent crops, especially of tobacco. There are also patches of stiff clayey soil called *shadvat* (white clayey) or *chopan* (clayey or loamy) and *chikni* (pure clay) in which nothing grows. Clayey patches, black, brown or white in colour, are generally found on the banks of rivers. A rare swampy or undrained soil of a clayey texture is termed *shembat*, if it is stony, and *upal*, if it is sodden. Near some of the larger rivers within flood limits is a narrow belt of land known as *malai* (vegetable land). In the hilly west is a barren blackish soil called *murmad* (crumbly rock). It is very stiff and hard and is found mostly at the foots of hills wherever water lodges. Here and there in black and other rich soils there are some spots which yield poor crops compared with the surrounding fields. These spots are called *chunkhadi* (lime-laden), because limestone is always found near the surface.

THERE HAS BEEN AN INCREASE IN THE TOTAL AREA OF THE DISTRICT since the compilation of the last Gazetteer, mainly because of the incorporation of a large portion of the old Bhor State in 1949. The total area in acres was 33,27,283 in 1881-82; 34,28,004 in 1947-48 and 37,59,820 in 1949-50 (after the merger).

The whole of the district lies on the eastern side of the Sahyadri range and it more or less presents a hilly topography. Most of the villages in the western talukas, namely, Junnar, Ambegaon, Mawal, Mulshi, Velhe, Bhor and Purandar are situated at the base of the Sahyadari hills and are, therefore, more hilly than the villages in the eastern talukas of Dhond, Sirur, Baramati and Indapur, which are located in the plains away from the hill range.

Cultivated and Uncultivated Area.

The table below gives a statement of cultivated and uncultivated area in the Poona district during the year 1949-50.

TABLE No. 7.

Statement of Cultivated and Uncultivated Areas in Poona District (1949–50).

(In acres.)

Talukas.	Number of Villages.	Area Cultivated and Uncultivated.*	CULTIVATED AREA.					UNCULTIVATED AREA.			
			Gross Cropped.	Area Cropped more than once.	Net area Sown.	Current Fallows.	Total.*	Forests.	Culturable waste.	Others.	Total.*
Haveli	124	3,29,300	2,12,629	11,287	2,01,342	9,995	2,11,337	35,355	....	82,698	1,18,053
Indapur	83	3,62,348	2,64,555	6,128	2,58,427	38,098	2,96,525	31,533	1,020	39,706	72,259
Khed	145	3,39,465	2,42,217	14,473	2,27,744	24,779	2,52,523	45,433	384	41,158	86,975
Baramati	64	3,41,611	2,41,035	9,025	2,32,010	54,759	2,86,769	17,623	947	38,883	57,453
Purandar	95	3,08,013	2,22,587	19,089	2,03,498	28,467	2,31,965	24,276	154	52,229	76,659
Mawal	157	2,62,418	1,37,193	1,829	1,35,364	29,186	1,64,550	56,458	1,114	40,296	97,868
Junnar	145	3,35,459	2,35,544	13,853	2,21,691	25,481	2,47,172	53,411	1,485	37,501	92,397
Sirur	78	3,84,565	3,17,206	12,932	3,04,274	24,507	3,28,781	15,394	6,535	41,198	63,127
Dhond	65	3,18,716	2,12,677	5,243	2,07,434	40,937	2,48,371	35,667	2,114	42,518	80,299
Ambegaon.	106	2,64,395	1,47,966	10,287	1,37,679	42,168	1,79,847	57,440	860	26,248	84,548
Mulshi	150	1,67,346†	40,125	1,620	38,505	61,659	1,00,164	28,910	....	38,323	67,233
Poona City.	10	29,614	9,744	609	9,135	3,094	12,229	580	210	16,595	17,385
Bhor	179	1,80,083	61,635	1,113	60,522	....	60,522	45,650	24,888	49,023	1,19,561
Velhe	131	1,36,397	94,473	2,113	92,360	1,001	93,361	24,815	....	18,318	43,133
Poona District.	1,532	37,59,820	24,39,586	1,09,601	23,29,985	3,84,131	27,14,116	4,72,545	40,311	5,64,694	10,77,550

Of the total area in 1949-50, 27,14,116 acres were under cultivation, 4,72,545 acres were covered with forests, 40,311 acres were

*The total cultivated area is 27,14,116 acres and uncultivated is 10,77,550 acres; giving a total of 37,91,666 acres. But the area cultivated and uncultivated shown in column 3 is only 37,59,820 acres. The difference between the two figures, namely, 31,846 acres, is composed of unassessed areas given out for temporary cultivation which is included in the totals of both cultivated and uncultivated areas in columns 8 and 12 respectively.

†This area is only of 78 villages already surveyed and is exclusive of the area of 72 villages which have yet to be surveyed.

CHAPTER 5.
—
Agriculture.
LAND UTILISATION.

lying as waste lands and 5,64,694 acres were not available for cultivation because of rivers, buildings, and sites. The percentage of cultivated to total area in the district as a whole comes to 72·2, but it varies from taluka to taluka, the highest percentage being 85·5 in Sirur and the lowest being 33·6 in Bhor.

Jirayat and Bagayat.

The cultivated area in Poona falls under two major heads, namely, *jirayat* and *bagayat*. The *jirayat* land which formed 93·3 per cent. of the total cultivated area in 1948-49 (the percentage for 1949-50 not being available) is cropped only with the help of rain water while the *bagayat* lands which formed 6·7 per cent. of the total cultivated area in 1948-49 is cropped with the help of irrigation. This shows the extent of dependence of agriculture in the Poona district on monsoons.

Forest area.

Of the total of 4,72,595 acres of forest land under uncultivated area, the five talukas of Ambegaon, Mawal, Junnar, Bhor and Khed account for as much as 54·6 per cent. The three talukas of Ambegaon, Mawal and Junnar have each more than fifty thousand acres of forests, Ambegaon having the highest in the district, namely, 57,440 acres.

The whole of the forest area in the district falls under "reserved" forests. The major portion of this area is in charge of the Forest Department and the rest in charge of the Revenue Department. The table below shows by ranges (into which one or more talukas are grouped) the distribution of forest area under the two departments in the year 1947-48.

TABLE No. 8.

*Statement showing the Talukawise Distribution of Forest area in Poona (1947–48).**

(In acres)

Range.	Talukas included in the Range.	Reserved Forests.		Toal Forest Area.
		In charge of the Forest Department.	In charge of the Revenue Department.	
1. Dhond ..	Dhond ..	7,787	91,194	98,981
	Indapur			
	Sirur			
	Baramati			
2. Ghod ..	Ambegaon ..	39,640	496	40,136
3. Poona-East ..	Purandar ..	22,215	15,750	37,965
	Haveli (part)			
4. Poona-West ..	Haveli (part) ..	29,879	8,834	38,713
	Mulshi (part)			
5. Khed ..	Khed ..	33,179	19,221	52,400
6. Vadgaon ..	Mawal ..	64,280	1,539	65,819
	Mulshi (part)			
7. Bhor ..	Bhor ..	78,314	1,093	79,407
	Velhe			
8. Junnar ..	Junnar ..	36,659	21,055	57,714
Poona District ..	..	3,11,953	1,59,182	4,71,135

*(1) For purposes of administration of Forests, the district is divided into 8 ranges and besides the eleven talukas of Poona, some forest areas of the neighbouring Bhor State (since then merged in Poona) have also been included. Hence, the figures given in this table are in excess of the corresponding figures given in the Season and Crop Report, 1947–48. However, the total forest area (talukawise) can be found in the detailed land utilisation table.

(2) There are no details available for the private forests in Poona District

Most of the forest lands in charge of the Revenue Department are given out by the said Department for cultivation and the remaining area produce nothing but grass of very inferior quality. The "wood ash tillage," that is, the occasional cultivation of forest areas after burning the shrubs and grass thereon, which was a unique feature of the district during the days of the compilation of the last Gazetteer, does not now obtain except in the Bhor taluka, where it is called *kumari* cultivation. The principal forest produce of the areas in charge of the Forest Department are timber, fuel, charcoal, grass, *hirda* fruit, tamarind fruit and *babul* pods; and their value in 1949-50 was estimated at Rs. 3,02,673.

Forest area.

Of the culturable waste lands of 40,311 acres, a single taluka, namely Bhor, accounts for as much as 24,888 acres. The uncultivated area on account of roads, rivers and building sites is more in the talukas of Haveli, Purandar, Bhor, Dhond, Sirur and Khed, than in others.

Culturable waste land.

The gross cropped area of the district in 1949-50 has been recorded as 24,39,586 acres, of which 1,09,601 acres of land are cropped more than once; thus 23,29,985 acres are the net cropped area in the district.

Cropped area.

TABLE No. 9.

Distribution of Cropped Area in Poona District (1949-50).

(In acres).

Talukas.	Area under Food crops.	Area under Non-Food crops.	Total.
Poona City	5,774	3,970	9,744
Haveli	1,19,484	93,145	2,12,629
Indapur	2,44,855	19,700	2,64,555
Khed	1,21,841	1,20,376	2,42,217
Baramati	2,21,595	19,440	2,41,035
Purandar	1,73,537	49,050	2,22,587
Mawal	57,081	80,112	1,37,193
Junnar	1,83,100	52,444	2,35,544
Sirur	2,82,807	34,399	3,17,206
Dhond	1,96,217	17,460	2,12,677
Ambegaon	1,08,752	39,214	1,47,966
Mulshi	38,988	1,137	40,125
Bhor	45,563	16,072	61,635
Velhe	57,443	37,030	94,473
Poona District	18,56,037	5,83,549	24,39,686

TABLE No. 10.

Acreage under different crops in Poona District (1949-50).

(In acres.)

——	Poona City.	Haveli.	Indapur.	Khed.	Baramati.	Purandar.	Mawal.	Junnar.	Sirur.	Dhond.	Ambegaon.	Mulshi.	Bhor.	Velhe.	Total District.
Cereals .	4,765	98,349	2,12,804	95,274	1,97,272	1,49,273	52,257	1,54,744	2,67,280	1,80,989	91,667	36,296	43,004	54,044	16, 39,218
Pulses ..	279	11,058	25,615	18,873	15,540	18,369	4,459	22,630	11,219	11,249	11,386	2,215	2,452	2,151	1,57,494
Oil-seeds ..	20	4,756	18,317	13,569	16,822	9,936	1,542	5,480	30,456	16,793	6,429	763	4,662	740	1,30,285
Drugs and Narcotics ..	20	33	238	86	21	56	..	327	48	34	31	..	..	..	894
Condiments and Spices ..	38	1,350	474	1,024	543	1,150	66	1,033	905	455	709	78	..	9	7,834
Fibres ..	18	139	224	101	289	15	22	54	11	6	73	1	..	..	953
Fruits and Vegetables ..	616	6,058	1,070	6,569	1,009	4,354	256	4,383	3,242	1,993	4,967	360	4	307	36,588
Sugarcane ..	176	1,769	4,892	101	6,330	392	43	310	161	531	23	39	103	32	14,902
Fodder ..	3,912	88,217	921	1,06,620	2,305	39,043	78,545	46,583	3,884	476	32,681	373	11,410	36,290	4,51,260
Dyes ..	..	..	..	..	..	..	3	..	..	..	..	..	..	..	3

FOOD CROPS.

AS IS EVIDENT FROM THE TABLE GIVEN ABOVE, THE POONA DISTRICT is mainly a food-grain producing area and non-food crops occupy relatively a small place. During 1949-50, the district had 18,56,037 acres of land under food crops as against 5,83,549 acres under non-food crops. The main food crops of the district are jowar, bajri, rice, ragi, wheat, maize, barley and vari° among cereals; gram, *tur*, *kulith*° and *matki*° among pulses; fruits and vegetables; sugarcane; and condiments and spices. The six talukas of Sirur, Indapur, Baramati, Dhond, Junnar and Purandar have, together, 13,01,111 acres under food crops, that is, 70·1 per cent. of the total area under food crops in the district. Sirur taluka alone has 2,82,807 acres under food crops, the highest in any one taluka in the district.

NON-FOOD CROPS.

THE MAIN NON-FOOD CROPS are, safflower,° groundnut, nigerseed° sesamum and linseed among oil-seeds; and fodder. Tobacco, betel leaves, cotton and other fibres grown in the district are negligible.

TABLE No. 11.

The following table gives the figures of acreage under different crops in Poona—1881-82 and 1949-50.

(In acres.)

——	1881-82.	1949-50.
Cereals—		
Jowar	5,88,502	10,49,594
Bajri	5,57,807	3,66,019
Ragi	52,365	60,069
Rice	47,885	86,484
Wheat	60,524	46,925
Maize	3,844	1,968
Barley	141	931
Kodra	397	2
Others	63,237†	27,226†
Total : Cereals ..	13,74,702	16,39,218
Pulses—		
Gram	28,879	55,087
Tur	12,851	17,156
Others	44,189†	85,251†
Total : Pulses ..	85,919	1,57,494
Oil-seeds—		
Groundnut	....	24,083
Sesamum	29,449	5,754
Linseed	159	690
Castorseed	....	1
Others	73,178	99,757
Total : Oil-seeds ..	1,02,786	1,30,285

°The importance given to this crop is based on the figures of areas under it given in the statistical returns for 1947-48. The returns for 1949-50 have included this crop under "Others" and have not given the acreage for it separately. However, there is reason to infer that this crop still retains its importance as shown here, as the combined total in 1947-48, for the crops now included under "Others" is much less than the figure for "Others" given in 1951.

†See the first foot-note at the end of the table (p. 182).

—	1881–82.	1949–50.
Drugs and Narcotics—		
Tobacco	817	453
Others	....	441
Total : Drugs and Narcotics ..	817	894
Condiments and Spices—		
Chillies	8,089	....
Total : Condiments and Spices ...	8,089	7,834
Fibres—		
Cotton	4,565	175
Others	3,817*	778*
Total : Fibres ..	8,382	953
Sugarcane	5,502	14,902
Fruits and Vegetables	9,161	36,588

*Due to the change in the method of compiling crop statistics in the year 1949-50, separate figures of acreages in respect of a number of crops in each category could not be shown in the table. Areas under these crops have been grouped together in the column "Others". However, to give an idea of the extent of cultivation of those crops in the district, figures for 1881-82 and 1947-48 are given below :—

Cereals.			Pulses.			Fibres.		
—	1881–82.	1947–48.	—	1881–82.	1947–48.	—	1881–82.	1947–48.
Vari and Sava†	32,342	9,947	Mug ..	3,900	5,441	Brown Hemp	18	..
Rala ..	1,084	553	Udid ..	1,519	11,103	Sann or Tag	1,375	658
			Peas ..	836	2,670			
			Masur ..	836	362			
			Kulith ..	13,065	40,287			

†For 1947-48, only vari is mentioned.

The following is the quinquennial statement of holdings in Poona, 1947-48 :—

TABLE No. 12.

Quinquennial Statement of Holdings in Government Ryotwari Area in Poona (1947–48).

Magnitude Groups.	CLASS 'A'.			CLASS 'B'.			CLASS 'C'.			TOTAL.	
	Number of persons.	Area held in acres.		Number of persons.	Area held in acres.		Number of persons.	Area held in acres		Number of persons.	Area held in acres.
		Khalsa.	Inam.		Khalsa.	Inam.		Khalsa.	Inam.		
Up to 5 acres ..	70,518	1,92,829	30,640	1,523	4,251	833	19,427	42,276	10,435	91,468	2,81,265
Over 5 acres and up to 15 acres	33,146	3,30,624	47,889	989	7,651	1,318	12,133	1,02,002	18,215	46,268	5,07,699
Over 15 acres and up to 25 acres ..	22,418	3,92,063	24,016	476	7,945	1,173	8,140	74,086	13,650	31,034	5,12,933
Over 25 acres and up to 100 acres ..	15,196	4,60,511	32,431	461	16,116	1,169	3,718	1,10,498	25,995	19,375	6,46,720
Over 100 acres and up to 500 acres ..	909	79,829	11,014	28	4,531	654	298	21,682	10,188	1,235	1,27,898
Over 500 acres ..	56	3,454	595	1	638	..	47	2,187	5,020	104	9,895
Total ..	1,42,243	14,59,311	1,46,585	3,478	41,13[illegible]	5,147	43,763	3,52,731	81,503	1,89,484	20,86,408

Class 'A' :—Those persons who cultivate land themselves with or without the help of hired labour.
Class 'B' :—Those persons who do not cultivate land themselves, but supervise and direct cultivation by labourers or farm servants.
Class 'C' :—Those who receive rent but do not directly or indirectly take part in cultivation.

In 1947-48, 20,86,408 acres of *khalsa* and *inam* lands together were held by 1,89,484, persons in various size groups. These holders have been divided into three classes and there are 1,42,243 owner cultivators who hold 16,05,896 acres of land; 3,478 persons holding 46,279 acres of land cultivated under their guidance and supervision; and 43,763 persons holding 4,34,234 acres, rented out their land to tenants. Therefore, the first two classes of holders can be styded as agriculturists, and the third category as non-agriculturists. The persons in the last category constitute 23 per cent. of the total number of persons holding land and hold 20·8 per cent. of the total area of holdings.

The following table gives a comparative statement of the number of holders in 1882-83 and 1947-48 :—

TABLE No. 13.

Holders in Poona District (1882–83 and 1947–48).

YEAR.	SMALL.*		MEDIUM.†		BIG.‡		VERY BIG.§		TOTAL OF HOLDERS.	TOTAL Area held (Acres.)
	Number.	Per cent of the total.	Number.	Per cent of the total.	Number.	Per cent. of the total.	Number.	Per cent. of the Total.		
1882-83 ..	86,193	37·8	119,934	52·6	21,654	9·6	90	Negligible.	2,27,871	19,67,278
1947-48 ..	91,468	48·28	77,282	40·8	19,375	10·22	1,339	0·7	1,89,484	20,86,408

*Up to 5 acres.

†In 1882-83, between 6 to 30 acres ; in 1947-48 from 5 to 25 acres.

‡1882-83—Between 30 and 100 acres.

1947-48—Between 25 and 100 acres.

§Above 100 acres.

The total number of holders has decreased by 38,387 since 1882-83, while the area held has increased by 1,19,130 acres in 1947-48 over 1882-83. There has been an increase in the number of landholders both in the "small" and the "very big" groups, while the number of holders in the "medium" and the "big" groups has declined.

The following is the quinquennial statement of holdings, 1947-48 (talukawise) :—

TABLE No. 14.

Quinquennial Statement of Holdings in Government Ryotwari Area in Poona (Talukawise)—1947-48.

Acre group.	Class*	Junnar.			Khed.			Mawal.		
		Number of Persons.	Area in Acres.		Number of Persons.	Area in Acres.		Number of Persons.	Area in Acres.	
			Khalsa.	Inam.		Khalsa.	Inam.		Khalsa.	Inam.
1 to 5 Acres ..	A	11,029	35,628	4,562	6,955	18,795	2,609	4,769	20,264	2,439
	B	440	1,426	110	144	574	57	8	227	36
	C	2,460	4,364	1,025	2,845	6,352	519	327	3,267	726
5 to 15 Acres ..	A	4,126	48,459	2,967	1,145	32,666	3,640	3,930	19,601	2,997
	B	204	1,310	163	33	207	97	17	378	157
	C	1,064	8,029	1,497	1,278	9,762	1,003	469	6,803	1,242
15 to 25 Acres ..	A	1,990	41,646	1,579	1,722	39,390	2,660	1,760	30,715	954
	B	24	399	51	2	18	21	33	1,521	276
	C	371	6,078	987	332	6,452	541	505	10,667	959
25 to 100 Acres ..	A	1,270	36,851	1,695	867	30,744	2,005	3,247	23,589	1,295
	B	3	117	....	....	....	....	99	2,705	265
	C	210	5,895	1,998	121	3,655	463	495	6,493	901
100 to 500 Acres ..	A	15	2,101	411	22	2,824	21	399	2,323	35
	B	....	....	....	....	....	....	10	1,917	205
	C	4	166	437	1	16	125	109	943	509
500 Acres and above ..	A	....	....	....	....	....	....	49	444	2
	B	....	....	....	....	....	....	....	....	....
	C	....	....	....	....	....	....	40	1,032	615
Total for all groups ..		23,210	1,92,469	17,482	15,467	1,51,455	13,761	16,266	1,32,889	13,613

*See foot-note to statement at p. 183.

TABLE No. 14—*contd.*

Acre group.	Class	Haveli.			Ambegaon.			Mulshi.		
		Number of Persons.	Area in Acres.		Number of Persons.	Area in Acres.		Number of Persons.	Area in Acres.	
			Khalsa.	Inam.		Khalsa.	Inam.		Khalsa.	Inam.
1 to 5 Acres ..	A	7,828	20,277	3,202	8,325	34,256	2,728	4,318	8,638	1,956
	B	89	119	24	111	230	15	38	63	35
	C	1,445	3,455	838	2,041	4,490	793	1,101	2,205	407
5 to 15 Acres ..	A	4,084	30,986	2,572	1,730	36,540	8,035	148	14,750	1,409
	B	56	269	100	45	368	48	1	11	....
	C	1,016	11,813	1,397	812	4,530	984	373	2,998	379
15 to 25 Acres ..	A	2,486	20,205	1,756	1,599	44,777	1,338	1,585	30,464	696
	B	29	455	50	2	35	236	1	82	....
	C	357	9,983	1,263	3,741	379	....	93	1,476	290
25 to 100 Acres ..	A	1,140	27,078	1,963	713	28,135	1,919	385	15,845	1,007
	B	32	1,049	94	5	147	....	....	....	....
	C	358	10,291	2,193	129	3,908	441	132	5,173	460
100 to 500 Acres ..	A	56	5,146	1,193	37	1,889	243	22	3,352	....
	B	2	286	11	....	....	....	....	....	....
	C	30	2,766	417	1	186	....	10	704	306
500 Acres and above ..	A	3	749	1	....	....	....	1	1,105	....
	B	....	....	....	....	....	....	....	....	....
	C	2	38	249	....	....	....	....	....	....
Total for all groups ..		19,013	1,44,965	17,323	19,291	1,59,870	16,780	8,208	86,866	6,945

TABLE No. 14—*contd.*

Acre group.	Class	Poona City.			Purandar.			Baramati.		
		Number of Persons.	Area in Acres.		Number of persons.	Area in Acres.		Number of Persons.	Area in Acres.	
			Khalsa.	Inam.		Khalsa.	Inam.		Khalsa.	Inam.
1 to 5 Acres ..	A	1,794	1,082	355	10,049	13,699	8,836	4,869	8,738	118
	B	44	142	20	29	23	38	272	664	300
	C	260	458	136	3,354	4,434	3,372	1,299	3,740	388
5 to 15 Acres ..	A	148	840	136	5,455	33,444	15,999	1,048	10,336	869
	B	18	288	73	22	57	133	210	1,900	242
	C	50	453	311	1,783	10,963	6,788	1,184	9,615	920
15 to 25 Acres ..	A	38	511	49	2,003	45,555	10,840	2,017	40,510	633
	B	6	130	23	1	15	....	182	2,487	411
	C	14	241	98	568	5,932	4,659	505	8,566	800
25 to 100 Acres ..	A	23	353	24	1,293	35,000	13,751	717	20,910	715
	B	11	517	75	2	31	53	88	3,371	454
	C	12	412	282	446	10,055	9,547	284	9,739	1,366
100 to 500 Acres ..	A	4	267	96	31	2,516	2,372	15	1,724	4,914
	B	1	212	....	1	69	57	....	....	....
	C	2	41	124	33	2,306	2,944	17	2,279	701
500 Acres and above ..	A	....	....	....	....	....	....	....	....	....
	B	....	....	....	....	....	....	....	....	....
	C	....	....	....	4	519	2,130	....	....	....
Total for all groups ..		2,425	5,947	1,802	25,074	1,64,618	81,519	12,707	1,24,579	12,911

TABLE No. 14—*contd.*

Acre group.	Class	Indapur.			Dhond.			Sirur.		
		Number of persons.	Area in Acres.		Number of Persons.	Area in Acres.		Number of Persons.	Area in Acres.	
			Khalsa.	Inam.		Khalsa.	Inam.		Khalsa.	Inam.
1 to 5 Acres ..	A	4,674	15,573	1,239	2,839	7,430	1,656	3,069	8,449	940
	B	35	70	20	144	328	90	169	385	88
	C	1,167	2,899	519	1,494	3,449	848	1,634	3,163	864
5 to 15 Acres ..	A	4,616	39,768	2,216	2,963	28,843	5,365	3,753	34,391	1,684
	B	48	296	17	92	782	144	243	1,785	144
	C	1,166	10,562	657	1,422	14,097	1,061	1,516	12,377	1,976
15 to 25 Acres ..	A	1,960	33,341	1,203	2,518	30,179	1,310	2,740	34,770	998
	B	12	212	....	25	375	74	159	2,216	31
	C	471	6,746	1,861	619	7,529	1,049	564	10,037	1,143
25 to 100 Acres ..	A	2,102	1,00,092	2,954	1,373	56,998	2,388	2,066	84,916	2,715
	B	24	1,209	1	45	2,258	188	152	4,712	39
	C	507	18,902	1,815	439	18,241	3,207	585	17,734	3,322
100 to 500 Acres ..	A	101	2..388	569	71	12,708	823	136	19,591	257
	B	9	1,410	124	4	425	257	1	212	....
	C	23	2,757	964	28	2,883	3,122	40	6,635	539
500 Acres and above ..	A	1	603	....	2	553	592	....	....	....
	B	1	638	....	....	....	....	....	....	....
	C	....	....	....	....	....	....	1	598	26
Total for all groups ..		16,917	2,60,466	14,159	14,078	1,87,078	22,174	16,828	2,41,971	14,766

HOLDINGS.
Size and Holdings.

The size of the holdings in this district varies from taluka to taluka according to the conditions of the monsoon, soil, crop pattern, financial condition of the ryots and the extent of absentee landlordism prevailing in the talukas. On the whole, the greater portion of the land is held by persons having holdings between one and twenty-five acres. Holdings in most of the talukas are small and they are so divided among the family members and, in some cases, scattered in fragments over the village and taluka and even different talukas, and, in rare cases also over adjoining districts, that the size of a holding does not give an accurate guide to the average size of the unit of cultivation. In the talukas of Junnar, Purandar, Khed, Ambegaon, and Haveli, the holdings below five acres are larger in number than in the other talukas.

The average size of the holdings for the district as a whole works out at 11 acres per holding. A recent sample survey of the holdings in the Deccan districts, conducted by Government, shows that the average number of fragments per holding is largest in Poona and Satara. The average number of fragments per holding in Poona has been estimated at 5·7, the average area for each fragment being 2·8 acres. This shows the extent to which land is sub-divided and fragmented in Poona, making the unit of cultivation very small.

Prevention of Fragmentation & Consolidation of Holdings.

In 1947, the Government of Bombay enacted a law called the Bombay Prevention of Fragmentation and Consolidation of Holdings Act, with a view to starting the process of consolidation of holdings.

The first part of the law deals with prevention of further fragmentation of land. Government has been empowered to fix the "standard area" (*i.e.* the minimum area necessary for profitable cultivation as a separate plot) for any class of land in any local area. The "standard area" is such as is expected to keep the cultivator fully employed on the field, and the yield from it is expected to be sufficient to cover the cost of cultivation and Government revenue assessment and yield a reasonable profit. On account of difference in quality of soil, climate, standard of husbandry and other factors, the standard areas for different types of land vary from district to district. The range of acreage of the standard areas applicable to various types of land is as follows :

Dry Crop, from one to four acres ; Rice, from one guntha to one acre ; Garden, from five gunthas to one acre ; and *Varkas*, from two acres to six acres.

Under the law, the standard areas are fixed by the Collector in consultation with the District Advisory Committee and after consideration of any objection from the public to his provisional figures which have to be published for general information inviting objections. All existing holdings which are smaller than the standard area are declared as fragments and entered in the record of rights as such and the fact notified to the fragment holders. The fragment holder and his heir can cultivate and inherit the fragment, but if at any time the fragment holder or his heir wants to sell or lease the fragment, it must be sold or leased to a contiguous holder who can merge it with his field. In case the contiguous holder is unwilling to take it or purposely makes a low bid, Government purchases the fragment in question at the market value according to the provisions of the Land Acquisition Act, 1894, and leases it out to any of the neighbouring holders. In this process tenants of the fragments are protected : they are not to be discontinued.

CHAPTER 5.

Agriculture.

HOLDINGS.

Prevention of Fragmentation & Consolidation of Holdings.

Creation of fragments in future is prohibited. It cannot be done either by transfer or partition. Transfer or partition contrary to the provisions of the Act is void and persons guilty of breach of the law are liable to pay a fine up to Rs. 250.

Side by side the Act also provides for the consolidation of holdings into compact blocks. This involves valuation of all holdings in a village and then redistribution in such manner as to secure to each cultivator the same return from land which he had got previous to the consolidation. Every effort is made to ensure that exchange is made only of lands of equal fertility and outturn. Where such exchange is not possible, compensation is paid to the owner who is allotted a holding of less market value than his original holding and this compensation is recovered from the owner who is allotted the holding which has greater value than his original holding. This amount of compensation is fixed according to the provisions of the Land Acquisition Act. After the process of consolidation is over, the tenure of the original holding is transferred to the new consolidated holding. Similarly, leases, debts and encumbrances, if any, are also transferred, adjusted and fixed up. The interests of tenants are safeguarded, as far as possible, and tenancies are usually transferred to the exchanged land. If there is any difference in value between the original holdings and the exchanged ones, adjustments in rents are made.

In Poona District, the taluka of Baramati has been selected for the implementation of the Act ; and all villages of the Baramati taluka and village Shelgaon of the neighbouring Indapur taluka have been notified as local areas under sections 3 and 1 of the Act. Consolidation schemes have been published in respect of 20 villages out of 64 notified ones, namely Tandulwadi, Nepatvalan, Sonawadi Supe, Barhanpur, Nimbodi, Rui, Sawal, Gojubavi, Anjangaon, Karhawagaj, Naroli, Kololi, Undawadi Supe, Jalgaon Supe, Jalgaon Kadepathar, Malad, Jalochi, Baburdi, Ambi Khurd and Jogawadi.

In addition to these twenty villages, consolidation work is in progress in the villages Ambi Budruk and Pimpali of the Baramati taluka. Agricultural operations are going on according to the consolidation scheme in Naroli, Kololi, Nimbodi, Undawadi Supe and Anjangaon where the consolidation work has been completed.

The area available for consolidation in all the twenty villages abovementioned has been estimated at 64,558 acres and 21 gunthas. This acreage was composed of 15,014 holdings held by 4,428 *khatedars*. The number of holdings after consolidation has declined from 15,014 to 6,980. Similarly, there were in all 3,994 fragments out of which 3,832 fragments have been merged.

THE FOLLOWING TWO TABLES give for the years 1949-50 and 1947-48 the area in acres under various cereals :—

TABLE No. 15.

*Statement showing area in acres under Cereals in Poona District (1949-50).**

—	Poona City.	Haveli.	Indapur.	Khed.	Baramati.	Purandar.	Mawal.	Junnar.
Rice ..	277	6,413	1,919	10,222	2,792	2,961	22,753	9,355
Wheat ..	129	2,125	3,135	3,419	5,386	3,048	3,973	11,344
Barley ..	..	..	68	142	148	4	468	17
Jowar ..	3,323	45,940	1,87,238	24,659	1,64,735	87,434	16,014	47,965
Bajri ..	988	42,228	19,719	50,516	23,069	55,151	2,413	82,951
Ragi ..	..	973	..	2,834	..	201	4,330	1,369
Maize ..	48	617	674	107	156	93	58	39
Kodra ..	..	..	..	2	..	..	..	..
Others ..	..	353	51	3,373	86	381	2,248	1,704
Total ..	4,765	98,649	2,12,804	95,274	1,97,272	1,49,273	52,257	1,54,744

—	Sirur.	Dhond.	Ambegaon.	Mulshi.	Bhor.	Velhe	Total.
Rice ..	365	582	3,556	11,973	7,223	6,093	86,484
Wheat ..	5,688	3,238	3,302	748	1,129	261	46,925
Barley ..	5	5	6	68	..	..	931
Jowar ..	2,31,076	1,66,708	36,886	16,951	18,506	2,159	10,49,594
Bajri ..	29,996	10,366	40,650	4,222	2,834	16	3,66,019
Ragi ..	..	..	3,603	1,682	13,133	31,944	60,069
Maize ..	06	38	32	..	..	..	1,968
Kodra ..	..	..	..	..	..	..	2
Others ..	44	52	3,632	652	179	14,471	27,226
Total ..	2,67,280	1,80,989	91,667	36,296	43,004	54,944	16,39,218

*Due to the revision of the system of compiling the statistics of crop acreages in 1949-50, the cereals, *Vari, Rala, Rajgira and Bhadli* have not been separately shown and have been grouped in the column 'Others'. However, to give an idea of the extent of cultivation of those cereals, the figures for the year 1947-48 have been given in table No. 16.

CHAPTER 5.

Agriculture.

CEREALS.

Area.

TABLE No. 16.

Statement for the Poona District showing the area in acres in 1947–48 under the Cereals grouped as 'Others' in the 1949–50 statistics.

Talukas.	Rala.	Vari.	Bhadli.	Rajgira.
Poona City	5	..	..	..
Haveli	64	137	..	164
Indapur	11	..	18	..
Khed	113	2,677	862	..
Baramati	33	17	..	..
Purandar	71	278	..	..
Mawal	7	1,689	..	..
Junnar	44	1,056	7	4
Sirur	78	7	..	7
Dhond	84	..	..	..
Ambegaon	28	3,441	111	..
Mulshi	15	645	..	..
District Total ..	553	9,947	1,011	175

Bajri.

Bojri (spiked millet) is an important grain crop of the district yielding rank only to jowar and it covered 3,66,019 acres of land in 1949-50. Bajri compares very favourably with jowar as a food, but its stem makes poor fodder. It is grown all over the district but the talukas of Junnar, Purandar, Khed, Haveli and Ambegaon have comparatively larger acreages under this crop than other talukas. It is a finer grain than jowar and requires more careful tillage. It is usually sown in June-July and ripens in the months of October-November. The crop is seldom watered or manured. It does best when the climate is moderately dry. There are three varieties of bajri, which can hardly be distinguished from one another; and these are *gari*, an early variety, *hali*, a late and finer variety, and *sajguri*, a quickly maturing variety with a smaller grain and mainly grown as an irrigated crop. Bajri is practically always a mixed crop sown with mixtures of *pulses, til, rala,* etc. Bajri never yields so large a crop as jowar and it requires more ploughings, manuring and weeding than jowar. When the crop is four or five inches high the weeds and grass are cleared. A timely rainfall in August favours the growth of bajri. The average yield of bajri on different unwatered soils in good and bad agricultural seasons varies between 300 lbs. and 400 lbs. an acre. The parched green ears of bajri are known as *limbur* or *nimbur* and are eaten. The ripe bajri grains are sometimes parched and made into *lahi.* Bajri is chiefly used as a bread grain. The labourers generally do not eat bajri as much as jowar. The bajri stalks (*sarmad*) are given to cattle as fodder.

Bhadli.

Bhadli is chiefly grown in Khed and Ambegaon talukas. It covered an area of 1,011 acres in 1947-48. The figures for

1949-50 have not been separately shown. It is sown in June and July and is reaped in October and November. It grows well on poorer soils and yields per acre 150 lb. It is eaten by the poor people. The grain is husked by pounding and is boiled for human consumption. *Bhadli* straw is used as fodder.

Bhat.

Bhat (rice) is one of the chief crops of the west lands, namely, the talukas of Mawal, Mulshi, Khed, Junnar, Bhor, and Velhe Mahal, and is also sometimes found in moist places in the eastern portions. It covered 86,484 acres of land in the district in 1949-50. About eleven kinds of rice are grown in the Poona district. Rice is sown in June-July and is harvested in the month of December. The yield per acre is about 1,120 lb. The *ambemohor, kale, rayabag* and *rajaval* varieties are of richer type and the yield per acre is also large. There are five varieties, namely *chimansal, dodke, kolambe, kothimbar* and *varangal,* which are of inferior quality. These are generally sown broadcast or by drill in poor rice fields. Certain improved varieties of rice grown in the district are K-184, K-142 and K-540 and *Ambemohor*-159 and *Ambemohor*-157 ;

Much the greater part of the Poona rice is grown under the transplanting system. In March or April, a plot is chosen for the seed bed either in the rice field itself or on a higher ground close to the field and is ploughed and levelled. It is then treated with cowdung, grass, leaves and brushwood as manure, and in the month of June the seed is sown broadcast and covered by a hand hoe (*kudal*). In July, when the seedlings are about five to six inches high, they are pulled out, tied in small bundles, taken and planted by hand in the adjoining rice fields. This method of transplanting is quite expensive, as it involves considerable labour. Rice fields, which are called *khachars,* are generally formed by throwing earthen banks across the beds of water courses or lines of drainage. This, by holding back the muddy deposit and by controlling the supply of water during the rainy season, helps both the formation and cultivation of rice fields. The best rice soil is a bright yellow deepening to black as the quality declines. The yield of rice depends as much on the plentiful and constant supply of water as on the character of the soil. To prevent silting, in alternate years rice fields are ploughed in opposite direction three or four times. After the planting is over, the water is kept standing in the field up to a certain height till the crop ripens. In December, ripe paddy is harvested with the sickle (*vila*) and the stalks with earheads are stacked with the help of labourers in the threshing floor.

Except where it is grown, rice is eaten by the poor on feast days only. It enters into the daily food of all the middle and upper classes and is taken mainly in the boiled form. It is also eaten parched as *lahi, poha* and *murbura.*

Gahu.

Gahu (wheat) is a late or cold weather crop in the Poona district. It is generally sown in the month of October and harvested in the months of February-March. In 1949-50, this crop covered an area of 46,925 acres of land. It is grown all over the district. The Junnar taluka has the largest acreage under this crop in the district, followed by Sirur and Baramati. It is largely an irrigated crop and thrives well in black soils, namely *gavahali.* The four main varieties of wheat grown in the district are *khaple, bakshi, kate* and *pote. Bakshi* is of the finest quality and is sown in November in good black soils. It requires considerable irrigation and manuring and is harvested in

March. The *bakshi* wheat grain is larger than other varieties. The others varieties are of inferior types and their grains are also smaller. The improved varieties of wheat that are grown in the district are Jaya 808 and Niphad 4 and 81. The average yield per acre of wheat in this district varies from 350 lb. in dry to 1,500 lb. in irrigated farming. Wheat is generally used as a bread grain and its flour is used in preparing bread, *chapati* and *puri.*

Harik.

Harik or *kodra* is grown in negligible quantities only in the Khed taluka on 2 acres of land. It is sown in June and reaped in the month of September. The grain, which is round and flattish and of the size of a mustard seed, forms in double rows on one side of a flat stem, and until ripe, the ear remains enveloped in a sheath. Its yield per acre is about 900 lb. New *harik* is said to be powerfully narcotic and is eaten only by the poor, who prepare it in various ways. Its straw is hurtful to cattle.

Jav.

Jav (barley) occupies a relatively smaller area in the Poona district and covered only 931 acres in 1949-50, of which 468 acres were in Mawal, 148 in Baramati and 142 in Khed. It thrives well on black soils. Barley is sown in November, and, grown with the help of water and manure, is harvested in February. Barley is chiefly used in making the ready cooked food called *satuche-pith.* The grain is often parched. It is also used in the *shraddha* (after-death rites) ceremonies of Hindus.

Jvari.

Jvari (Indian millet) is the most widely grown cereal in Poona. During the recent past it has been showing good increase in acreage. In the year 1949-50, this crop occupied 10,49,594 acres of land in the district. It is grown over the whole of the district, but it is the staple grain of the eastern plain and areas of concentrated cultivation are the talukas of Sirur, Indapur, Dhond, Baramati and Purandar. In the hilly western portions, namely in Khed, Mulshi, Mawal and Velhe, it is grown in comparatively smaller quantities. There are many varieties of jowar, some early ones and some late ones. The early varieties are found only in the belt which fringes the east of the western talukas and are sown thickly more for fodder rather than for grain. The late varieties are grown in the eastern plain, yield grain plentifully, and their fodder, though less abundant, is of better quality than that of the early varieties. There are three chief early varieties namely, *argadi, kalbhondi* and *nilva. Argadi,* also called *utavali,* is sown in June-July in shallow black or light soil, is grown without the help of water and manure, and is harvested in the months of November-December. This variety is also sometimes sown as an irrigated crop in April and matures in June-July. When grown as an irrigated crop, it is called *khondi* or *hundi.* The *kalbhondi* jowar (the black husked) is usually sown in June and July and is harvested in November and December. Its stems are six to eight feet high with large earheads. The *nilva* jowar, mostly grown as fodder crop, is generally sown in the months of February-March without either water or manure and is usually mature for reaping in about 4 months' time. The stem is quite high and coarse and yields about 200 lb. of grain and 8,000 lb. of fodder in an acre. The cost of growing this variety of jowar is not very high, and usually a cultivator realises almost double the cost of cultivation by selling the grain and fodder in the market. The *nilva* is prized as fodder for milch cattle.

The late varieties of jowar, namely *shalu, dudh-mogra* and *tambdi,* are usually sown in the months of September and October and harvested in February and March. The yield per acre comes to about 150 lb. when the crop is grown for fodder and 400 lbs. when it is grown for grain. The best of the late varieties is *shalu,* which is generally sown on black soils. *Dudh-mogra* is sown with *shalu* either mixed in the same furrow or separately. Red jowar (*tambdi*) is sown generally in light soils. The stem yield poor fodder but the grain is white and hard. About four to five pounds of red jowar is sown in an acre, if the soil is better. Otherwise, it sometimes requires eight to ten pounds. The improved varieties of jowar, namely *maldandi* 47-3 ; *maldandi* 35-1 ; and N. D. 15 have been introduced by the Agricultural Department and these are grown in the *rabi* season for grain. Jowar is the only cereal whose straw (*kadba*) is used as a fodder in its natural state. The jowar grain is used chiefly as a bread grain but sometimes it is also parched (*lahi*) and eaten. When in season, the parched unripe jowar heads form a chief item of food with the labouring classes. The late varieties of jowar in the Poona district do not fetch a great premium.

Makka.

Makka (Maize) ; It occupied 1,968 acres of land in the Poona district in 1949-50, of which the talukas of Indapur and Haveli together had almost two-thirds. Maize was introduced in this district in 1842 when the American maize was naturalised at the experimental garden at Hivra in Junnar. It is generally sown as an irrigated crop in the month of June and is harvested in September. Sometimes it is sown in the month of February and harvested in the month of May. The yield per acre is about 500 lb. The green heads (*butas*) are usually eaten parched or boiled and the ripe grain is also parched and made into *lahi.* The ripe grain is also used in preparing bread after being ground into flour.

Nagli, nachani, or ragi.

Nagli, nachani or *ragi,* covered 60,069 acres of land in Poona in 1949-50, of which 31,944 were in Velhe, 13,133 in Bhor, 4,330 in Mawal, 3,603 in Ambegaon and 2,834 in Khed. It is grown mainly in the hilly west on high lands and sometimes in wet lands by planting like rice or by sowing with the drill. Seedlings are simply thrown on the ground in little trenches at about equal distances apart and left to root as they can. It does not require a very deep or rich soil. It is sown in June and ripens in November. The yield per acre comes to about 900 lb. As the stalks of this crop are hard, reaping is quite difficult and costly. It takes four persons eight days to cut about three acres of *nachani.* The ripe grain is used for preparing bread and somtimes *nachani* flour is used in making a cooling drink called *ambil.*

Rala.

Rala is chiefly grown in Khed, Dhond, Sirur, Purandar and Haveli. It covered 553 acres of land in the district in 1947-48. It grows only on black soils. It is sown in June and July and ripens in the months of October and November. The yield per acre of this crop comes to about 150 lb. The grain is separated from the husk by pounding and is usually boiled and eaten whole.

Vari.

Vari is another minor cereal grown in the district and covered an area of 9,947 acres in 1947-48. It is mainly grown in the talukas of Ambegaon, Khed, Mawal and Junnar, usually in light red soils or on hilly slopes. This crop is sown in June-July and is reaped in November. It is not, as a rule, watered or manured.

The following tables contain the area under pulses in Poona District—talukawise—for the years 1949-50 and 1947-48 :—

TABLE No. 17.

*Statement showing the area in acres under Pulses in Poona District (1949–50).**

—	Poona City	Haveli.	Indapur.	Khed.	Baramati.	Purandar.	Mawal.	Junnar.	Sirur.	Dhond.	Ambegaon.	Mulshi.	Bhor.	Velhe.	Total.
Tur	63	2,036	6,192	1,180	2,764	535	105	1,232	1,109	638	603	220	312	158	17,156
Gram	170	3,629	4,522	9,611	3,424	6,425	2,803	9,523	4,039	3,366	3,562	948	959	1,206	55,087
Others	46	5,393	14,901	8,082	9,352	11,408	1,551	11,875	5,171	7,245	7,221	1,038	1,181	787	85,251
Total ..	279	11,058	25,615	18,873	15,540	18,368	4,459	22,630	11,219	11,249	11,386	2,215	2,452	2,151	1,57,494

*Due to revision of the system of compiling the statistics of crop acreages in 1949-50, some pulses, namely, *mug*, *udid*, *matki*, *val*, *chavali*, *kulith*, *watana*, *masur*, and *lakh*, have not been separately shown, but have been grouped together in the column 'Others'. However, to give an idea of the extent of the cultivation of these pulses in Poona, the figures for the year 1947-48 have been given in Table No. 18.

TABLE No. 18.

Statement for the Poona District showing the area in acres in 1947-48 under the Pulses grouped as "Others" in the 1949-50 statistics.

—	Poona City.	Haveli.	Indapur.	Khed.	Baramati.	Purandar.	Mawal.	Junnar.	Sirur.	Dhond.	Ambegaon.	Mulshi.	Total
Mug ..	7	652	629	374	224	910	79	345	1,537	328	255	101	5,441
Udid ..	12	1,063	10	3,567	17	1,823	373	2,375	397	20	1,259	187	11,103
Matki ..	..	1,150	2,096	1,258	1,995	3,801	..	3,412	5,068	872	3,309	10	22,971
Wal ..	..	425	92	627	....	....	17	1,529	..	90	225	236	3,241
Chavali ..	5	278	27	491	41	505	66	155	146	56	51	41	1,862
Kulith ..	7	1,200	9,541	3,771	3,241	3,576	83	6,146	6,135	2,686	3,770	101	40,287
Vatana ..	5	1,201	146	83	15	630	97	79	..	..	162	162	2,670
Masur ..	..	....	62	..	....	....	143	114	..	..	....	43	362

Dang Chavli.

Dang Chavli, which covered 1,862 acres of land in this district in 1947-48, is usually grown in gardens round the edges of other crops in all talukas. It is sown in the month of June and harvested in November. It is a strong climbing plant with a pod some five or six inches long and the seed is rather dark coloured. Its yield per acre is about 300 lb.

Harbhara.

Harbhara (gram) is the most largely grown pulse in the district and it covered 55,087 acres in the year 1949-50. Though it is cultivated in all the talukas of the district, comparatively larger areas under it are found in the Khed and Junnar talukas. The other talukas where gram is grown in large areas are Purandar, Sirur, Indapur, Haveli, Ambegaon and Dhond. It requires good black soil. It is sown as a dry crop in the months of October and November and is harvested in February. An acre under gram crop under dry farming yields 320 lb., while under wet farming it yields about 1,200 lb. The leaf of this crop is used as a green vegetable. The grain is eaten green, and when ripe, it is broken into pulses. Gram is a staple food of horses. The plants yield a quantity of vinegar or oxalic acid called *amb* which gathers on the plants at night and soaks the cloths which are laid over them.

Kulith.

Kulith, kulthi or *hulge* (horse gram), as a pulse, is only second in importance to gram. It covered an area of 40,287 in 1947-48. It is grown throughout the district and is sown generally with bajri. The talukas of Indapur, Junnar and Sirur have large areas under this crop. It is sown in the months of June and July and ripens in November and December. An acre under this crop yields about 350 lb. It does not require much water or manure. This pulse is boiled whole and is given to horses. It is also made into soup and porridge.

Masur.

Masur covers relatively a smaller acreage in this district and is only grown in the Mawal, Junnar, Indapur and Mulshi talukas. It is sown in November in black soil. Sometimes it is sown as a second crop on rice lands. It is harvested in February. The yield per acre of this crop comes to about 800 lb. The green pods are sometimes eaten as a vegetable and when ripe they yield the most delicate split pulse.

Math.

Math or *matki*, grown chiefly in the eastern plains, is sown mixed with bajri in shallow black or light stony soils. It covered in 1947-48 an area of 22,971 acres of land in Poona. The talukas of Sirur, Purandar, Junnar and Ambegaon have large areas under this crop. It is usually sown in June and July and is reaped in October and November. The yield per acre comes to about 200 lb. The pulse is split and consumed as *dal* in different ways. It is also parched and eaten. Occasionally, it is given to horses and cattle.

Mug.

Mug is chiefly grown in the Sirur, Purandar, Haveli and Indapur talukas. It covered an area of 5,441 acres in Poona in 1947-48. It is sown in June and July by itself in shallow, black or light stony soils, and often as a first crop on rich lands in which a second crop is also raised. It does not require any manuring or irrigation. The *mug* crop is harvested in September. The yield per acre comes to about 450 lb. *Mug*, like other pulses, can be eaten green as a vegetable and as split dal when ripe. *Mugi*, a smaller blackish variety, is sown with bajri or jowar (*argadi*) in June and reaped in November.

Pavta.

Pavta, also called sweet *val*, is sown sometimes in June mixed with bajri and sometimes in November on the banks of rivers or in the west as a second crop on rice fields. It grows without water or manure and ripens in February and March. The boiled green seeds are eaten as a vegetable and ripe pulse is split up.

PULSES.

Tur is one of the most important pulses grown in this district. It covered an area of 17,156 acres of land in 1949-50, more than half of which was located in the talukas of Indapur, Baramati and Haveli. It is sown generally in June and July and is reaped in the months of January and February. During the period it is on the ground it gives flowers and seeds eight times, all the pods remaining on the plant till the harvest. Though it is a perennial plant, it is pulled out after one cropping. The yield per acre comes to about 800 lb. The green pulse is eaten as a vegetable and ripe *tur* is split up and taken in a variety of ways. It is generally taken alone in the boiled form and sometimes mixed with vegetables.

Tur.

Udid (black gram) covered 11,103 acres in this district in 1947-48. It is grown in all talukas, but the talukas of Khed, Junnar, Purandar, Ambegaon and Haveli have comparatively larger acreages under this pulse. It is sown in June, frequently as a mixed crop with bajri or *argadi*, and is harvested in the month of November. The yield per acre is 150 lb., if mixed, and 450 lb., if alone. The green pod is rarely used as a vegetable and only ripe grains are used as split pulse. *Papad* (wafers) are made out of *udid* pulse.

Udid.

Val is chiefly grown in the east and the centre of the district, often mixed with or in rows round garden crops, especially in the sugarcane fields where it is sown both as a fodder crop and for shade. It covered an area of 3,241 acres in 1947-48, nearly half of which was in Junnar. Other talukas having appreciable acreage under this crop were Khed, Haveli, Mulshi and Ambegaon. Its yield per acre is about 50 lb. When grown with or in rows round bajri or early jowar, it is sown in June and July and is reaped after about four months in October or November. The *val* seeds are slightly bitter and smaller, and are used as *dal*.

Val.

Vatana (pea), one of the most favourite pulses of the district, was grown over 2,670 acres of land in 1947-48. Peas are grown in moist places in the district. They are sown in October and November or later as a second crop after rice and are harvested 4½ months after sowing. Its yield per acre is 500 lb. The seed, when tender, is eaten as a vegetable and, when ripe, is used as a pulse, either in whole or split.

Vatana.

OIL-SEEDS.

THE FOLLOWING STATEMENTS show the area in the Poona district—talukawise—under oil-seeds in the years 1949-50 and 1947-48 :—

Area.

TABLE No. 19.

*Statement showing the area in acres under Oil-seeds in Poona District (1949-50).**

—	Poona City.	Haveli.	Indapur.	Khed.	Baramati.	Purandar.	Mawal.
Groundnut ..	8	933	1,428	9,792	556	1,327	302
Sesamum ..	6	932	341	949	44	6	354
Castorseed ..	..	..	1	..	..	..	..
Linseed ..	..	..	46	3	34	7	491
Others ..	6	2,891	16,501	2,825	16,188	8,596	395
Total ..	20	4,756	18,317	13,569	16,822	9,936	1,542

—	Junnar.	Sirur.	Dhond.	Ambegaon.	Mulshi.	Bhor.	Velhe.	Total.
Groundnut ..	2,197	2,526	147	2,456	117	2,225	69	24,083
Sesamum ..	99	39	87	73	296	2,437	91	5,754
Castorseed ..	..	..	..	..	..	..	..	1
Linseed ..	21	30	56	..	2	..	..	690
Others ..	3,163	27,861	16,503	3,900	348	..	580	99,757
Total ..	5,480	30,456	16,793	6,429	763	4,662	740	1,30,285

*Due to revision of the system of compiling the statistics of crop acreages in 1949-50, safflower and nigerseed have not been separately shown in this table and have been grouped together in the column 'Others'. However, to give an idea of the extent of cultivation of those oilseeds in Poona, figures for 1947-48 have been given in Table No. 20.

CHAPTER 5.

Agriculture.
OIL-SEEDS.

TABLE No. 20.

Statement for the Poona District showing the area in acres in 1947-48 under the Oil-seeds grouped as 'Others' in the 1949-50 statistics.

Talukas.	Safflower.	Niger-seed.	Talukas.	Safflower.	Niger-seed.
Poona City ..	2	18	Mawal ..	..	1,428
Haveli ..	1,377	1,204	Junnar ..	1,205	2,246
Indapur ..	16,278	4	Sirur ..	..	179
Khed ..	..	3,123	Dhond ..	15,403	7
Baramati ..	14,264	1	Ambegaon ..	..	4,049
Purandar ..	7,306	1,136	Mulshi ..	44	198
			Total for District ..	55,879	13,249

Bhuimug.

Bhuimug (groundnut) is grown throughout the district. This crop has grown considerably in importance since 1881-82. It was grown in those days on a negligiblly small area, but in 1949-50, this crop covered 24,083 acres of land, of which Khed taluka alone accounts for 9,792 acres. Sirur, Ambegaon, Bhor and Junnar have each more than 2,000 acres under this crop. It is planted in June and July and, grown with the help of irrigation and manure, is harvested between November and January. The yield per acre of groundnut comes to about 1,000 lb. under dry cultivation and 2,500 lb. under irrigated farming. The local variety is known as *gavaran* and is grown only under irrigation on a small scale. This variety is used mainly as green pods and for eating. The improved varieties that are recommended are the Spanish Peanut-5, and Kopargaon No. 1 and No. 3. These improved varieties give better yield and better oil percentage also. The last two varieties are particularly suited for cultivation in the Deccan canal tracts. The ripe fresh nut is sometimes boiled with condiments and eaten as a vegetable, but is more frequently used as an oil-seed. Groundnut is usually pressed along with *kardai* or *rala* seeds as the pure groundnut oil cannot keep.

Erandi.

Erandi (castorseed) is another oil-seed of the district, but its cultivation has already declined. It occupied only one acre in the Poona district in 1949-50. It is grown in small quantities in the black soils sometimes round other crops but more often in patches by itself. It is sown in June-July and is harvested in the month of November. The yield per acre comes to about 400 lb. Its stem and flowers are red. Its oil percentage is about 25. The oil, which is used for burning and medicinal purposes, is drawn by boiling the bruised bean and skimming the oil which rises to the surface. The leaf is applied as a poultice for guineaworm and the dried roots as a febrifuge.

Javas.

Javas or *alshi* (linseed) covered only 690 acres in 1949-50, of which 491 acres were in Mawal and 56 in Dhond. It is grown in small quantities solely in rich black soils in the east in either gram or wheat fields in separate furrows or, less seldom, as a separate crop. It is sown in October and is harvested in February and March. This crop does not require any extra irrigation and manuring. The yield per acre comes to about 360 lb. The seed is used in preparing chutneys.

OIL-SEEDS.

Kardai.

Kardai or *kusumba* (safflower) is the most important oil-seed grown in the Poona district and it occupied 55,879 acres of land in 1947-48. The talukas of Indapur, Dhond and Baramati are known for extensive cultivation of this oil-seed. This crop is chiefly grown in the eastern portions of the district with late jowar or wheat, either mixed or in separate furrows. It is sown in October-November, and, grown with or without irrigation and manure, is harvested in February-March. The young tender leaves of safflower plants are eaten as a vegetable and the oil, which is produced from the seed, is much esteemed in cooking. *Kardai* flowers are deep red and are sometimes used as a dye.

Karle.

Karle or *khurasani* (niger seed), sometimes called as *kale til,* is grown in considerable quantities in shallow black and light soils. It covered an area of 13,249 acres in 1947-48, the areas of concentrated cultivation being Ambegaon, Khed, Junnar, Mawal, Haveli and Purandar. It is sown in June and July and, without any manuring and irrigation, is harvested in the month of November. The yield per acre comes to about 250 lb. The seed is eaten in chutneys, but it is chiefly known for its oil which is produced abundantly from it and is universally used by the poorer classes in cooking. Its oilcake is considered to be very valuable for milch cattle.

Til.

Til (sesamum) is grown throughout the district and covered 5,754 acres in 1949-50, nearly half of which was in the Bhor taluka. Besides Bhor, it is grown over considerable areas in Khed, Haveli, Mawal and Indapur. It is sown in June and July usually with bajri and is harvested in the month of November. The yield per acre comes to about 400 lb. The seed is used in *shraddha* (death rites), and forms part of many sweetmeats. Sesamum yields abundant oil, which is used both in cooking and as a medicine. Its oil-cake (*pendh*) is given to cattle.

DRUGS AND NARCOTICS.

THE FOLLOWING STATEMENT GIVES THE AREA, IN ACRES, UNDER DRUGS AND NARCOTICS in Poona District (1949-50) :—

Area.

TABLE No. 21.

Statement showing the area in acres under Drugs and Narcotics in the Poona District—1949-50.

Talukas.	Tobacco.	Others.	Total.	Talukas.	Tobacco.	Others.	Total.
Poona City ..	15	5	20	Junnar ..	228	99	327
Haveli ..	..	33	33	Sirur ..	20	28	48
Indapur ..	64	174	238	Dhond ..	34	..	34
Khed ..	..	86	86	Ambegaon ..	31	..	31
Baramati ..	5	16	21	Mulshi ..	..	..	..
Purandar ..	56	..	56	Bhor ..	..	..	..
Mawal ..	..	..	..	Velhe ..	..	..	..
				Total for District	453	441	894

Nagvel

Nagvel or *pan* (betel leaf), a garden crop, though not separately shown in the table for 1949-50, occupied an area of 517 acres of land in 1947-48. Comparatively larger areas of this crop were found in the talukas of Haveli, Indapur and Khed. It is a vine grown in light red soil with much manure and continuous irrigation. It generally lasts for fifteen to twenty years. Each betel garden, called *pan mala,* generally covers about an acre of ground. The

CHAPTER 5.

Agriculture.
DRUGS AND NARCOTICS.
Nagvel.

vines are trained up slender *hadga, pangara, shevri* and *bakan* trees planted in rows one to four feet apart and having leaves only at the top. The whole garden has to be sheltered from wind and sun by high hedges or screens of grass or mats. The vines begin to bear in the third year, are at their best from the fourth to the thirteenth year, and, under favourable circumstances, go on yielding till the twentieth year. Every year in March, April and May, the upper half of the vine is cut and the lower half is coiled away and buried above the root under fresh red earth and manure. Portions of the garden are thus treated in rotation, so that those first cut are ready to bear before the last are cut. A betel leaf garden requires considerable capital in the initial stages and wants considerable attention throughout the year in weeding, watering, killing of insects and pests, and picking. In this district, cultivation of betel leaf is more remunerative than that of any other garden crop. The vine is irrigated only by well water and it is said that canal water is not suited for its growth. Betel leaf is chewed by all classes of people with betelnut, lime, and catechu and sometimes with tobacco and aromatics like cloves, cardamom and nutmeg.

Tambakhu.

Tambakhu (tabacco) is grown mostly in the villages of Junnar taluka which alone accounted for 228 acres out of the district's total of 453 acres in 1949-50. It is also grown on a smaller scale in Indapur, Purandar, Dhond, Sirur, Ambegaon, Poona City and Baramati. Tobacco cultivaton was introduced before 1841 by the Government who imported Syrian tobacco seeds into this district. It is sown in seed beds in August and transplanted in September. It is seldom watered but generally manured. The plant is not allowed to flower and all buds and branches are nipped off as they appear and only eight to ten leaves are allowed to remain. The plants are cut in January or February about four inches from the ground, spread in the sun till they are thoroughly dry, sprinkled with water, mixed with *surad* grass or with cow's urine, and, while damp, closely packed in a pit or stacked under weights and covered for eight days, during which fermentation sets in. When taken out from the pit, the leaves are made into bundles and are ready for sale. The stumps left in the ground shoot again and those leaves are almost valueless and are used only by the poor. The quality of tobacco grown in this district is poor. Tobacco is smoked and chewed by all classes and is also made into snuff.

SUGARCANE.

THE FOLLOWING STATEMENT SHOWS THE AREA IN ACRES UNDER SUGARCANE in Poona District, 1949-50 :—

Area.

TABLE No. 22.

Statement showing the area in acres under Sugarcane in the Poona District (1949–50).

Talukas.	Area.	Talukas.	Area.
Poona City	176	Junnar	310
Haveli	1,769	Sirur	161
Indapur	4,892	Dhond	531
Khed	101	Ambegaon	23
Baramati	6,330	Mulshi	39
Purandar	392	Bhor	103
Mawal	43	Velhe	32
		Total for the District ..	14,902

Us (sugarcane) in the year 1949-50 covered an area of 14,902 acres of land. As far back as 1769, at the desire of the Peshwa, Nana Fadanavis encouraged the plantation of sugarcane in Hadapsar and Kolawadi, near Poona, for the consumption of the State elephants. In 1839-40, the sugarcane—Mauritius cane—was introduced in the Junnar taluka by Mr. Macintosh and this cane spread greatly in that taluka because of the suitability of soil and climatic conditions. It spread in other talukas also, and at the time of the compilation of the last gazetteer the sugarcane acreage in the district was estimated at 5,502. Since then the cultivation of cane has been steadily increasing and it received a great impetus during the first world war because of the opening of a sugar factory in this district. This factory was closed subsequently. The cultivation of sugarcane has since continued to receive encouragement because of the growing demand for sugarcane for the manufacture of *gur* and sugar. Sugarcane is always an irrigated crop and is grown all over the district in deep black soils ; in the east it is one of the chief garden products. Baramati has the largest acreage under sugarcane, closely followed by Indapur where is situated the only large-scale sugar factory in the district. In all other talukas, excpting Haveli where it covers an area of 1,769 acres of land, it is grown on a small scale. Sugarcane cultivation has considerably increased in the canal areas since the opening of the Mutha Canals.

Sugarcane is a twelve month crop and is planted in the month of January. The sugarcane lands are ploughed across seven or eight times ; green manured with sann hemp ; and if not green manured, 40 carts of farm-yard manure per acre is applied. The land is once again ploughed and it is then flooded with water. When the surface begins to dry it is levelled with the beam harrow and then the sugarcane is planted. Again at the time of earthing up, about 150 to 200 lb. of nitrogen per acre is supplied in the form of groundnut oilcakes and sulphate of ammonia in equal proportion, as top dressing. The layers are set in deep furrows drawn by the bullock plough. Sugarcane thus planted is called *nangria us* (plough cane) to distinguish it from *pavlya us* (trodden cane) which is pressed on by foot after the land has been ploughed, broken fine and irrigated. The treading system is usually followed with the poorer canes or in poor soil and it requires manuring after ten or twelve days of planting. The trodden cane sprouts a month after planting, but the plough cane, being deeper set, takes a month and a half to sprout but suffers less from any change stoppage of water and reaches greater perfection. Sugarcane is either eaten raw or is made into sugar or *gur* (jaggery).

The local variety of sugarcane, known as *pundya*, is grown throughout the district. It is a soft cane and is mainly used for chewing and extracting juice for drinking. Improved varieties, such as CO-419 and POJ-2878, evolved at the Vadgaon Sugarcane Research Station, are being substituted on account of their high yielding capacity (50 to 70 tons of cane per acre). These varieties are hard and cannot be easily crushed on the wooden mills. The brix is higher than the local, varying from 20° to 22°. Top sets cannot be used for fodder as these varieties are flowering. Generally the whole cane is cut into layers for planting in furrows, three to four feet apart.

CHAPTER 5. —— Agriculture. SUGARCANE.

Sugarcane is a crop which exhausts the soil and, therefore, it is not grown in the same field from year to year but is rotated in alternate years with food crops.

The following statements show the area in acres under condiments and spices in Poona District in 1949-50 and 1947-48 :—

CONDIMENTS AND SPICES. Area.

TABLE No. 23.

*Statement showing the area in acres under Condiments and Spices in Poona District (1949-50).**

Talukas.	Area.	Talukas.	Area.
Poona City ..	38	Junnar ..	1,033
Havoli ..	1,350	Sirur ..	905
Indapur ..	474	Dhond ..	455
Khed ..	1,024	Ambegaon ..	709
Baramati ..	543	Mulshi ..	78
Purandar ..	1,150	Bhor ..	....
Mawal ..	66	Velhe ..	9
		Total—District ..	7,834

TABLE No. 24.

Statement showing the area, in acres, under Condiments and Spices in Poona District (1947–48).

—	Poona City.	Haveli.	Indapur.	Khed.	Baramati.	Purandar.
Chillies	17	769	521	1,050	377	962
Turmeric	..	..	..	..	..	17
Coriander	7	141	3	62	13	65
Garlic	7	15	..	24	19	93
Others	..	870	..	..	..	..
Total ..	31	1,795	524	1,145	409	1,137

—	Mawal.	Junnar.	Sirur.	Dhond.	Ambeg-gaon.	Mulshi.	Total.
Chillies	27	736	901	401	565	79	6,414
Turmeric	..	..	..	..	..	..	17
Coriander	1	153	7	14	15	7	488
Garlic	..	523	16	3	70	4	774
Others	..	..	194	258	..	..	1,322
Total ..	28	1,412	1,118	676	650	90	9,015

*Due to revision of the system of compiling statistics of crop acreages in 1949–50, all varieties of condiments and spices have not been separately shown but grouped together. However, to give an idea of the extent of cultivation of chillies, turmeric, coriander, garlic and other condiments and spices in the district, figures for 1947-48 have been shown in Table No. 24.

Mirchi (chilly) is the most important spice crop grown in this district and it covered 6,414 acres in 1947-48. It is grown throughout the district though Khed, Purandar, Sirur, Haveli, Ambegaon and Indapur, have comparatively larger acreages under it. Chillies are sown in May in a manured seed plot and are transplanted after a fortnight or a month. It begins to bear fruit at the end of two months or more, and, if, occasionally watered, goes on yielding fruit for five or six months. The first yield is much the finest and is usually sent to the market, the rest being kept for domestic consumption by the grower. The three commonest varieties are *putomi*, a long variety; *motvi*, a smaller variety; and *lavangi*, the very small. Chillies are eaten both green and ripe by all classes and are an almost essential ingredient in their diet.

Mirchi.

Halad (turmeric) is grown only in the Purandar taluka and there too the cultivation in 1947-48 was confined to 17 acres. It is planted generally in June-July and matures in December-January. It is grown only by *haldya malis* (turmeric gardeners). The turmeric root is in universal use as a condiment, being the staple curry powder. It is also used as a paint and a dye. A special variety known as *ambe halad* is used only as a drug.

Halad.

Kothimbir (coriander) is grown in the district in small quantities in good black soil, with or without water and manure. In 1947-48, coriander covered 488 acres of land, out of which 153 acres were in Junnar, 141 in Haveli, 65 in Purandar and 62 in Khed. It is sown among garden crops in any month and with bajri or other dry crops in July and August. The leaves are ready for use in about three weeks' time and the seed (*dhane*) in two months. The leaves and young shoots are generally used as a garnish in curry and relishes, and sometimes as a vegetable. The ripe seed is one of the most popular condiments.

Kothimbir.

Lasun (garlic) is extensively grown in the Junnar taluka though in smaller quantities it is found in most of the talukas of the district. It covered 774 acres in 1947-48, out of which 523 acres were in Junnar alone. It is grown with the help of water and manure in good black soils and requires water every ten or twelve days. Segments of the bulb are planted usually in the month of October and mature in about five to six months' time. Garlic is extensively used by all classes in cookery. The leaves are eaten as a pot herb.

Lasun.

Ale (ginger), *ova* (ajwan seed), *badishep* (sweet fennel) and *shepu* (fennel) are other condiments and spices grown in this district. All these together covered 1,322 acres of land in 1947-48. *Ale* is grown in good black soils. It is raised from layers at any time of the year and, with irrigation and manuring every ten or twelve days, is ready for use, green in five and mature in six months' time. The dry root is called *sunth* and is eaten as a condiment and is a favourite cure for colds. Ajwan seed (*ova*) is sown in gardens at any time of the year and with dry crops in July and August. It matures in three months. The seed is used as a stomachic. *Badishep* (sweet fennel) is sown in gardens at any time and on the edges of dry crops in July and August. It matures in two months. The seed is eaten in curry and is used as a condiment. *Shepu* (fennel) is sown in gardens in any month and with bajri and other dry crops in July and August. It is fit for use as a vegetable in six weeks and the seed ripens in 2½ months. The plant is eaten as a pot herb and the seed is used as a medicine for stomach pains.

Miscellaneous.

CHAPTER 5. — Agriculture. FIBRES.

THE FOLLOWING STATEMENTS SHOW THE AREA IN ACRES UNDER FIBRES in Poona District in 1949-50 and 1947-48 :—

Area.

TABLE No. 25.

*Statement showing the area in acres under Fibres in Poona District (1949-50).**

Talukas.	Cotton.	Others.	Total.	Talukas.	Cotton.	Others.	Total.
Poona City..	..	18	18	Junnar ..	..	54	54
Haveli ..	..	139	139	Sirur ..	..	11	11
Indapur ..	175	49	224	Dhond ..	..	6	6
Khed ..	..	101	101	Ambegaon ..	..	73	73
Baramati ..	..	289	289	Mulshi ..	..	1	1
Purandar ..	..	15	15	Bhor ..	..	..	..
Mawal ..	..	22	22	Velhe ..	..	..	..
				District Total..	175	778	953

TABLE No. 26.

Statement showing the area in acres under Fibres in the Poona District (1947-48).

Talukas.	Sann.	Ambadi.	Total.	Talukas.	Sann.	Ambadi.	Total.
Poona City..	23	..	23	Mawal ..	15	3	18
Haveli ..	147	12	159	Junnar ..	33	1	34
Indapur ..	235	232	467	Sirur ..	..	11	11
Khed ..	29	84	113	Dhond ..	23	1	24
Baramati ..	156	10	166	Ambegaon ..	..	34	34
Purandar ..	22	11	33	Mulshi ..	3	..	3
				District Total..	686	368	1,054

*Due to revision of the system of compiling statistics of crop acreages in 1949-50, the figures for *sann* and *ambadi* which are grown in Poona have not been separately shown and are grouped together in the column 'Others'. However, to give an idea of the cultivation of these crops, figures for 1947-48 are given in Table No. 26.

Cotton cultivation which was prevalent at the time of the compilation of the last gazetteer has totally disappeared from the district during recent times. In 1881-82, this crop occupied as much as 4,505 acres of land, but in the course of the next sixty years its cultivation completely ceased, and in the year 1947-48, not a single acre was sown under cotton. The local variety grown was not of a superior type and both as regards soil and climate Poona was considered unsuited for any foreign variety. Cotton cultivation was, however, revived in the year 1949-50, as 175 acres are reported to have been under this crop in the Indapur taluka during that year. It is sown in the months of May-June and is ready for picking after five months.

Ambadi.

Ambadi (brown hemp), through chiefly used as an oil-seed, is one of the fibre crops of the district. In 1947-48, *ambadi* was sown on 368 acres of land and most of these acres were in Indapur and Khed. It is sown in June-July, usually mixed with bajri, and is harvested in the month of December. The young sour leaves are eaten as a vegetable and the seed is chiefly used for oil. The bark of the *ambadi* plant yields a valuable fibre which is separated from the stalk by soaking. This fibre is made into ropes for various field purposes.

Sann or tag.

Sann or *tag* is another fibre which is grown in the district in small quantities, chiefly on the black soils. It covered 686 acres in 1947-48, of which Indapur, Baramati and Haveli had 235, 156 and 147 acres respectively. It is sown in June-July and ripens in August-September. It is left standing for about a month after it is ripe, so that the leaves, which are excellent manure, may fall on the land. In gardens and occasionally in dry crop lands it is grown solely for manure. After the plant is soaked, the bark yields a fibre which is considered the best material for ropes, coarse canvas, twine and fishing nets.

FRUITS AND VEGETABLES.

THE FOLLOWING STATEMENTS SHOW THE AREA IN ACRES UNDER ORCHARD AND GARDEN PRODUCE in the Poona district in 1949-50 and 1947-48 :—

TABLE No. 27.

*Statement showing the area, in acres, under Fruits and Vegetables in Poona District (1949–50).**

Area.

Talukas.	Area.	Talukas.	Area.
Poona City ..	516	Junnar ..	4,383
Haveli ..	6,658	Sirur ..	3,242
Indapur ..	1,707	Dhond ..	1,993
Khed ..	2,569	Ambegaon ..	4,967
Baramati ..	1,909	Mulshi ..	359
Purandar ..	4,354	Bhor ..	4
Mawal ..	256	Velhe ..	307
		District Total ..	36,588

*Due to revision of the system of compiling statistics of crop acreages in 1949–50, all kinds of fruit and vegetable crops have not been shown separately in this table. However, to give an idea of the extent of cultivation of all kinds of fruits and vegetables in Poona, figures for 1947–48 have been shown in Table No. 28.

TAPIE No. 28.

Statement showing the area in acres under Fruits and Vegetables in the Poona District (1947-48).

—	Poona City.	Haveli.	Indapur.	Khed.	Baramati.	Purandar.	Mawal.	Junnar.	Sirur.	Dhond.	Ambegaon.	Mulshi.	Total.
Vegetables (tubers)	32	285	169	3,726	360	648	12	1,368	654	87	2,502	25	9,868
Vegetables (green)	392	2,622	522	379	124	2,057	36	964	188	395	119	248	8,046
Fruit trees	350	2,474	411	996	1,041	2,662	48	2,150	1,345	823	805	82	12,587
Total ..	774	5,381	1,102	5,101	1,525	4,767	96	4,482	2,187	1,305	3,426	355	30,501

Besides the crops mentioned in the foregoing pages, the Poona district grows various fruits, vegetables and green fodder.

Fodder crops are extensively grown in all talukas of the district and they covered 4,51 260 acres of land in 1949-50, of which 1,06,620 acres were in Khed, 88,217 in Haveli, 78,545 in Mawal, 46,583 in Junnar, 39,043 in Purandar, 32,690 in Velhe Mahal, 32,681 in Ambegaon and the rest distributed in remaining talukas.

In the year 1949-50 fruits and vegetables together accounted for 36,588 acres of land, as against 30,501 acres in 1947-48, and most of these hands were concentrated in the talukas of Haveli, Khed Ambegaon, Junnar and Purandar.

In 1947-48, the district had 9,868 acres under tuber and bulb vegetables and 8,046 acres under green vegetables. Poona was quite famous for its cultivation of a large number of vegetables even during the days of the compilation of the old gazetteer, and since then cultivation of vegetables has considerably increased. Besides the local varieties of vegetables, a few imported varieties, such as cabbage, cauliflower, French bean and lettuce, have also been introduced into the district and have become quite popular. There are 11 root vegetables, 19 bulb vegetables, 4 pod vegetables and 11 leafy vegetables.

As regards fruits, the old gazetteer mentions only grapes, but a much larger variety of other fruits is now grown in Poona, and important among these are banana, lemon, pomegranate, guava, *chiku*, *mosambi* and papaya, and these together covered an area of 12,587 acres in 1947-48. The talukas of Purandar, Haveli and Junnar are the more important centres of fruit cultivation.

(1) *The following are the root vegetables grown* :—

ROOT VEGETABLES

Alu (green-leaved caladium) requires heavy manuring and irrigation and is grown in marshy hollows chiefly in the hilly west. It is generally planted in early June. The leaf is ready to cut in three months' time and the plant continues bearing leaves for years. The leaf and the stalk are eaten commonly as a vegetable and the root occasionally and on fast days.

Alu.

Batata (potato) is extensively grown in the Khed and Junnar talukas. Except close to the hilly west potatoes are generally watered and manured. The potato is cut into small pieces, each with a bud or eye, is planted in September and October and is ready between December and January. A late potato crop is planted in December and dug out in February. The second crop requires a weekly watering. The introduction of potato into Poona is chiefly due to Dr. Gibson who, in 1838, brought potatoes from the Nilgiris and distributed them for seed. Since then the cultivation of this vegetable has been steadily increasing in the district and large quantities of potatoes are grown. Besides supplying local needs, Poona exports large quantities of potatoes to Bombay and other places. More recently the State Government has been trying to extend the cultivation of this crop and seeds of improved varieties of potatoes are being distributed in the district. There are two varieties of potatoes grown in the district, one with a smooth light brown peel, which is the best, and the other with rough dark skin and of smaller size.

Batata.

Gajar (carrot) is grown in large quantities in good black soil in the east of the district. It requires manure and water in abundance. It is sown in garden lands at any time of the year and

Gajar.

CHAPTER 5.

Agriculture.

ROOT VEGETABLES.

in dry crop lands in July or August. It is ready for use in three months' time. The root is eaten as a vegetable, both raw and boiled. It is also slit and dried in the sun, when it keeps for five to six months. When sun-dried it is called *usris* and has to be boiled before eating.

Kanda. *Kanda* (onion) is grown in good black soil and requires manure and water. There are two varieties of onion grown in Poona, one a red and the second a milder and more popular white variety. Onions are sown in seed beds at any time during the rains or cold season and are transplanted when about a month old. It is ready for use in two months' time after transplanting but takes two months more to come to maturity. The onion crop requires good black soil and has to be watered every eight or twelve days. Onion is eaten by almost all classes, except a few orthodox and fastidious people. It is almost a necessity of life to the poorer classes. The leaves are eaten as a pot herb.

Kangar. *Kangar* is a yam (*goradu*) closely resembling the *kon* (common yam) and the *karanda* (bulb-bearing yam). It is found in the hilly west. Its bulbs, which form only beneath the ground, are like the small sweet potato in size and shape. The flesh is white and sweet.

Karanda. *Karanda* is the bulb-bearing yam and is very much like the common yam or *kon* in qualities and appearance. It is also grown in the hilly west. It differs from the *kon* in having a rounder leaf and in bearing bulbs on the stems as well as on the root. Until it is boiled, the flesh of the bulb is slightly bitter.

Kon or goradu. *Kon* or *goradu* (the common yam) is grown in small quantities without water or manure in the hilly west round the edges of fields or in house yards. It is planted in June or July and by October the root is ready for edible purposes. If left till December, the root grows two feet long and eight inches across. The plant is a creeper with longish pointed leaves and bears two to five tubers or roots which, when boiled, make an excellent vegetable.

Mula. *Mula* (radish) grown in this district is of many varieties and these vary in length, size and colour. Radishes are grown with the help of manure at any time during the year in garden lands and sometimes in dry crop land during the rains. The leaves are fit for eating in six weeks, the root in two months, and the plant bears pod or *dingris* in a fortnight more, and continues bearing for a couple of months. The leaves are eaten boiled as a pot herb and raw as a salad. The root is eaten as a vegetable, both raw and boiled.

Rajalu. *Rajalu* (arrow-leaved caladium), of three varieties, is grown with the help of water and manure. The leaves are narrower and more pointed than *alu* leaves and the stem, leaves and bulb are eaten in the same way.

Ratalu. *Ratalu* (sweet potatoes) is of two varieties, red and white, of which the red is the smaller and sweeter. *Ratalu* is grown extensively in the eastern talukas of the district. It is raised from layers planted any time in rains or the cold season. It has to be manured and irrigated and comes to maturity in six months. The tender leaves are taken as a green vegetable and the root is eaten boiled or roasted. The root is also dried, ground to flour and eaten in the form of bread on auspicious and fast days. The *ratalu* vine is an excellent fodder.

Suran is grown all over the district, especially in the hilly west. It takes three years to mature. The root grows to a large size and is much esteemed as a vegetable. Every year the leaves and the stem wither and sprout again. The plant is about eighteen inches high and contains five to six pennated leaves. ROOT VEGETABLES. Suran.

(2) *Besides these root vegetables, there are many fruit vegetables commonly grown in this district.* FRUIT VEGETABLES.

Dhendshi is sometimes grown round the edge of gardens but generally in river beds. It begins to bear fruit in three months. The fruit is about the size of two fists and is white in colour. It is eaten cooked as a vegetable. Dhendshi.

Dodka (sharp cornered cucumber) is grown with manure and irrigation in rich land round the edges of other crops in the eastern and the central portions of the district. It is grown in gardens at any time of the year. In dry crop lands it is sown in June-July and grows exceedingly fast. It begins to bear fruit in two months' time after planting and goes on bearing for one and a half months. The fruit, which is dark green and six inches to a foot long, is seamed with sharp ridges from one end to the other. The fruit is used as a vegetable. Dodka.

Dudh-bhopla (long white gourd) is a creeping plant and is grown in garden lands round the edges of the crops. It begins to bear in two or three months. The fruit, which is sometimes thirty or thirty-six inches long, has a soft white flesh. It is a common and favourite vegetable. It is also utilised in preparing a sweet-meat called *dudhi-halva*. The skin and the seeds are used in chutneys. Dudh-bhopla.

Ghosale is grown and used in the same manner as *dodka*. *Ghosale* is of the same size and is smooth and marked lengthwise with lines. It continues bearing fruit for two years if irrigated continuously. It is sometimes called *chopda dodka* (smooth *dodka*). Ghosale.

Kalingad (water melon) is a fruit of a creeping plant and is sown both in the cold and hot months, in moist sandy spots in river beds. This crop requires manuring when it is six weeks old and the fruit ripens in the third or fourth month. The fruit is smooth and round, dark green, mottled and striped with a lighter green. The flesh is pink and the seeds are black or white. It is eaten both as a raw fruit as well as a cooked vegetable in different ways. Kalingad.

Kharbuj (melon) is sown in the cold and hot months in moist and sandy places in river beds, sometimes with the water melon. The plant is manured when six weeks old and the fruit ripens in the third or fourth month. The fruit is round, green or yellowish, the skin covered with a network of raised brown lines. It is eaten uncooked in a variety of ways. Kharbuj.

Karle is a smaller fruit and is sown and used like *dodka* and *ghosale*. The surface of the fruit is roughened with knobs and each seed fills the whole cross section of the fruit. It is naturally bitter and must be well cooked and spiced before it is eaten. Karle.

Kartoli is a wild gourd but it is quite a favourite vegetable in Poona. It requires two boilings before it is consumed. Kartoli.

Kashi-bhopla or *kashi-phal* (Banaras pumpkin) is grown in gardens and sometimes on river banks. Except that it is roundish and thick instead of long, the fruit is like *dudh-bhopla*. It is also a favourite vegetable. Kashi-bhopla.

FRUIT VEGETABLES.

Khira.

Khira or *khira kakdi* (common cucumber) is sown in dry crop lands in July and August round the edge of early crops or in garden lands at any time. There are two varieties of cucumber grown in this district, white and green. It takes two months to bear fruit after planting. The fruit is ten to sixteen inches long and is a favourite vegetable of the people. It is cooked in many different ways and taken raw as a salad.

Kohala.

Kohala is sometimes as big as the red pumpkin and its flesh is white. The creeper is grown round the edge of gardens at any time of the year. It begins to bear fruit in three months. The fruit is never eaten raw but is much esteemed as a vegetable and is sometimes made into a *halva* (a kind of sweetmeat).

Padwal.

Padwal (snake gourd) is grown in the same parts of the district and in the same manner as *dodka*, except that it is never raised in dry crop land. The fruit, which is about three feet long and two or three inches thick, is generally marked lengthwise with white lines. It is a favourite vegetable and the leaves, stalks and roots of this plant are used for medicinal purposes.

Parvar.

Parvar is a small fruit vegetable and is grown before the monsoon in the central and eastern portions of the district along the edges of betel leaf gardens. It is a very favourite vegetable among all classes of people in Poona and is also highly valued as a medicine.

Tambda bhopla.

Tambda bhopla (red pumpkin) is usually grown round the edges of garden lands. It is sown at any time of the year and begins to bear fruit in about three months' time. The red pumpkin is roundish and sometimes very large, about eighteen inches in diameter with reddish flesh. This fruit is sometimes called *dangar*. It is a very common vegetable, which is taken cooked. The shoots and young leaves are used as a pot herb. The seed of the red pumpkin is sometimes eaten.

Tarkakdi.

Tarkakdi is a fruit vegetable grown in river beds both in the cold weather and in the hot weather. The seed is planted in moist sand and the plant is manured when about three weeks old. It ripens in about two and a half months. The *tarkakdi* is smooth and about two feet long and is eaten as a raw salad and cooked vegetable.

Tondli.

Tondli is a common vegetable in the district and is grown in the same way as *dodka*. The *tondli* fruit is a little smaller than hen's eggs and when ripe it is red. It is eaten as a vegetable. The *tondli* vine lasts for years.

Valuk.

Valuk is grown during the rains along the borders of fields of dry crops and at other times in garden lands. It bears fruit in about three months. The fruit is eight or ten inches long and is yellowish marked lengthwise by lines.

Vangi.

Vangi or *baingan* (brinjal) is always an irrigated and manured crop and it is grown on rich soils, often on river banks and in gardens. In gardens it is sown at any time of the year. In dry land it is sown in June in seed beds and transplanted during July. It begins to bear fruit in September, and, if occasionally irrigated, goes on bearing for four months. Its oval, egg-like and slightly bitter fruit is one of the commonest and best of the Deccan vegetables. *Vangi* is boiled and fried, made into pickles and also into *usris*. The brinjal leaves are said to be good for cleaning pearls. Beside the oval sized *vangi*, there is another variety of *vangi*, known as *bangali*, with fruit sometimes two feet long. There is also a wild variety called *dorli vangi* with a small and nearly round fruit.

Vel Vangi (tomato) is grown in large quantities all over the district, chiefly near Poona City and in Junnar. It requires heavy manuring and irrigation. This vegetable was not a favourite at the time of the compilation of the last gazetteer, but it has now become one of the most relished vegetables in Poona. It is grown in gardens at any time, and it is sown in dry crop lands in June and July and it bears fruit in October. Tomato is eaten both raw and cooked. It is said that the tomato was brought to India from Brazil by the Portuguese.

FRUIT VEGETABLES.
Vel Vangi.

(3) *Four pod vegetables are grown in Poona, namely, abai, bhendi, gavari* and *ghevada.*

POD VEGETABLES.

Abai or *kharsambli,* a creeping plant, is grown without water or manure near houses or on the edges of garden lands in all parts of the district. It begins to bear pods in three months and in good soils goes on bearing for three or four years. The pod when very young and tender is used as a vegetable.

Abai.

Bhendi (lady's finger) grown in this district is of two varieties *gari* (early) and *hali* (late). Both these varieties are grown in gardens in all parts of the district and all the year round. They are also grown without water but often with manure. As a dry crop, the early or *gari bhendi* with large leaves and short thick pods, is sown in June, grows about three feet high and bears pods from early August to December. The late or *hali bhendi,* with small leaves and thin prickly pods, is sown in June or July along the edges of or among bajri crops, grows seven feet high, begins to bear pods in late September and goes on bearing till the end of November. The green pods are eaten boiled or fried as a vegetable. The ripe seeds of *bhendi* are used in curry and *chutney.* The bark yields a fibre which is seldom used for any purpose.

Bhendi.

Gavari is grown in gardens at any time and during the rains on the edges of the early grain crops. It begins to bear pods within three months and, if watered occasionally, goes on bearing for some months. The plant grows about three feet high with a single fibrous stem from which the pods grow in bunches. The pod is eaten green and is much prized as a vegetable.

Gavari.

Ghevada is grown with or without water and manure and is sown in June or July on the edges of dry crops. It begins to bear fruit in October and goes on bearing till January. As a watered crop, it is grown round gardens or in the yards and porches of houses, where it goes on bearing for two or three years. *Ghevada* has many varieties in Poona, the black-seeded (which is the chief one), the white seeded, the *bot* or fingerlike, *pattade* or *hanuman,* and white with white curved pod. The pods are eaten cooked as a vegetable and the grain is used as a pulse.

Ghevada.

(4) *Besides these country vegetables, the Poona district has become quite famous for the cultivation of some of the European vegetables, such as cabbage, cauliflower, lettuce and French bean.* These vegetables are becoming more popular in the urban centres of the district and even outside the district. They are usually grown in the cold weather on easily workable well manured loamy soils and their cultivation has been particularly developed in the neighbourhood of Poona City, and in Junnar, Khed and Haveli.

EUROPEAN VEGETABLES.

CHAPTER 5. Agriculture. LEAFY VEGETABLES.

(5) *Poona also grows about a dozen varieties of leafy vegetables which are quite favourite among all classes of people.*

Alvi.

Alvi (common cress) is grown in gardens as a pot herb and for the seed which is esteemed valuable for women after child birth. It is also used in poultices for bruises.

Chandan batva.

Chandan batva is grown in all garden lands at any time of the year. The plant stands twelve to eighteen inches high and has the new leaves of the upper shoot red. The leaves and the stalk are eaten as a pot herb.

Chavli.

Chavli is grown in gardens at any time of the year. It closely resembles *tandulja*, but seldom grows more than six inches high and the leaves and stem are uniformly green.

Chuka.

Chuka (bladder dock) is grown in gardens at any time of the year and is ready for use about a month after sowing. The plant is eaten as a pot herb and has a pleasant though somewhat bitter flavour.

Math.

Math is of two varieties in this district, red and green. Both varieties are grown in gardens at any time of the year and are fit for use five or six weeks after sowing. The red variety stands three to five feet high with a thick stem and has a small central plume as well as side flowers ; and the leaves, and especially the stem, have a red tinge. The green variety is smaller. The leaves and the shoots are eaten boiled. A wild variety called *kate-math* is also grown, but it is eaten only by the poorer classes.

Methi.

Methi is grown in gardens in all parts of the district. It is sown at any time of the year. It is always an irrigated and manured crop and usually is ready to be cut in about three weeks' time and is mature in two and a half months. When young, the entire plant is eaten as a pot herb by all classes. The seed and the mature stalks serve as good fodder.

Mohari.

Mohari or *rai* (mustard) is grown at any time of the year in gardens and during the cold season round the fields of wheat or gram or among wheat and linseed. The leaves and green pods are eaten as vegetables. The seed is used in curries and relishes. A medicinal oil is extracted from it and it is also powdered and applied as a blister.

Pokla.

Pokla, of two kinds, green and red, grows one or two feet high in gardens at any time of the year. The leaf is ready for use in six weeks and is eaten as a pot herb.

Pudina.

Pudina (mint) is grown in garden lands. It is a perennial crop and needs occasional watering. The leaves are used as a garnish.

Rajgira.

Rajgira, of two varieties, red and green, is grown in gardens at any time of the year and sometimes among irrigated wheat. In the green variety, the seed plume is deep crimson and the stem and leaves are tinged with crimson ; otherwise, the varieties do not differ. The plant stands three to five feet high and has a heavy overhanging central plume. The seed is exceedingly small, is usually trodden out by human feet or rubbed out by hand. It is usually eaten on fast days either as a *lahi* which is made into balls, or as cakes made from the flour of the parched grain. The leaves are eaten as a pot herb.

Tandulja.

Tandulja (the eatable amaranth) is grown in gardens at any time of the year and is fit for use five or six weeks after sowing. The plant grows a foot high and has the stem near the root. It has no seed plume but flowers at each of its side shoots. Only the leaves and top shoots are eaten as a pot herb.

Fruit cultivation has progressed considerably in the Poona district since the compilation of the last Gazetteer. In 1881-82, besides melon and water melon, grape was the only fruit crop deserving special notice. The position has changed since then. In 1947-48, the district had 12,587 acres of land under fruit cultivation. The most common fruits grown in the district are bananas, grapes, mangoes, guavas, pomegrantes, figs, *santras*, *mosambis* and other citrus fruits, *chikus*, papayas, *sitaphal* (custard apple), and *ramphal*. The fruits are mostly grown on irrigated garden lands throughout the district but the main centres of production are located in the Haveli, Baramati, Junnar, Sirur and Purandar talukas. Fruit cultivation is quite extensive in the central and the eastern portions of the district.

Anjeer.

Anjeer (fig) is grown only in the Poona district in the whole of the Bombay State. This crop thrives best in localities having light rains and in loamy soils with free drainage. Figs are grown extensively in the dry climate areas in the Purandar taluka. Young fig plants are raised from cuttings planted in a specially prepared field. They take two years to bear fruit. The fruiting season is from March to June. Crows are the greatest enemies of this crop and the plantation of figs requires very careful watching. Dried figs are not prepared on a commercial scale, because the fig variety grown in the district, though excellent for table purposes, is not suitable for drying owing to its low percentage of sugar. An effort made to grow the Italian varieties of figs in this district proved a failure, as these varieties could not be acclimatised in the sub-tropical climate of Poona.

Dalimb.

Dalimb (pomegranate) is another important fruit crop of the district. Of the total area of about 1,480 acres under this crop in the whole of the State, nearly 25 per cent is claimed by the Poona district, the talukas of Haveli, Baramati and Purandar containing most of it. Seedlings of pomegranates are grown from seeds of selected fruits and are ready for transplantation in their third year. After three years more, the plants generally bear fruit. A serious handicap to the successful cultivation of promegranate is the caterpillar pest, which can be removed by spraying the fruits with wettable D.D.T. solution.

Draksha.

Draksha (grapevine) is occasionally grown in the best garden land on the eastern border of the western belt and near the Poona City taluka. The Baramati taluka is quite famous for the cultivation of grapes in the Poona district. The vine is propagated by cuttings, which are planted in the month of October and are transplanted in the month of January. The distance between two vines varies from 8 feet to 10 feet. The vines are trained either on *pangara* stem or on wire trellis. They begin to fruit after two years of planting. The grapevines are pruned twice during the year, *i.e.*, in April and in October. The vines growing after the October pruning bear a sweet crop in the month of February and March. The vines are manured with cow-dung manure and groundnut cake after the April pruning. They yield another crop during the months of July and August, but the berries remain sour, and as such they are of no commercial value. Irrigation is given regularly except during the rains. Repeated spraying with Bordeaux mixture and dusting with sulphur powder are done to control the mildew disease. Seven varieties of grapes are grown in this district, viz., *Bhokri*, *Phakdi*, *Kandhari*, *Gulabi*, *Pandhari Sahebi*, *Malta* and *Karachi*.

Keli (banana) is a popular fruit and is extensively grown in the Junnar, Khed, Baramati, Purandar, Indapur, Dhond, Sirur and Haveli talukas. The banana is grown on good garden medium black soil, which are at least 2 feet deep. It is progagated by suckers, which are planted during June or July. After the rains are over, the plants are irrigated after 12-14 days in winter, and after 7-8 days in summer. The plants are manured with farm-yard manure and groundnut cake. There are many varieties of banana grown in this district and they are named according to the size, shape and colour of the fruit. The varieties grown are *Basrai, Harichal, Lal Kel, Velchi, Mutheli* and *Walha.*

Citrus Fruits.

The Poona district claims (in 1953) 30 per cent. of the total State acreage under citrus fruits. The principal types of citrus fruits grown in the district are *mosambis* (sweet oranges), *santra* (Mandarin oranges), and limes (*kagdi* lime), with a sprinkling of grape-fruits and lemons in some places. *Mosambis* or sweet oranges account for over 5,500 acres, while *santras* or Mandarin are cultivated in an area of about 1,500 acres, there being less than 300 acres under limes. The important centres of citrus cultivation in the district are Sirur, Haveli, Purandar, Junnar and Baramati.

Citrus trees are usually grown on free working medium black or light loam soil. Deep black soils which hold moisture for a long time are usually not selected for planting citrus orchards. All alluvial types of soils are considered to be ideal for cultivation of citrus. The citrus trees are very sensitive to poor drainage and are not planted in soils which are likely to become water-logged. Citrus trees are propagated by budding on *jamburi* root stock. The budded plants are transplanted in the orchard during the monsoon season. The distance at which the different varieties of citrus are planted varies from 18 feet to 25 feet. The trees are irrigated regularly at an interval of about 15 days in winter and after every 10 days in summer. The plantations are treated either for *Ambe* or *Mrig Bahar.*

After the fruiting of the previous season is complete the trees are rested by cutting down the water supply for about a month or a month and a half. The land is then ploughed and each tree is manured with 100 lbs. of farm-yard manure and 6 to 8 lbs. of groundnut cake. Regular cultivation is necessary in order to control the growth of weeds. The citrus trees begin to fruit after about 3 to 4 years of planting. *Mosambi, santra, kagdi* lime, Italian lemon, Pommalo and Marshe's seedless grapefruit are the most common varieties of citrus grown in the district. The yield per acre varies with the different varieties. Besides being eaten as fresh the orange, *kagdi* lime and grapefruits are used for the extraction and bottling of their juices. The orange is also used for preparation of marmalade.

Popai.

Popai (papaya) is grown more as an inter-crop in young fruit plantations, being planted on the borders or between the rows of the fruit trees. It is, nevertheless, one of the most important and valuable fruit crops of the talukas of Junnar, Haveli, Baramati and Purandar. The papaya is propagated from seedlings. The seedlings are transplanted in September or October at a distance of 6 to 8 feet. About 2-3 seedlings are planted at each place. Cow dung manure is applied before planting and also twice during a year thereafter. The trees begin to flower after about 6-8 months of planting and the fruiting begins after about one year.

Only 10 per cent. of the male trees are retained in the plantation. The economic life of the papaya tree is about three years. The yield of a tree on an average is about 25-30 lbs. of papayas. The fruits are eaten when ripe, but the unripe fruit is cooked as a vegetable and also used for preparing pickles.

Peru.

Peru (guava) is grown on a large scale in the Haveli taluka. It is a very favourite fruit of the district and the crop is consumed locally only. The guava trees begin to bear fruit when about four or five years old. There are two principal flowering seasons. The fruit of the first season is ripe in August and September, and of the second about November and December. "Luknow-49" is an improved selection of guava evolved at the Ganeshkhind Fruit Experiment Station, Kirkee. The trees of this variety are very productive and yield about 20,000 lbs. of fruits per acre.

Miscellaneous.

Besides these, there are some other fruits, namely, pine-apple, mango, *ramphal*, *sitaphal* and *chiku* which are not so extensively grown in this district as to constitute commercial crops. *Ananas* (the pine-apple) thrives in a hot moist climate and is therefore grown only to a very limited extent. The quality is generally poor. *Ambe* (mango) is grown in gardens and in open places, but the acreage is relatively very small. The best varieties of mango are the *hapus* (Alphonso) and the *payari*. A mango tree takes more than five years to bear fruit, and once established lasts for generations. *Sitaphal* (custard apple) is grown almost like guavas. The plants are raised from seeds, and bear fruit in about three or four years. There is only one season for *sitaphal*, which occurs between August and November. The plant thrives well in a cool climate and requires regular irrigation. *Ramphal* is a common fruit grown in the district. In good soil, the tree sometimes attains a height of forty feet. The fruit ripens generally in the latter part of the rainy season and is liked by the local people.

AGRICULTURAL OPERATIONS.

THE AGRICULTURAL OPERATIONS vary according to the crops, the rainfall and the soil of the tract. These operations consist of opening of the land by digging or ploughing; further pulverising the soil; cleaning the fields; spreading the manure and mixing it with the soil; sowing the seed or planting the sets or seedlings; interculturing; weeding; earthing up; irrigating; applying quick-acting manures as top dressings; spraying or dusting of insecticides; watching to protect the crops from birds, stray cattle and wild animals; harvesting; threshing and preparing the crops for the market; and storing. In addition to these, occasional operations for permanent improvement of the soil, such as bunding, levelling, trenching, draining the excess water from the soil and reclaiming lands for cultivation, are also undertaken by the farmers.

Ploughing.

Ploughing is done almost every year by wooden or iron ploughs to open the land, to dig out deep-rooted weeds or stubbles, to aerate the soil and to trap and store water for crops. In the western part of the district, for rice cultivation, in order to remove the stubbles of the previous crops and to puddle the field for transplantation of rice seedlings in June and July, a small wooden plough drawn by two bullocks is worked as soon as the soil becomes wet by the first showers of the monsoon. On an average one plough opens up half an acre of land in a day. Deep ploughing, up to about 10″ depth, is absolutely necessary for sugarcane and root crops like *suran* and sweet potatoes. This is done either by a very heavy wooden plough working two or three times or by a heavy iron plough worked by eight

CHAPTER 5. — Agriculture. AGRICULTURAL OPERATIONS. Ploughing.

bullocks and three men. The area done by one plough per day is about half an acre. In the case of deep-ploughing, hired labour, if employed, is paid at the rate of Rs. 1-8-0 per day and the total cost of ploughing an acre of land comes to about Rs. 33-0-0.

For all ordinary crops, the land is ploughed either by a wooden or iron plough drawn by 4 bullocks driven by two men working up to the depth of 5 to 7 inches. The area opened up by a plough in a day depends upon the depth and the season. In the cold season, when the soil is usually moist, up to 30 gunthas can easily be done while in the hot weather, the land being dry and hard, about 16 to 20 gunthas only can be done.

Pulverisation.

Pulverisation of the soil is done by one of three kinds of implements, (1) the beam harrow known as *maind*, (2) the wooden plank called *phali*, and (3) the blade harrow called *kulav*. The *maind* is worked by one or two men and two or four bullocks to cover about two or three acres a day. The *phali* is generally used when the clods are soft and small. It is worked by one man and two bullocks covering from two to three acres a day. The *kulav* is not much effective unless the clods have become wet and brittle after the rains. It requires one man and two bullocks and they can finish from two to three acres a day. In case any hard clods escape the above operations, they are generally broken by beating with wooden hammers or clubs.

Cleaning the field.

Cleaning the field is usually done by women in batches of from six to eight for an acre. They pick up the remnants of the previous crop, like stubbles etc., which hinder the further working of the implements at the time of sowing and interculturing and also give room for the hibernation of insects. If these remnants are buried deep they are raked up by a harrow.

Manuring.

The farmer takes out the well rotten farm-yard manure or compost from pits by means of a *phavada* (spade) and a *ghamela* (iron basket) and carts the same to his own field. This manure is heaped and is evenly spread over the field, and then mixed with the soil by means of a *kulav* (harrow). A man or woman usually spreads about five cartloads (each weighing half a ton) of farm-yard manure and a harrow worked by a man and two bullocks can mix two or three acres a day. In some places, sheep and goats are quartered on the fields for a few days. Their dung and urine serve as good manure. It has been estimated that one thousand of these animals quartered in an acre over a night give manure equal to about five to six cartloads.

Sowing.

In most of the crops, seeds are sown for starting the crop, but in some in which seeds cannot be produced easily, parts of the plants are planted either after irrigation or after rains. In the case of paddy, for instance, as the seed is very small and the young plant requires special care, seedlings are first raised in a specially prepared seed-bed and then transplanted. The seeds are sown either by broadcasting, or by a drill (*pabhar*) in lines. Sometimes, where the land is moist enough for seed germination, the seeds are dibbled into the soil by hand. A seed drill worked by a man and a pair of bullocks can sow from two to four acres of land in a day according to the season, *rabi* or *kharif*. The seed after drilling is covered by running a light plank or a light harrow over the land. The quantity of seed required per acre would vary from a few ounces to a hundred pounds according to its size and weight and the optimum number of plants per acre to get the best crop.

Sowing operations in Poona coincide roughly with the outbreak of the monsoon. The following statement shows the sowing periods of some of the important crops in the district :—

TABLE No. 29.

Crops.	*Sowing or Planting time.*
Jowar (*kharif*)	June-July.
Jowar (*rabi*)	September-October.
Bajri	June-July.
Paddy	June-July.
Ragi	June.
Wheat (dry)	October.
Wheat (irrigated)	November.
Maize (first sowing)	June.
Maize (second sowing)	February-March.
Gram	October-November.
Kulith	June-July.
Matki	June-July.
Tur	June-July.
Udid	June.
Groundnut	June-July.
Safflower	October-November.
Sugarcane	January.
Nilva-fodder	February-March.
Cotton	May-June.
Potatoes	September-October.
Tobacco	August-September.

Interculturing.

Interculturing means culturing or tilling or stirring the soil in between the lines of a crop. This is done by an implement called *kolapi* (a hoe). Interculturing is done to remove the weeds that take away large quantities of moisture and plant food, to aerate the soil, to prepare a mulch (a loose layer of dry soil as covering), to conserve soil moisture useful for the crop, to prune the roots so as to encourage a deep root system and to kill the harmful insects hibernating in the soil. Generally two or three hoes are worked by a pair of bullocks and each hoe is handled by one man. This team can interculture from three to five acres a day. The number of interculturings required would depend on the life and the habit of growth of the crop. But generally they are about three to four during the life-period for most of the crops.

Weeding.

The weeds that are in line with the crop escape the hoes and thus are required to be removed by hand with the help of a weeding hook (*khurpi*). Six or eight women labourers are required to weed an acre, depending on the kind and extent of the weed growth. Two or three weedings are generally done for most of the crops.

Earthing up.

The next important operation is earthing up, *i.e.* digging the soil from near about the plant and heaping it up at the base of the plant. This is done in order to give support to the plant, to prevent lodging and to keep the tubers and roots under the soil. Earthing up is required in the case of crops like sugarcane, tubers like potatoes, *suran*, ginger, and yam ; some vegetables ; and fruit trees. This is done mostly by hand, digging with a pickaxe (*kudali*) and bringing the soil near the base of the plant by a *phavda* and a *ghamela*. For crops that are sown in lines a plough or a ridger is used to dig and bring the soil near the base of the plant.

CHAPTER 5. — Agriculture. AGRICULTURAL OPERATIONS.

Top-dressing.

Top-dressing, *i.e.*, applying quick-acting manures on the surface of the soil and then mixing it up with the soil, is done by stirring the soil by a special implement. Some crops require additional amount of manure after germinating. The sugarcane crop usually requires four top dressings. The manure is spread at such times that it will get mixed up with the soil and act on the crop when it begins to start rapid growth.

Irrigation.

Irrigation is done from canals or wells. In canal tracts, it is available mostly by gravitational flow, while in the case of wells, rivers and tanks the water is lifted by water-lifts such as *mots*, Persian wheels or pumps.

In the case of canals, two men or women are required to control and apply the canal water to an acre of land in a day. In the case of pumps, *mots* and other water-lifting devices, in addition to the men required for controlling and applying the water, labour has to be employed also for operating the water-lifts. The cost of this labour has to be added to the cost of fuel, lubricating oil, etc., and the depreciation charges of the lifts.

Fields are usually irrigated frequently and the interval between two consecutive waterings varies according to the soil, season and crop. In Poona these intervals vary from five to ten days and the quantity of water supplied to the fields per irrigation varies from 1·5 acre-inches to 2·5 acre-inches. An acre-inch roughly measures 3,630 cubic feet or 101 tons of water approximately.

Crop Protection.

The farmer has to provide for some protective and curative measures as well. He has to take precautionary measures to avoid certain pests and diseases. It has been found customary in the district to treat jowar seeds with sulphur for control of the smut disease of jowar known as *kani*. Whenever any insects or diseases appear in a crop, the farmers either spray or dust the special insecticides or fungicides recommended for that crop by the Department of Agriculture. The standing grain crops have to be watched during the season lest birds and other animals eat away the grain. The farmers shout and throw stones by slings (*gophan*) to scare away the birds. Stray cattle are generally caught and impounded in the cattle pound. Wild animals are either shot or hunted, and sometimes fences or trenches are made to keep them off. The most noteworthy point in this connection is the formation of co-operative crop protection societies at some places in the district which have been doing good work.

Harvesting.

One of the most important agricultural operations, next only to ploughing and sowing, is the reaping or harvesting of the standing crops. The process is commonly known as *kadhani* or *kapani*. The crops are harvested only when they are fully ripe. The period of ripening varies from crop to crop. The following statement gives the harvesting time for some of the important crops :—

TABLE No. 30.

Crops.	*Harvesting time.*
Jowar (*kharif*)	.. November-December.
Jowar (*rabi*)	.. February-March.
Bajri	.. October-November.
Paddy	.. December.
Ragi	.. November.
Wheat (dry)	.. February-March.

TABLE No. 30—*contd.*

Crops.	*Harvesting time.*
Wheat (irrigated)	.. March.
Maize (first sowing)	.. September.
Maize (second sowing)	.. May
Gram	.. February.
Kulith	.. November-December.
Matki	.. October-November.
Tur	.. January-February.
Udid	.. November.
Groundnut	.. November-January.
Safflower	.. February-March.
Sugarcane	.. January.
Nilva Fodder	.. June-July.
Cotton	.. November-December.
Potatoes	.. December-January.
Tobacco	.. December-January.

Food grain crops such as jowar, bajri, rice, wheat and gram are harvested by cutting the plants close to the ground by a sickle (*vila*). The cut plants are then put into swaths (*alasya*) and the earheads are removed by cutting or breaking and carted to the threshing yard (*khala*). The stems or stalks are dried, bundled and stocked as fodder.

Pulses are mostly cut as whole plants and are removed directly to the threshing floor. Vegetables are picked by hand and leafy ones are uprooted. Root crops like potatoes, sweet potatoes, ginger and turmeric are harvested by digging with spade (*phavada*). Groundnut is also reaped in the same manner. Cotton is usually picked by hand.

Threshing and preparing for market.

Grain crops such as jowar and pulses are trampled under bullocks' feet till the material is broken completely into chaff. The grain is separated from the chaff by winnowing against the breeze.

Some of the root vegetables are dug out, cleaned well by rubbing out the soil after drying or washing, and sold in the market. Some crops like ginger and turmeric are dried and specially cured.

Storing.

Grains are stored either for purposes of seed or for consumption at a later date. When they are meant for purposes of seed, the quantity is usually small especially when an individual farmer preserves his own seed. On the other hand, when it is meant for future use, the quantity stored is considerably large. Storage methods, therefore, vary according to the use of the grain.

The seed is preserved in cylindrical bins called *kanagees* made of bamboo, tur or cotton stalk, and well plastered on all sides with cowdung and mud. This method is effective in keeping off the insects that might attack from outside. But many seeds, especially pulses, have small insects or eggs on them before they stored. To prevent this trouble dry leaves of *nim* mixed with seeds of castor oil are applied to seeds.

In case the grains are required for future consumption, they are stored in underground pits or in cellars in residential buildings. Before storing, however, the grain is thoroughly dried.

CHAPTER 5. — Agriculture. IMPLEMENTS.

IN THE POONA DISTRICT, THE FIELD TOOLS AND IMPLEMENTS used by agriculturists are chiefly old and indigenous in type, though some progress has been made in introducing modern improved implements. Ploughs, harrows, levellers, clod crushers, seed drills and hoes are the main implements used by the farmers during the various phases of cultivation. Besides these, several hand tools are also used for sundry jobs on the farm. Iron ploughs are, however, replacing the indigenous wooden ones. Tractor-drawn ploughs and disc harrows are gradually being introduced in connection with large-scale farming. Highly developed tractor-drawn implements, such as drills and combine harvesters are not in use except on very few farms. Latterly, pumps worked by electric motors and oil engines have been coming into use in certain parts of the district.

Ploughs.

Till the beginning of this century, indigenous ploughs, usually made of *babul* wood, were in common use in the district, but the Agricultural Department has succeeded in inducing the cultivators to take more and more to iron ploughs.

The wooden plough (*nangar* or, when small, *nangri*) consists of several pieces, the principal of them being (1) the *khod* (body); (2) the *hala* (beam or pole); (3) the *ju* or *shilvat* (*yoke*); (4) the *phal* (share); and (5) the *rumane* (stilt). Only the share is made of iron, all other parts being of wood. The body is of two parts, the *doke* (head) and the *dant* (shoe), all of one piece of wood and curved in shape. The head is thicker, and the shoe tapers to a point. The shoe is flat at the top and triangular at the bottom. The share (the iron part) is flat and sharp at the end, and it is laid on the shoe, secured to the main block by a *phalcamb* (small piece of wood). The front end of the share projects about 6″ beyond the point of the shoe and is secured to the shoe by means of a *vasu* (ring). The beam is highly curved at its back and is fixed to the *doke* (head) so as to form an acute angle. The back end of the beam is projected about 3″ beyond the head, on which the *rumane* (stilt) rests. The yoke is fixed to the front end of the beam. The stilt is separate, and on the top of it is fixed a *muthya* (short grip) to facilitate handling. A leather rope (*vethan*) passes back from the yoke behind the stilt and forward again to the yoke.

The indigenous plough opens a triangular furrow. The heavy type weighs about 150 lb., is yoked to four pairs of bullocks, and furrows to a depth of six to nine inches; while the light one weighs about 100 lb., is yoked to two pairs of bullocks and furrows to a depth of four to six inches. The heavier ploughs are needed to break the heavy soils in the west, and also for sugarcane lands. These have now been mostly replaced by iron ploughs. The lighter ones are needed in potato-growing tracts and in medium soil tracts. In these areas also iron ploughs are in general use now.

Iron ploughs are supplied by Messrs. Kirloskar Brothers, who have their manufacturing plant at Kirloskarwadi in the Satara district. Though the abovenamed firm is manufacturing many varieties of iron ploughs, their Nos. 9 and 100 are more popular among their heavier ploughs. Besides the *Kirloskar* ploughs, the *Bahadur* ploughs of Messrs. Cooper and Sons, Satara, and the *Victory* ploughs of Messrs. Ransome and Jefferies and Sons Ltd., England, are also commonly found in the rural parts of the district.

The Kirloskar and Cooper ploughs mentioned above have reversible mould boards which can be changed from one side to another.

The wooden ploughs are usually manufactured and repaired locally by the village carpenter. The iron ploughs are not repaired locally due to the absence of proper repair shops. Messrs. Kirloskar Brothers of Poona have made arrangements to send their mechanics to the rural areas on receipt of information from the farmers. Spare parts are stocked by their agents.

In the years 1912-14, an attempt was made to introduce the steam traction ploughs manufactured by Messrs. J. Fowler & Co., Leeds, England. But these ploughs never gained any popularity. During the last few years the Department of Agriculture has been making serious efforts to introduce tractor ploughs, but only the rich cultivators of sugarcane in Baramati Taluka have been able to purchase these. The Department maintains a fleet of tractors and undertakes the work of ploughing at a nominal charge varying between Rs. 14 and Rs. 22 per acre according to the depth.

In 1951, a survey made of agricultural implements showed that Poona had in use 72,117 wooden ploughs, 25,085 iron ploughs and 49 tractors.

Seed drills.

Seed drills (*pabhar*) are implements made mostly of *babul* wood for the sowing of seeds in lines in a field at uniform depth. The furrows in which the seed is deposited are opened by coulters (*phan*). Four coulters are fixed to a small log of wood called *dind* (head-piece). Just above the tip of the front flat surface of the coulter a hole is bored through to fix a bamboo hollow tube (*nali*) for allowing the seed to pass through into the soil. All the tubes from the coulters are brought together and held in a bowl-like wooden structure (*chade*). The seed to be sown is evenly distributed in all the tubes through this seed bowl. The seed bowl and the tubes are firmly tied and fixed to the centre of the head piece by a thin rope called *chade-dor*. For traction, a beam is fixed to the centre of the head piece with side braces on its sides for support. On the top of the head-piece a handle (*rumane*) is fixed for guiding and pressing the implement. A yoke, of proper length according to the number of coulters and the distance between them, is attached to the beam for yoking bullocks and is tied to the beam by a thick rope passing over and round the head piece making the whole frame rigid for work. This kind of seed drill requires one man to drive a pair of bullocks and another person to feed the seed bowl uniformly with the seeds to be sown. A drill can sow from three to four acres a day. Seed drills are light or heavy according to the season and the crops to be sown. During the *kharif* season, the seed is to be deposited in the wet and soft soil up to a depth of 2″ or 2½″. This require a lighter seed drill. In the *rabi* season the seeds are to be deposited up to a depth of 6″ or 7″, where only sufficient moisture for the germination of seeds is available. The seed drills used for this are generally very heavy and strong. The Agricultural Engineer to the State Government has made some improvements in the indigenous wooden seed drills. These are arrangements provided for dropping the seed automatically by revolving spoons in a box filled on the top and for covering the seed by a roller behind.

Water lifts.

The water lifts used on wells in this district for the purposes of irrigating the fields are mostly *mots* either of iron or of leather. The leather *mots* are generally manufactured locally by the village

cobbler. The iron *mots*, usually of the Sangli type, are imported from the neighbouring urban centres. Recently a number of pumps for lifting water, worked either by oil engines or electric motors, are also to be found in Poona. The oil engines are usually of foreign make. Recently, however, Messsrs. Kirloskar Brothers of Poona have started manufacturing these engines. Pumping sets are manufactured by Messrs. Kirloskar Brothers and others. The census of implements taken in 1939-40 shows that Poona had in use in that year 8,548 iron *mots*, 18,783 leather *mots*, 219 oil engine pumps and 13 electric pumps.

Harrow.

The harrow (*kulav, vakhar, aut*, or *pharat*), is used after ploughing for crushing the clods of earth. The parts of the harrow are the *dind* (head piece); the *janoli* (prongs); the *phas* (blade); the *dandi* (plough); and the *rumane* (stilt). Except for the blade which is made of iron, all parts are made of *babul* wood. The head piece is straight and rectangular in cross section. In the front, two prongs are fixed into it in a slanting direction downwards at an angle of 50° with the pole. The blade, made of iron, is straight, fairly long and thick. Its two ends are turned upwards to fit in the prongs where they are firmly held by means of iron rings (*vasu*). The pole is straight and is fixed slightly on the left of the centre of the head piece. It is supplemented by a short brace which is fixed on the right of the centre. The other end of the brace rests on the pole.

In Poona, two types of harrows are commonly used, namely the *pharat*, a light one, and the *kulav*, a heavy one. The *kulav* is used for the preparation of land and the *pharat* is mainly used for covering seeds. The heavy harrow weighs about 70 lb. and works to a depth of from 1·5″ to 3″ and requires one man and two bullocks. A team working eight hours can finish from 1½ to 2 acres. The light harrow weighs about 45 lb. and works to a depth of from 1″ to 2″. It requires one man and two bullocks to work. A team can finish four acres in a working day. The indigenous harrows are quite cheap and easy to construct and to repair. They can also be put to a variety of uses such as breaking the earth after ploughing, mixing manure, covering seed, preparing seed beds, levelling and even interculturing. Efforts at introduction of improved types of harrows have, therefore, failed. Disc harrows are in use on a few farms, but owing to their cost, they have not become popular.

Beam Harrow.

The beam harrow (*maind*) is used for breaking the clods of earth after ploughing. The *maind* is a rectangular log of *babul* wood about 10 ft. long, 1 ft. broad and 9 inches thick, and weighs from 160 lb. to 200 lb. A wooden beam is fixed to the log in the centre for applying force by a yoke to be attached to it. Two iron rings are fixed to the log, one on each side of the beam, for tying ropes for applying equal force to the ends of the log. The *maind* is not a very effective clod-crusher. The Department of Agriculture has, therefore, been advocating the use of the Norwegian harrow (a star rotary type, a very heavy harrow) as a very efficient clod crusher, but its cost being high and the number of days of use being limited, it has not yet become very popular among the cultivators.

Hoes.

For interculturing crops like jowar, bajri and other food grains, a slit hoe, known as *kolapa*, is used. This implement is a miniature blade harrow and is used to work in between lines of crops to stir

IMPLEMENTS.

Hoes.

the soil so as to remove the weeds, loosen the soil, conserve moisture and aerate the soil. It is used up to the time when the crop is from 12″ to 15″ in height, after which it cannot be used. The size of the *kolapa* depends upon the distance between the crops lines. The prongs and half the portion of the blade are made into one piece and two such pieces fixed on the head piece leave a slit about three inches wide. Generally, two hoes are worked on one yoke. The hoes are tied to the yoke by a piece of rope passing over the handle and the head piece of the hoe. The yokes used are long and straight in proportion to the number of spaces covered and the distance between them. The reins, by which the bullocks are controlled, are tied to a "Y" shaped stick. This implement requires careful handling, especially when the crop is young. Two men with two bullocks interculture about four acres of land in a day. The Department of Agriculture has introduced some improved varieties of hoes, namely the Planet Junior hand hoes, spiked tooth hoes and shovel cultivators, for working in wide-spaced crops like chillies, sugarcane, etc.; and these implements are becoming quite popular in the district. For interculturing sugarcane fields, a special tyned hoe was prepared at the Manjri farm, but it has not become popular because of its high cost.

Miscellaneous.

Besides the tools worked with the help of bullocks, there are a few tools which are utilised in various other agricultural operations and are worked by hand. These are :—the *kurhad* (axe); the *kudali* (pick axe); the *phavada* (spade); the *khurpe* (weeding hook); the *vila* (sickle); the *koyata* (bill hook); the *pahar* (crowbar); and the *dantale* (rake); and these are mostly made by the village carpenter or iron smith.

As no animal-driven implement for harvesting has been devised, the principal tool is the *vila* (sickle) with an entire cutting edge. It is used in harvesting the crops by cutting the stems. The *kudali* (pick axe) is used for digging up and harvesting various root crops. Sugarcane is harvested by a heavy sharp knife or hatchet. The *phavada* (spade) is useful in repairing and making bunds, making water channels and filling the fields with soil and manures. *Pahar* (the crowbar), either wooden or iron toothed, is usually worked for collecting and removing waste materials from the fields. The *khurpe* (weeding hook) and the *vila* (sickle) are possessed by each working member of the cultivator's family. The *koyata* (bill hook) and the *kurhad* (axe) are the important implements for the purposes of cutting and chopping trees and wood. The *pahar* (crowbar) is usually used on the farm for lifting clods or stones, digging holes and other allied operations. Threshing is usually done by bullocks unaided by any appliances. For winnowing, a *soop* (bamboo scoop) is used. The man stands on a higher altitude and gradually drops the grains from the scoop and the husk blows away. Sieves are used for separating the grain from dust, sand and pebbles or big straw pieces. In some places, artificial wind is produced by using a winnowing fan designed by the Department of Agriculture. This is just like an electric fan being worked by hand by means of gears driven by a cycle chain.

Sugarcane is usually crushed in the iron mills manufactured by Messrs. Kirloskar Bros. and Messrs. Cooper and Sons. For the preparation of *gur*, sugarcane juice is boiled in open pans made of iron. The pan is shallow and broad about 7′ in diameter and 10″

IMPLEMENTS. Miscellaneous.

deep with a capacity of 1,000 to 1,200 lb. of sugarcane juice. The moulds for preparing *gur* blocks are made of galvanised iron sheets. Besides these two implements, various small implements such as scum-strainers and *ghamelas* (iron baskets) are also required in the process of manufacturing *gur*.

The bullock cart (*gada*) is still the common means of transportation in carrying out agricultural operations. The present cart consists of a large frame of *babul* wood supported on two solid wooden wheels held together by an axle. The naves of the wheels are fitted inside with iron tubes in which the axles work. The wheels have iron tyres. These carts are drawn by a pair of bullocks.

During the past decade, improvements have been effected to the *gadas*. Ball bearing arrangements have been made inside the nut of the wheels to reduce friction and give easy movement to the wheels. Pneumatic rubber tyres in place of the iron ones are available, but in actual practice the cultivators find the pneumatic tyres very costly and their use is, therefore, restricted to the carts used by rich contractors for purposes of transport in towns.

LIVESTOCK.

LIVESTOCK FORMS AN IMPORTANT ITEM IN A FARM. A farmer usually keeps a pair of bullocks and a few cows, and in addition, a few sheep, goats and poultry. As yet, not much headway has been made in this district in the use of mechanical implements, and hence bullock-driven ploughs, carts and water lifts are in common use. In fact, in rural areas, a farmer's status and efficiency are judged by the number of cattle he possesses. A recent census of the district (1948-49), results of which are given below, shows that considerable increase has taken place in the livestock wealth since the compilation of the last Gazetteer.

TABLE No. 31.

Livestock in Poona: Cattle—1948-49.

Classification of Cattle.	Cow class.	Buffalo class.
(1) Working bullocks over 3 years kept for work only ..	2,69,975	4,130
(2) Bulls and bullocks over 3 years not used for breeding or work	7,461	781
(3) Breeding cows over 3 years kept for breeding or milk production	1,65,082	67,080
(4) Cows over 3 years used for work only	56,897	22,609
(5) Cows over 3 years not in use for work or breeding purposes	30,359	9,854
(6) *Young stock*—		
(*a*) under 1 year—		
(*i*) Male	42,931	8,797
(*ii*) Female	49,965	15,291
(*b*) 1 to 3 years—		
(*i*) Male	41,921	6,202
(*ii*) Female	37,711	11,246
(7) Breeding bulls over 3 years kept or used for breeding purposes only	2,475	1,288
Total ..	7,04,777	1,47,278

In addition to these cattle, Poona district in 1948-49 had 3,32,023 sheep, 3,09,475 goats, 6,137 horses, 5,193 asses and 628 mules. These animals, though not exactly used on the farm, are useful to the farmer in a number of other ways and can be classed as agricultural livestock.

The following table gives comparative figures of livestock in Poona in 1882-83 and 1948-49 :—

TABLE No. 32.

Classification of livestock.	1882-83.	1948-49.
1. Bullocks	2,27,619	3,64,763
2. He-buffaloes	12,084	21,198
3. Cows	1,44,949	3,40,014
4. She-buffaloes	40,646	1,26,080
5. Sheep and Goats	2,89,688	6,41,498
6. Horses	11,163	6,187
7. Asses	6,745	5,193

Although there has been a decline in the number of horses and asses, there has been an all-round increase in livestock as a whole. This is an index to the importance that is still given to the raising of livestock in the district.

Cows and Buffaloes.

In this district, as in other parts of the country, bullocks and he-buffaloes are mainly used for the heavier agricultural work on the farm, and cows and she-buffaloes are mainly kept for purposes of breeding and milk production. In a few cases only are cows and she-buffaloes used on the farms. Bullocks are the common animals in use in the farm work and their high number indicates their relative importance in agricultural operations and rural transportation. These cattle belong mainly to the imported varieties, the important among them being the *Khillar*, the *Dangi*, and the *Malvi*, besides some local non-descript varieties. Among buffaloes, the *Pandharpuri*, the *Surati*, and the *Murrah* types are commonly found in Poona. The *Khillar* cows and bullocks are costlier than other types. A *Khillar* cow costs about Rs. 300 to Rs. 400 and a pair of bullocks of the same variety between Rs. 1,200 and Rs. 1,400. Prices of local varieties are Rs. 100 to Rs. 150 per cow and Rs. 700 to Rs. 800 per pair of bullocks. The prices prevailing for a *Khillar* breeding bull ranges between Rs. 600 and Rs. 800. The *Pandharpuri* and the *Murrah* milch buffaloes can be purchased at a price varying between Rs. 800 and Rs. 1,000 each while local non-descript milch buffaloes can be had for about half of that price.

Cows and she-buffaloes are kept mainly for milk production. She-buffaloes are growing in popularity largely because of their higher milk yield. The total production of milk in the Poona district has been estimated at 14,42,500 maunds per year. The cattle provide fertile farm-yard manure, and 17 lakh cart loads of farm-yard manure are collected annually valued approximately at Rs. 51 lakhs.

Horses, etc.

Horses, mules and asses, though not used for agricultural operations, are classed as agricultural livestock. These animals are mostly used for drawing transport vehicles and sometimes as pack animals.

Sheep and Goats.

In addition to cattle, Poona has a large number of sheep and goats usually of the *Deccani* type. According to the 1948-49 estimates, there are 3,32,023 sheep and 3,09,475 goats in the district. These animals are valuable assets as they produce wool, hair, skins and mutton and, in the case of goats, also milk. It has been the usual practice of the farmers of this district to keep a few sheep and goats on the farm along with other cattle. Goats and sheep for mutton

CHAPTER 5. — Agriculture. LIVESTOCK. Poultry.

cost between Rs. 50 and Rs. 80 each. One and a half lakh pounds of wool are produced annually in Poona.

The keeping of poultry is an important cottage industry in rural areas, and eggs, fowls and ducks are regarded as valuable kinds of food. In the year 1948-49, the number of fowls and poultry was estimated at 4 lakhs and approximately 20,00,000 eggs were produced in the year.

Sources of supply.

The main sources of cattle supply in the rural areas are the weekly cattle markets held in each taluka. These markets are managed either by the municipal authorities or by the District Local Board. Some of the largely attended cattle markets are held at the following places :—

1. Bhamburda
2. Khed
3. Manchar
4. Ghodnadi
5. Belhe
6. Dhond
7. Indapur
8. Baramati
9. Saswad
10. Junnar

Veterinary Hospitals.

There are good centres in Poona for treatment of cattle. There are eight veterinary hospitals in the district, one being located at each of the following places, *viz.*, Poona, Baramati, Indapur, Khed, Junnar, Bhor, Saswad and Talegaon Dhamdhere. Livestock from all over the district are brought to these hospitals for medical treatment.

Breeding.

Good breeding facilities are also provided, and efforts are made to improve the quality of cattle. The Agricultural Department, in order to grade up the village cattle, supplies to farmers premium bulls of the *Khillar, Dangi* and *Gir* types. On 1st April 1950, there were 68 premium bulls at work. In addition, there were 50 premium cows which had been given to Harijans and poor classes of the district for production of pedigree stock of cattle. Under the Post-war Reconstruction Scheme supplementary breeding centres have been established at Koregaon Bhima and Nhavare in Sirur Taluka and at Loni Deokar in Indapur Taluka. Each centre consists of five adjoining villages, and ten premium cows and one premium bull are located in each village. In co-operation with various *panjrapoles,* the Agricultural Department has been successful in raising a good herd of the *Gir* variety of cattle.

A sheep breeding farm established in Poona in 1937 functions as the central research institute for the Bombay Deccan. The plan of experimental breeding at this station is co-ordinated by the State with the research undertaken in the different breeding areas. The stud sheep bred at this farm are distributed to initiate the breeding of flocks in other districts. The work of introducing improved sheep is undertaken in the taluka of Dhond.

Central Poultry Farm.

A Central Poultry Farm was established in Poona in 1928 for the purpose of testing the suitability of the different breeds of poultry and for training the children of farmers in practical poultry keeping. This poultry farm now supplies annually 200 breeding cocks and 2,000 hatching eggs. The improved breeds, namely, the White Leghorn and the Rhode Island Red, have been introduced and found quite profitable in the eastern and the western talukas of the district respectively. Besides, in order to encourage raising of pedigree stocks of poultry, premiums in cash are given to 15 persons in the district.

The estimated annual quantity of livestock products in the district in 1948-49 was as under :—

TABLE No. 33.

Products.	Quantity.
Milk	14,42,500 (maunds).
Eggs	20,00,000 (number).
Manure	17,00,000 (cart loads).
Hides	85,000 (number).
Wool	1,50,000 (lb).
Cow calves	1,00,000 (number).
Buffalo calves	25,000 (number).

The following were the livestock prices current in 1948-49 :—

TABLE No. 34.

Livestock.	Variety.	Unit.	Value.
			Rs.
Bullocks	Khillar ..	Pair ..	1,200 to 1,400
	Local ..	,, ..	700 to 800
	Khillar Breeding ..	Each ..	600 to 800
Cows	Khillar ..	,, ..	300 to 400
	Local ..	,, ..	100 to 150
Milch buffaloes	Local ..	,, ..	400 to 500
	Murrah or Mehsana	,, ..	800 to 1,000
	Pandharpuri ..	,, ..	800 to 1,000
Goats and sheep ..	For mutton ..	,, ..	50 to 80
Poultry	For meat ..	Per bird.	4 to 6
Eggs	Country ..	10 to 11 ..	1
	Improved ..	Per dozen	2

On account of the frequent failures of monsoons causing famines and scarcity conditions over several talukas, irrigation has always attracted considerable attention in the Poona district. The problem of finding water for irrigation is more acute in the eastern talukas of the district, namely, Indapur, Sirur and Baramati, where the annual average rainfall is very scanty.

In the year 1947-48, in the whole of the district, excluding the taluka of Bhor and Velhe Mahal, an area of 1,94,585 acres under crops, or roughly about 8·8 per cent. of the gross cropped area, was under irrigated farming.

In the Poona district, there is no area shown as under tank irrigation in 1947-48, but there are a few irrigation tanks in the district. In canal tracts, comprising the portion of the talukas of Haveli, Dhond, Baramati, Indapur, Purandar, Poona City and Sirur, water is available by gravitational flow, while in places where wells, tanks and rivers are the main sources of water, it is lifted by means of *mots*, Persian wheels or pumps. Irrigated land in the Poona district is accordingly classified into *motasthal* and *patasthal* lands. *Motasthal* lands, which account for about 38·8 per cent. of the irrigated area, are lands irrigated with the help of a *mot* from wells, tanks and ponds. The remaining 61·2 per cent. of the land under irrigation is known as *patasthal*, which means lands watered by canals.

The following table shows the distribution of the area under different crops irrigated by different sources of irrigation in Poona :—

TABLE No. 35.

Area irrigated under various crops by different sources of irrigation in Poona District (1947–48).

Crops.	Government canals.	Private canals.	Wells.	Tanks.	Others.	Total.	Percentage of the irrigated area to the total area under the crop.	Percentage of the irrigated area to the total area under irrigation.
Rice	5,361	17	915	..	..	6,293	9·5	3·2
Wheat	7,036	553	8,668	..	111	16,368	35·9	8·4
Barley	139	..	6	..	..	145	31·5	0·7
Jowar	65,764	317	24,998	..	390	91,469	10·4	47·0
Bajri	11,989	216	5,238	..	..	17,443	4·2	8·8
Maize	371	1,031	..	..	..	1,402	89·3	0·7
Other cereals and pulses	3,658	156	4,894	..	541	9,249	5·4	4·6
Sugarcane	13,140	..	3,094	..	18	16,252	94·5	8·3
Other food crops	6,398	460	17,987	..	..	24,845	62·7	12·7
Non-food crops	1,678	337	4,250	..	..	6,265	6·2	3·2
Fodder	1,125	..	3,729	..	..	4,854	1·0	2·4
Total area under crops under Irrigation ..	1,16,659	3,087	73,779	..	1,060	1,94,585	8·8	100
Double cropped area under Irrigation ..	9,988	994	16,379	..	134	27,495	..	..
Net area cropped under Irrigation ..	1,06,671	2,093	57,400	.	926	1,67,090	8·0	..

Out of the total area of 1,94,585 acres of gross cropped area under irrigation, 1,16,659 acres are under Government canals, 3,087 acres under private canals, 73,779 acres under well irrigation and 1,060 acres under other sources of water supply. Among the various crops grown in the district, those which are grown in the eastern talukas of the district have larger areas under wet farming than those grown in the western portions.

Considered absolutely in terms of irrigated acreage, jowar with 91,469 irrigated acres, *i.e.*, 47 per cent. of the total irrigated area in the district, occupied the first place, followed by bajri with 17,443 irrigated acres or 8·8 per cent. of the total irrigated area, and wheat with 16,368 irrigated acres or 8·4 per cent. of the total irrigated area. If acreage under irrigation is related to the total acreage under a particular crop, sugarcane with 16,252 irrigated acres, forming 94·5 per cent. of the total area under sugarcane, took the first place, maize coming next with 1,402 acres forming 89·3 per cent. of the total area under maize. "Other food crops" had 24,845 irrigated acres, which formed 12·7 per cent. of the total irrigated area and 62·7 per cent. of the total area under the same crops.

As noted in a previous paragraph (p. 220), different fields have different sources of irrigation and they are watered at frequent intervals. The interval between two consecutive waterings varies as between crops and seasons as also on the nature of the soil, crop and season. Such intervals in Poona vary from 5 to 10 days, and the quantity of water supplied to the field varies from 1·5 acre inches to 2·5 acre inches. An acre-inch roughly measures 3,630 cubic feet or 101 tons of water approximately.

The numbers of the different sources of water supply in the district are :—

Government canals	..	..	..	6
Wells	..	..	..	32,805
Bandharas	..	..	..	27
Tanks	..	..	..	519

Wells are the common source of irrigation throughout the district. There has been a large increase in the number of wells for irrigation in Poona District since the compilation of the last Gazetteer. While their number in 1882-83 was 18,651, in 1948-49 it was 32,805. These wells are distributed in the various talukas as follows :— Wells.

Purandar	..	..	..	3,475
Haveli	..	..	..	2,547
Indapur	..	..	..	2,473
Mulshi	..	..	..	130
Sirur	..	..	..	3,843
Junnar	..	..	..	5,187
Ambegaon	..	..	..	4,756
Dhond	..	..	..	2,642
Baramati	..	..	..	3,704
Khed	..	..	..	3,408
Mawal	..	..	..	151
Poona City	..	..	..	334
Bhor	..	..	..	155
Velhe	..	..	..	Nil.
		Total	..	32,805

CHAPTER 5.

Agriculture.

IRRIGATION.

Wells.

Generally speaking, the eastern talukas of the district have more wells than the western talukas.

The wells used for irrigation are generally circular, eight to ten feet in diameter and twenty to fifty feet deep. These wells are sometimes pitched with brick or stone and mortar, more usually lined with dry cut stones; and frequently built only on the side on which the water life or *mot* is worked. The water is lifted by a *mot* (a leather or iron container). The leather water bag (*mot*) is of two sizes, one measuring about ten feet from mouth to mouth and worked in deep wells, and the other one from five to six feet and worked in small wells. The leather *mot* is more common and is prepared usually by the village cobbler. The iron *mots*, usually of the Sangli type, are imported from neighbouring urban centres. A *mot* worked by a pair of bullocks can be used for irrigating two or three acres of land with the help of two or three men. Recently pumps for lifting water operated either by oil engines or by electric motors are being increasingly used.

Bandharas.

Another source of irrigation in the Poona district is *bandharas*, small weirs built across streams in order that the level of water flowing in the stream may be raised sufficiently to command the lands to be irrigated. There are 27 *bandharas* in the Poona district, of which 11 are in Purandar, 6 in Junnar, 5 in Khed, 2 in Ambegaon and one each in Haveli, Dhond and Baramati. They irrigate an area of 2,631 acres and 18 gunthas. Besides these, 21 new *bandharas* have been recently completed and it is proposed to irrigate 1,326 acres from them. The majority of these dams or *bandharas* are built of mud and sometimes of masonry, and are renewed or repaired every year after the rains. The channels are not bridged, hedged or otherwise protected, and much injury is caused to them by the village cattle and carts, resulting in waste of water. The water is taken to the fields by gravitational flow and when the water in the dam falls below the level of the channel, the water has to be lifted either by pumps or by wooden shovels hung by a rope from a tripod of sticks. These *bandharas* are in charge of the Revenue Department and water rates are charged according to the quantity of water supplied.

The following statement gives the location of *bandharas* and the area irrigated by them :—

TABLE No. 36.

Statement showing Bandharas in Poona District (1948-49).

Location.	Taluka.	Area irrigated.
		A. G.
Vadhane	Baramati ..	14 39
Patas	Dhond ..	11 35
Narayangaon	Junnar ..	452 20
Vadaj	Do. ..	131 31
Kusur	Do. ..	25 35

(contd.)

TABLE No. 36—*contd.*

Location.	Taluka.	Area irrigated. A.	G.
Yenere	Junnar ..	11	2
Otur	Do. ..	221	4
Udapur	Do. ..	60	36
Awasari Khurd	Khed ..	192	38
Khed	Do. ..	97	16
Padali	Do. ..	38	12
Donde	Do. ..	45	26
Thugaon	Do. ..	86	37
Chincholi	Ambegaon ..	50	26
Narodi	Do. ..	25	35
Khed-Shivapur	Haveli ..	120	14
Saswad	Purandar ..	154	32
Garado	Do. ..	18	8
Bopgaon	Do. ..	23	13
Kamthadi	Do. ..	12	33
Khalad	Do. ..	169	32
Munjawadi	Do. ..	37	25
Dhalewadi	Do. ..	52	13
Kothale	Do. ..	35	1
Hiware	Do. ..	68	26
Belsar	Do. ..	179	17
Parinche	Do. ..	293	12
	Total ..	2631	18

TABLE No. 37.

The following is the list of *Bandharas* recently completed :—

Location.	Taluka.	Area proposed to be irrigated. A.	G.
Gohe Budruk	Ambegaon ..	17	31
Shinoli	Do. ..	10	0
Sal	Do. ..	13	0
Loni Kand	Haveli ..	100	0
Savargaon	Junnar ..	128	0
Ane	Do. ..	64	0
Pimpari-Pendhar	Do. ..	68	0
Basti	Do. ..	25	0
Pimpalwandi	Do. ..	100	0
Yedgaon	Do. ..	160	0
Male	Mulshi ..	60	0
Kolawali	Do. ..	26	0
Walane	Do. ..	25	0
Dongargaon	Do. ..	35	0
Lawale	Do. ..	50	0
Kondhavale	Do. ..	264	7
Darumbare	Mawal ..	15	0
Bhivadi	Purandar ..	34	0
Hiware	Do. ..	35	0
Kamthadi	Do. ..	50	0
Kapurvahal	Bhor ..	47	0
	Total ..	1326	38

CHAPTER 5. — Agriculture. IRRIGATION. Mutha Canals.

In 1863-64, a more than usually severe drought caused great damage and distress in the district and Government determined to find out how far this tract could be protected from famines by irrigation works. The enquiry was entrusted to Lt. General Fife, R. E., who submitted a detailed report on constructing irrigation works at Kasurdi, Matoba, Khateka Durva, Khamgaon, Bhadgaon, and Chutorlkur—all in the Bhimthadi taluka. He opined that small lakes were useless and the only means of protection from famine was the water of the rivers having their sources in the Sahyadris and recommended that water should be led from the Mutha river by a high level canal starting from Poona and extending to Indapur. The Bombay Government, agreeing with him, sanctioned the Mutha Canal works, which came into operation in 1874-75. The experience gained since then made the administrators realise the advantages of big irrigation works based on rivers and big tanks. The Nira Left Bank Canal was brought into operation in 1885-86.

The following is a list of the chief irrigation works constructed or repaired by Government, with details regarding the area irrigated by them :—

TABLE No. 38.

Government Irrigation Works, Poona, 1945-46.

(In acres)

Name.	Culturable area commanded.	Estimated area of irrigation.	Area actually irrigated.		
			Kharif.	Rabi.	Total.
1. Nira Right Bank Canal.	1,118	1,118	936	556	1,492
2. Nira Left Bank Canal.	1,49,821	1,13,280	35,782	59,583	95,365
3. Shetphal tank ..	17,483	4,200	2,910	4,679	7,589
4. Mutha Canals ..	49,800	16,800	11,402	3,335	14,737
5. Matoba tank ..	....	3,250	531	1,420	1,951
6. Kasurdi tank ..	....	....	....	....	....
7. Shirshuphal tank ..	2,500	1,800	101	88	189
8. Bhadalwadi tank ..	2,400	2,000	13	1,127	1,140
Total ..	2,23,122	1,42,448	51,675	70,788	1,22,463

The Mutha Canals system came into operation in 1874-75. It was constructed at a cost of about Rs. 65,50,000 including the cost of a large *ghat*-fed reservoir (Lake Fife) on the Mutha river at Khadakwasala, about 12 miles to the south-west of Poona. The system comprises two canals, the Mutha Right Bank Canal and the Mutha Left Bank Canal, 70 and 18 miles long respectively, operating in the Haveli, Poona City and Dhond talukas. The maximum designed discharges of the two canal heads are 412 and 38·5 causes respectively.

Both the canals take off direct from the flanks of the lake which has a storage capacity of 3,091 million cubic feet, of which 456 million cubic feet are reserved for the Poona water supply system as a margin of safety in the event of replenishment being received late. The storage is partly utilised for drinking and domestic purposes in Poona and partly for irrigation. The supply available for irrigation being insufficient, the perennial limit of the Mutha Right Bank Canal is restricted to the reach between the head of the canal and mile No. 23 5/8. Even so the supply available in the lake is inadequate to meet the increasing demands on it, and a project for increasing the storage is under consideration. The Khamgaon and the Matoba tanks are tail tanks receiving the surplus supply of the canal during the monsoon months.

Khamgaon tank.

The Khamgaon tank is situated in the Dhond taluka at mile 23 of the Mutha Right Bank Canal and is only partially completed. It receives replenishment during the monsoon from the canal. The catchment area of the tank is only three-fourths of a mile and the storage is used for *rabi* irrigation. The area under irrigation from this tank in normal years is limited to 250 acres.

Matoba tank.

The Matoba tank is situated in the village of Pimpalgaon, 28 miles east of Poona, in the Dhond taluka, near the Yevat railway station. The Matoba reservoir was designed to store the surplus water of the Mutha Right Bank Canal and to water the land between it and the Mutha-Mula river. The work was undertaken in December 1876 and was completed in August 1877, mostly by famine labour. The reservoir is formed by a dam 6,095 feet long and 48 feet high. The main distributing channel is 11⅛ miles long and is capable of discharging 26 cubic feet a second. The tank is replenished by the Mutha Right Bank Canal through an outlet in the monsoon season. The catchment area is only ten square miles, but with the aid of the surplus water from the canal, the monsoon demand for water can be supplied and the reservoir can always be left full in October when the south-west monsoon closes. A regulating bridge is built across the Mutha Canal at the 49¾th mile from Poona, by which the water in the canal can at any time be turned into the reservoir. The storage is utilised for the irrigation of monsoon, *rabi* and two seasonal crops.

The total area commanded by the Mutha Canals system is 94,000 acres. The irrigated area during the year 1948-49 was reported as 19,545 acres and the average of the three years 1946-49 was 21,488 acres. Bajri, vegetables, jowar, maize, wheat and rice are the crops which were irrigated largely by the Mutha Canals. In order to increase the acerage under food grains, Government have recently issued instructions to ban sugarcane cultivation on the Mutha Canals. On account of increase in population in Poona City and Poona Cantonment and also due to development of industries round about, the demand for water supply from the Mutha Canals for non-irrigation purposes has considerably increased during the last few years.

Nira Canals.

The Nira Left Bank Canal was designed in the second half of the last century to irrigate the left bank of the Nira valley and a part of the Bhima valley near the meeting of the two rivers. It was also intended to supply water for household purposes to towns and villages along the valley wherever the wells were insufficient or brackish, Work on the scheme was begun in 1881 and the system

CHAPTER 5. — Agriculture. IRRIGATION. Nira Canals.

came into operation in 1885-86. It serves the famine-stricken tract south-east of Poona district.

The original works consisted of (i) a 127 feet high masonry dam at Bhatghar, above 32 miles south of Poona on the Yelawandi river, in order to form a storage tank (Lake Whiting) with a capacity to hold 5,300 cubic feet of water; (ii) a pick up weir at Vir on the Nira river about 17 miles downstream from Bhatghar; (iii) a canal about 100 miles long irrigating about 80,000 acres in a year; and (iv) the Shetphal tank at the tail of the canal with an effective capacity of 592 million cubic feet of water for the purpose of storing a portion of the surplus monsoon discharge. The canal, later enlarged, together with the Shetphal tank now commands a gross area of 2,01,000 acres. The culturable area under the canal is 1,49,821 acres.

In course of time Government realised the need for the extension of the Nira irrigation system to the right bank of the river. A project was framed in 1910 which included raising the dam at Bhatghar by 60 feet, construction of a canal on the right bank of the river Nira and enlarging the existing Nira Left Bank Canal. But the project did not materialise till 1922 when a revised project was sanctioned. The revised project sanctioned provided for the construction of a dam (Lloyd Dam) at Bhatghar designed to increase the storage from 5,300 million cubic feet to 24,000 million cubic feet of water; the construction of a canal 160½ miles long on the right bank of the Nira river and the enlargement of the Nira Left Bank Canal. Water was first supplied in 1924-25.

The Nira Right Bank Canal system was completed and came into operation in 1937-38. Its head works are at Vir, 17 miles from the Lloyd Dam at Bhatghar. The designed discharges and at tail are 1,500 and 414 cusecs respectively, the corresponding full supply depths being 8·5 and 6·5 feet respectively. The canal has 11½ miles length in the Poona district and the remaining length of 95 miles is located in the districts of Satara and Sholapur. It has three branches and 69 distributaries. The canal is provided with the most modern means of measuring, controlling and regulating the water supply. In 1945-46, it commanded an area of 1,118 acres in the Poona district and irrigated an area of 1,492 acres under *kharif* and *rabi* crops.

Lloyd Dam.

The Lloyd Dam at Bhatghar, *i.e.*, the new dam, is 190 feet high, 5,333 feet long and 124 feet wide at the base. It was completed in 1928 at a cost of Rs. 1,72,00,000. It is one of the largest dams in the world and contains 21½ million cubic feet of masonry. The lake formed by the construction of the dam has a length of 17 miles at full supply level with a corresponding storage capacity of 24,000 million cubic feet of water. Its catchment area is 128 square miles in extent with an annual rainfall varying from 250 inches in the ghats to 40 inches at Bhatghar. In addition to the sluices required for releasing water for irrigation purposes, there are 81 waste weir gates for the control and regulation of the flood level in the lake. Turbines are also fixed at the close streams of the dam which serve the purpose of generating hydro-electric power.

The pick up weir at Vir is a small old *bandhara* across the Nira river, 17 miles further down from the Lloyd Dam. It stores up 232 million cubic feet of water. Both the Right Bank and the Left Bank Canals take off from this weir.

The Shetphal tank is the tail tank of the Nira Left Bank Canal and stores up 592 million cubic feet of water. It has got its own system of distributing channels and commands an area of 23,000 acres. The full supply level is 37 feet 5 inches. During the monsoon, when there is an overflow at the Vir weir, all the available surplus water is diverted to this tank through the Nira Left Bank Canal. In 1945-46 it covered 7,589 acres of cropped area which included both *rabi* and *kharif* crops. *Shetphal tank.*

The Rakh tank is a small *bandhara,* about 5 miles from Walha Railway Station on the Southern Railway line, and is formed by an earthen dam constructed across a *nala* near the Rakh village in the Purandar taluka. The catchment area of the tank is 5·38 square miles and its capacity is only 34·2 million cubic feet. The tank has two channels of a total length of 3⅝ miles. The area commanded by channel No. 1, which is on the left bank, is 265 acres, and by channel No. 2 is 321 acres. The main channel is designed to discharge 12·8 cusecs leaving sufficient margin for all losses in transit. The Rakh tank depends mainly upon local rains. *Rakh tank.*

The district has a larger area under the Nira Left Bank Canal than under the Nira Right Bank Canal which has a very small mileage in this district. Since the advent of the Nira Canals, there has been an increase in area under perennial irrigation, especially under sugarcane, fruits, food grains and fodder. This has resulted in the rise of the general standard of living, and also in improvement in local trade, communcations, public health and hygiene.

The Shirshuphal tank, situated in the village Shirshuphal, 50 miles east of Poona, on the Rotimal, a small feeder of the Bhima, was designed to irrigate the lands on the left bank of the Rotimal. The dam is of earth, 2,200 feet long and 53 feet high. The full supply level of the tank is 31 ft., the corresponding contents being 356·60 million cubic ft. The waste weir channel, which is on the right flank of the dam, is 300 feet wide. The outlet is a masonry culvert under the dam where it abuts on the right flank and three 12″ iron sluice valves. The catchment area of the tank is 28 square miles. The tank depends on the monsoon for the supply of water. If commands an area of 2,500 acres but in 1945-46 it could irrigate only 189 acres under the *rabi* and the *kharif* crops. *Shirshuphal tank.*

The Bhadalwadi tank is situated in Bhadalwadi, on a feeder of the Bhima, in Indapur taluka, 64 miles east of Poona. It was begun in 1876-77 as a relief work during famine and was opened for irrigation in 1881. It was designed to irrigate the lands of the villages of Daluj and Palasdev. It is formed by an earthen dam 2,725 feet long and 55 feet at its greatest height. The full supply level of the tank is 35 feet with corresponding contents of 190·7½ million cubic feet. The drainage area above the dam is 23 sq. miles. The waste weir on the left flank is 400 feet long with a crest 11 feet below the top of the dam. The tank commands an area of 2,400 acres and in 1945-46 actually irrigated *kharif* and *rabi* crops on 1,140 acres of land. *Bhadalwadi tank.*

The Kasurdi tank was constructed in 1838 in Kasurdi, a village in the Baramati taluka. It is a small reservoir dependent for its supply on the local rainfall over an area of six square miles. *Kasurdi tank.*

CHAPTER 5. — Agriculture. IRRIGATION. Water Reservoirs. *Kasurdi Tank.*

The tank is almost completely silted up to a depth of 16 feet and hence there is very little irrigation under this tank. The leasing out of the tank bed for cultivation is the main source of revenue.

Besides these major sources of irrigation, there are two small water reservoirs in the Baramati Taluka, one at Patas and the other at Supe. These water reservoirs were constructed as relief works during the famine of 1876-77.

SEED SUPPLY.

THERE ARE DIFFERENT METHODS OF OBTAINING SEED adopted by cultivators in the Poona district. Progressive cultivators pick select fruits or earheads from the healthy and vigorous plants in their fields and preserve the seeds from them till the time of next sowing. With other cultivators, the common practice is to obtain seed either from local merchants or from the bigger cultivators who grow their own seed and have a surplus to sell. Tenant farmers of limited means borrow seed from their landlords and make repayment in kind, after harvest, at 1¼ or 1½ times the quantity borrowed. The merchants and the landlords obtain their stock from localities renowned for the particular seed. For instance, in the case of cereal and fodder seeds, the villages of Awasari in the Ambegaon taluka and Sakurdi in the Purandar taluka are well-known for good *bajri* seeds, the Haveli taluka for *nilva* (*kharif jowar*) seeds, and the neighbouring district of Sholapur for its maize seeds. Lucerne seeds have also to be imported into the district. Local vegetable seeds are grown by progressive farmers in the district and sold to their neighbours or merchants. Onion seed is obtained from the Nasik district. Foreign vegetables, such as cabbage, cauliflower, *nawalkol*, etc. are imported into the district by merchants either from abroad or from northern India and sold to cultivators. There are not any big seed farms in the district, but there are a few nurseries which sell vegetable seedlings.

Fruit trees are generally propagated by grafts and seedlings, which are obtained from local gardens and nurseries. The cultivators of Talegaon-Dhamdhere are noted for their supply of budded grafts of citrus fruits like lemons, oranges and *mosambis*. Betel-vine gardens are maintained for years together and cuttings for fresh vine are obtained from the garden itself. Tobacco seed is gathered by the cultivator from his own field and is also obtained through local merchants. Sugarcane sets are normally obtained from old plantations in the locality. The Agricultural Department maintains a central farm at Padegaon to grow sets of improved varieties, and when released, these are distributed by the department itself.

The Department of Agriculture has been active also in the work of propagating improved strains of paddy, jowar, wheat and gram evolved at departmental research stations. The nucleus seed obtained from the Government farms is multiplied in a suitable locality on the fields of cultivators, called registered seed growers, under official supervision. The produce of this seed is then purchased by the Department at 15 per cent. premium over the current prices. This seed is again multiplied on a larger area in the same manner. Thus, the scheme goes on for five years, by which time the whole area suitable for the crop is expected to be covered by the improved varieties. In the Poona district, such multiplication schemes have recently been in operation as part of the "grow more food" campaign, since 1945-46, in the case of Ambemohor paddy strain No. 157,

rabi jowar No. 35-1, wheat Niphad No. 4 and Chaffa gram. These strains have given 15 per cent. higher yield than the local types. On account of good grain qualities they also fetch higher prices in the market. Akola bajri seeds are also distributed in the district under the "grow more food" campaign.

With a view to increasing production of vegetables, schemes have been introduced for the extension of the cultivation of potato, sweet potato and other vegetables.

The following statement gives the results achieved by 1948-49 in the way of quantities of seed raised of new varieties or the acreage covered by the new crops propagated :—

1.	Akola Bajri (mds.)	924
2.	Ambemohor Paddy (strain No. 157) (mds.) ..	55
3.	Jowar (M-35-1), Stages II, III & IV (mds.) ..	10,165
4.	Wheat (Niphad-4) Irrigated stages II & III (mds.)	97
	Dry (mds.)	12½
5.	Chaffa Gram, Stages II, III & IV (mds.) ..	282
6.	Potato (Bags)	31,515
7.	Sweet Potato Extension (Acres)	51
8.	Vegetable Extension (Acres)	842

MANURES.

FARMERS IN THE POONA DISTRICT, PARTICULARLY OF COMMERCIAL CROPS on irrigated lands, have for long realised the utility of manuring their fields, but they are unable to act on that realisation because of the scarcity of cow dung and other indigenous manures and the relatively prohibitive cost of chemical manure mixtures. The common practice in this district is to manure the fields with cow dung, dung of sheep and goats, farm refuse and stable litter. Recently the Agricultural Department has been distributing some chemical manure mixtures and fertilizers.

In the plains of the Poona district, especially east of Pabal, where the rainfall is uncertain and scanty, manures are seldom used. In the rest of the district, especially in the hilly west and areas adjoining it, indigenous manures are carefully hoarded and used whenever necessary. In rural areas, the dung of cattle, sheep and goats, stable litter and village refuse are used for the purpose of manuring the fields. Cow dung is usually used by those who have stall-fed cattle or those who are in a position to purchase the cow dung. As, however, cow dung is very commonly used as fuel in rural areas, there is a dearth of it for manurial purposes. The dung and the urine of sheep and goats are valuable manures, and owners of flocks of sheep and goats, usually *dhangars* who move from village to village, are paid in cash to graze their sheep in the fields continuously for two or three nights. It has been estimated that over a night one thousand sheep and goats give manure equal to five or six cart loads.

Compost manure.

Of late the conversion of town and farm refuse into compost manure is becoming more common, especially after the inauguration of the "grow more food" campaign in the year 1945-46. Pits are dug and filled with farm refuse, cow dung, stable litter, etc., and the contents are allowed to decompose. The pits are opened after a year and the farm-yard manure thus produced is distributed in the locality. The present annual production of farm-yard manure has been estimated at 6,27,200 tons. It ordinarily contains about

CHAPTER 5. Agriculture. MANURES.

Compost manure.

0·7 per cent. nitrogen. The Agricultural Department has been propagating better methods of manure composting, and if these methods are adopted it will be possible to increase not only the total outturn of farm-yard manure but also the nitrogen content of the manure to 1·4 per cent. The Department of Agriculture, in order to increase the production of farm-yard manure, gives Rs. 2 per pit of the size 10′ × 6′ × 3′ as a subsidy to induce growers to adopt improved methods of compost-making.

Town refuse is utilised for making compost manure by 15 municipalities of the district. They have adopted what is called the Bangalore process and the annual production amounts to 50,000 tons. This quantity is sold to cultivators of the surrounding areas.

Oil-cakes and Fertilizers.

The Agricultural Department also distributes groundnut cakes, manure mixtures and fertilizers as and when stocks are available. Application of groundnut cakes to food crops has given 30 per cent. increase in yield and, therefore, the department arranges for the distribution of 3,000 tons of cakes every year. About the same weight of manure mixtures is also distributed annually by the department. The district Agricultural staff also arranges for the distribution of fertilizers, such as sulphate of ammonia and super phosphate for application to food, vegetable and fruit crops.

The quantity of manure to be applied varies from field to field and from crop to crop. The fram-yard compost is applied at the rate of 5 tons per acre of irrigated food crop and 2½ tons per acre of non-irrigated food crop. Ordinarily neither *rabi* jowar nor bajri receives any additional manure, but when available, about 5 to 10 cart loads of farm-yard manure are added to an acre of land under jowar, especially when it is irrigated.

Groundnut, an important oilseed crop of the district, is manured at the rate of 5 to 10 cart loads of farm-yard manure per acre. Rice, mainly a rain-fed crop, is generally not manured. Recently a manure mixture containing groundnut cake, ammonium sulphate and bone meal in the proportion of 8 : 2 : 1 has been recommended by the Agricultural Department, at the rate of 240 lb. an acre of rice. This mixture has given good results and is becoming extremely popular. Wheat fields are manured with 5 cart loads of farm-yard manure per acre. Other grain crops like millets and gram are never manured.

Sugarcane requires heavy nitrogenous manuring. In the Purandar, Baramati and Indapur talukas, the usual practice is to add 20 to 30 cart loads of farm-yard manure per acre as basal manure a few weeks before planting the cane. Again at the time of earthing up from 150 to 200 lb. of groundnut cake and ammonium sulphate in equal proportions is given as top dressing. Garden lande are constantly manured. Fruit crops like orange, *mosambi*, banana and guava are usually given about 100 lb. of farm-yard manure and from 3 to 15 lb. of groundnut cakes per tree. Potato fields receive either no manures or from 20 to 30 cartloads of farm-yard manure per acre. The Agricultural Department is now recommending a manure mixture for potato at the rate of from 300 to 400 lb. per acre. Other vegetables such as brinjal and onion usually receive good dosages of farm-yard manure.

PESTS.

THERE ARE VARIOUS PESTS OF CROPS and mention is made of them in the following paragraphs. The damage done by the different

pests cannot be accurately estimated, as the extent of it depends upon the severity of infestation in any particular year. The remedial measures mentioned against the different pests described below are such as may be adopted by the cultivators at the minimum cost.

Cereals.

Bhatachya lomya kurtudnarya alya, the swarming catterpillars (*spodoptera mauritia*), occasionally make a serious depredation on paddy in the *kharif* season. These insects feed on the green foliage and destroy the plants. The healthy seed beds are protected by digging narrow steep side trenches to prevent the migration of the caterpillars. Sometimes the affected patch is flooded and the caterpillars dislodged from the plants by means of a rope. The larvæ get drowned in the water and are destroyed. The crop may also be dusted with some stomach poisons.

Bin pankhi tol, the wingless grasshopper of the Deccan (*colemania sphenariodes*), is a serious and widespread pest. These pests are active during the period from July to November and mostly attack the crops of jowar and bajri in the *kharif* season. Recently it has been found that this pest can be effectively checked by dusting the affected crops with 10 per cent. benzene hexachloride at the rate of 25 to 30 lb. per acre.

Jvari-varil khodkida, the jowar stem-borer (*chillo zonellus*), is active from May to October and the damage done is occasionally reported as serious. These caterpillars bore into the central shoot of the plant and destroy it from within. In order to destroy this pest, the stubbles of the previous harvest are uprooted and burnt. The jowar *kadbi* should be cut into half inch bits for the purpose of storing. These hibernating caterpillars are wholly destroyed from the fields by burying the jowar stubbles below ground 5″ deep for about two months.

Khekade, the crab (*paratelphusa guerini*; *gecarcinucus jacque montii*), is a serious pest of paddy in the Mawal and Mulshi talukas. The carbs destroy the paddy crop during July, August and September. They can be destroyed by the application to the burrows of cyano gas "A" dust at the rate of one teaspoonful per burrow or by fumigating burrows with cyano gas by means a foot pump. The fumigation is done in the evenings.

Pikavaril kajve, the blister beetles (*zonabris pashilata*), are insects which have upper wings converted to hard wing cases, and attack the earheads of the bajri crop during the *kharif* season. The damage done is occasionally serious. These beetles are collected by hand and destroyed. Sometimes coloured lights are placed at night to attract these insects which are caught and destroyed. Recently, pyro products containing pyrethrum ingredients have been found effective in controlling this pest.

Trindhanyachi pane katarnarya alya, Army worms (*cirphis loreyi*; *cirphis unipuncta*), are caterpillars, and appear in swarms and destroy the green foliage of the crops. This pest is widely distributed in the district and is active during the *kharif* season. Occasionally it is serious. It can be controlled by thorough ploughing after the harvest in order to expose the pupæ from the soil, by crushing the caterpillars lying in the central whorls of plants, and by dusting the affected crop with some stomach poison such as Paris green.

Sugarcane.

Usavaril khodkida, the stem-borer (*argyria sticticraspis*), is a pest widely distributed and attacks sugarcane seriously during the

CHAPTER 5. — Agriculture. PESTS. Sugarcane.

early stage of the crop. These caterpillars bore into the central shoots of the young cane and destroy it. In the early stages, if the attack is localised, the affected canes are cut along with the caterpillars inside and destroyed. Recently biological control by the utilisation of the egg parasite (*trichogramma minutum*) is found cheap, practicable and easy to work.

Usanche shede pokharnari ali, the top shoot-borer of sugarcane (*scripophaga nivella*), is a serious and widely distributed pest. These caterpillars bore into the stems and destroy the plants. Infestation by this pest is noticed throughout the life of the sugarcane. This pest is being controlled by collecting and destroying the egg masses and by encouraging egg parasites in the field. In the early stages, the affected shoots are cut from their bases along with the caterpillars and destroyed.

Usavaril tudtude, the sugarcane leaf hoppers (*pyrilla spp.*), is a pest occasionally serious in the sugarcane areas in the canal tracts. The eggs laid in the cold season hibernate, and from May to December all stages of the pest are seen on the cane. The adults and nymphs suck the leaves and devitalise the cane. The egg masses are crushed by hand. After the harvest of the infested crop, the trash is burnt. The egg parasites (*tetrastichus pyrillæ*) are encouraged in the sugarcane fields. In case of a localised attack, spraying with nicotine sulphate is also found beneficial.

Fruits and Vegetables.

Ambyavaril bhirud, the mango stem-borer (*batocera rubus*), is a widely distributed pest in this district and sometimes it assumes serious proportions. The larva tunnels into the stem and branches. If young plants are infested, the plants are destroyed. The ways of controlling this pest includes extraction of the larvæ from the tunnels by means of a thick bent wire, cleaning of larval burrows and fumigation of the bore with a solution consisting of carbon disulphide and petrol in equal proportion.

Ambyavaril tudtude, the mango hoppers (*idiocerus spp.*), do considerable damage to the mango inflorescence. The pest is active from December to March. Although it appears every year, sometimes it assumes serious importance. The pest is very widely distributed. The nymphs and adults desap the young inflorescence, with the result that the tender developing fruits fall down prematurely. As a result of research carried out in the past, dusting with 5 per cent. D.D.T. and sulphur dust mixed in equal proportions has been widely prevalent in the district and is found effective to control this pest.

Dalimbavaril surasa, the pomegranate fruit-borer (*virachola isocrates*), is a major pest on pomegranates. The larva bores into the fruits and renders them useless for human consumption. The pest is active throughout the year. To prevent infestation, the growing fruits are wrapped in paper bags and the affected fruits are promptly picked and destroyed. The spraying of D.D.T. insecticide has also given promising results in the control of this pest.

Devi, the scale insect (*aspidiotus sp.*), usually attacks citrus fruits such as oranges, lemons and sweet lime. These insects are covered with a shell of secretory material over their bodies and suck the sap from various parts of the plant and the developing fruits, and cause considerable damage to the crop. The only effective method of controlling these insects is spraying the plants with a resin compound.

Drakshavaril uddya, the grape vine beetle (*scelodonta strigicollis*), is a serious pest of the grape vine, especially in the Baramati taluka, This pest is active from the beginning of April to November. The beetles feed on tender shoots and leaves and cause considerable damage. The pest is controlled by shaking the vines and collecting the beetles in a tray containing water and kerosine oil; and also by spraying the vines with Paris green added to Bordeaux mixture. Recently, a spray containing D.D.T. in Bourdeaux mixture has been found very effective. The spraying is usually done after the October pruning.

Mava, the vegetable aphids, is a very widely distributed pest and consists of a number of species. Different species infest a number of different vegetables, such as cabbage, *nawalkol,* peas, radish, brinjal and *tondli,* during the period from September to March. This pest has been effectively controlled by spraying (i) fish oil resin soap, (ii) tobacco decoction or nicotine sulphate and (iii) pyrocolloid solution in the proportion of 1 in 800 parts water.

Mulya kurtadnarya alya, the cut worm (*agrotis sp.*), generally attacks cruciferous plants, tomato, potato and chilly. Occasionally, the pest assumes serious importance. The larvæ cut the growing plants at their collars and feed on the green foliage of the cut plants. It is a usual practice to trap these worms in dry grass heaps. In the early morning dry grasses are heaped at various places in the infested fields. During the hot part of the day the larvæ seek shelter under such heaps, which along with the caterpillars are destroyed in the evenings. Frequent interculturing and stirring up the soil also helps to check this pest. Poison baits are also found useful.

Phal mashi, the fruit fly (*Chaetodacus sp.*), is a major pest occasionally reported as serious on cucurbits, mango and guava in the fruiting season. These maggots feed into the ripening fruits and damage them. The flies are trapped and destroyed. The affected fruits are removed from the trees and destroyed. In order to check further infestation, spot spraying on the crop with tartar emetic may be adopted.

Phalatil rasa shoshanari mashi, the fruit-sucking moth (*ophideres sp.*), punctures the fruits during the nights and causes them to fall. The pest is active mostly from August to December and serious damage due to them is occasionally reported from *mosambi* orchards. The infestation is prevented by clean cultivation in the orchards, and by covering the fruits with paper bags. The moths can be collected in the evening by the help of hand torches and destroyed.

Tambade mungle, the red ants (*œcophylla smargdina*), are a great nuisance to the gardeners particularly at the time of harvest and other operations in the fruit orchards. Their incidence is due to the presence of mealy bugs on the plants. Red ants have been controlled by dusting with 5 per cent. benzene hexa-chloride with sulphur in 2 : 1 proportion.

Thrips (*thrips tabacci*), occasionally attack seriously vegetable crops such as onions, chillies and potatoes. These insects feed on the green leaves and shoots, with the result that the leaves turn yellow and dry up. Spraying the affected crop with tobacco decoction is found effective.

PESTS.

Fruits and Vegetables.

Tomato pokharnari ali, the tomato fruit-borer (*heliothes obsoleta*) : These caterpillars are recently reported as a serious pest on tomato fruits. The larvæ bore into the fruits and destroy them. Spraying the tomato plants with lead arsenate is found effective. The fruit from the treated plants should be washed before they are sent to the market.

Wangi pokharnari Ali, the brinjal fruit borer (*leucinodes orbonalis*), is a major pest of the brinjal with a wide distribution in the district. The fruits are bored and destroyed by the caterpillars. The affected shoots and fruits are clipped off and destroyed along with the insects. The infested crop is sprayed with lead arsenate. The fruits from plants so treated should be washed before marketing.

Others.

Undir, the rat. This rodent is a pest of cultivated crops, such as wheat, rice, groundnut, potatoes, sweet potatoes in the fields and of stored grains in the godowns and in houses. In the fields the rats are destroyed by hunting, trapping and poison baiting with barium carbonate, white arsenic or zinc phosphide. In the houses and godowns the rat burrows are successfully fumigated with cyano gas "A" dust to kill the rats inside.

Valvi, the white ants. Occasionally white ants are reported as infesting roots of field crops such as wheat, jowar, bajri and sugarcane. The pest is widespread and active throughout the year. If the pest is of a mound-forming specie, the ant hill is dug and the queen ant is killed. Poison baiting with Paris green and wheat bran is also sometimes effective. Application of crude oil to irrigation water also helps to drive out the white ants from the infested fields.

Vanar, the monkey. Losses on account of monkeys are not serious in this district. Only fruit trees have occasionally to be protected and that is done by scaring away the monkeys. The damage done by monkeys does not exceed one or two per cent.

Wild animals. There is no exact information available regarding damage done to crops by wild animals. Wild pigs are great enemies of the crops in the hilly tracts and the damage to paddy in those parts is sometimes estimated at 10 per cent. during the months of September and October.

DISEASES.

IN ADDITION TO THE DAMAGE DONE BY PESTS, the crops suffer from various diseases. The following are the important diseases of cereal crops prevalent in the Poona district :—

Cereals.

Danckani, kajli, ziprya and *lamb kani,* the jowar smuts (*Spacelotheca sorghi ; spacelotheca crucuta ; sorosporium reilianum :* and *tolyposporium ehrenbergi*). These are responsible for extensive damage to the crops in this district. The smuts are of four types, of which grain smut is the most destructive. In the earlier years this disease was controlled by dipping the seed in 2 per cent. copper sulphate solution, but since 1928, it has been replaced by a unique, safe and cheaper method of sulphur treatment, the cost of which works out only to 2 pies per acre.

Kajli, the jowar smut (see *Danekani,* above).

Kani, the loose smut of wheat (*ustilago tritici*). This disease is confined to the wheat crop of the district and the damage in normal years varies from 4 to 6 per cent. Experiments have been made to control this disease by a modified solar heat treatment of the seed.

Karpa, the blast of rice (*piricularia oryzæ*). The blast disease of rice has assumed considerable proportions in some parts of the district. This disease made its first appearance in the southern portions of the Bombay State in 1946 and later on it made its appearance in Poona also. The damage due to this disease has not yet been assessed, but it is estimated to be in the neighbourhood of 15 to 20 per cent. As yet no remedial measures have been devised, but experiments are in progress to develop blast resistant varieties of rice. Seed treatment and spraying with Perenox has been recommended as a temporary measure. Several varieties from Coimbatore and Cuttack are being tried for their resistance under local conditions.

Kevda, the downy mildew of cereals (*sclerospora sorghi, graminicola*). These diseases generally occur in jowar and bajri but are of minor importance and cause little damage. No control measures are taken.

Lamb Kani, the jowar smut, (see *Danekani*—*p.* 244).

Mar, the seedling blight of wheat (*fusarium sp.*) This disease is responsible for bad stand and consequent reduction in yield and affects the crops in the seedling stage. Experiments in its control by seed treatment are in progress.

Tambera, the rust of wheat (*puccima graminis tritici*). This disease occurs annually in wheat fields. This disease was mainly responsible for the failure of the wheat crop in 1947 and 1948. Late rains are favourable to this disease. Hybrids with *durum* blood suitable for dry tracts with high rust resistance are being developed for combating this disease. The work of testing these strains is carried out at the Wheat Rust Research Station at Mahableshwar before they are multiplied.

Ziprya, the jowar smut (see *Danekani*—p. 244).

The following diseases affect fruits and vegetables :—

Bangdi, the ring diseases and viruses (*pseudomonas solanacearum*). These were common to potatoes and caused serious damage to the local variety (Italian white round). The damage due to this disease varied from 5 to 10 per cent. Since the introduction of the Simla Numbri variety during World War II these two diseases have practically disappeared from the potato growing areas.

Bhuri, the powdery mildew of mango (*Oidium mangiferæ*). This affects the blossoms. It occurs simultaneously with hoppers and causes severe blighting of blossoms during January and February. This disease is very effectively controlled by application of fine sulphur dust to the blossoms at intervals of a fortnight. From three to five applications during the season, beginning with the blossoming period, are sufficient. This measure is widely practised by the mango growers all over the tract.

Bhuri, the powdery mildew of peas (*erysiphe polygoni*). This disease is locally known as *taka* and is a limiting factor in the cultivation of peas. The disease appears in the *rabi* crop at the time of flowering and considerably reduces the yield. It has been successfully controlled by one application of fine sulphur made at flowering time at the rate of 25 pounds per acre at a cost of about Rs. 4.

Bhuri, the powdery mildew on grapes (See *Karpa*—p. 246).

Dinkya, the gummosis of citrus (*phytophthora palmivora*). Of the many varieties of citrus fruits grown in Poona, *mosambi* is highly susceptible to this disease while the orange and the lemon are highly resistant. The damage varies from 5 to 15 per cent. The preventive measures consist of high budding, shallow planting, and ring irrigation. The gum is treated with creosote oil which costs about twelve annas per hundred trees.

Karpa, kevada and *bhuri,* the diseases of grape (*glocosporium ampelophagum, plasmopara viticola* and *unicurula necator*). These three diseases are known respectively as anthracnose, downy mildew and powdery mildew. The former two appear normally during the monsoon and the last in the cold season. The downy mildew was responsible for the failure of the grape crop in 1928, 1947 and 1948. A combined treatment with Bordeaux mixture and sulphur dust has been advocated and is being widely practised.

Kevada, the yellow vein mosaic of *bhendi,* is a virus disease. Both the *kharif* and *rabi* crops of *bhendi* suffer from it. It is very destructive and widespread and causes damage to the crop from 40 to 100 per cent. It is highly infectious and is transmitted by the white fly. Systematic roguing and destruction of all affected plants in the season preceded by a close period during April and May effectively controls the disease.

Kevada, the mosaic of papaya, is a virus disease and was first reported in 1947 and has since then assumed serious proportions round about Poona. This disease is highly infectious and is transmitted by aphids. The damage done to the crop has been estimated at between 50 and 100 per cent. in different places. All varieties of papaya are equally susceptible to this disease, and as a result papaya cultivation in the district is threatened with extermination. Systematic destruction and roguing of all affected plants is the only remedy.

Khaira, the citrus canker (*xanthomonas citri*), is a bacterial disease of common occurrence in lemon and grape fruits and has become endemic. No control measures are taken, as the loss caused is slight.

Kobi kujane, the blackrot of cabbage (*xanthomonas campestris*). This bacterial disease sometimes takes serious proportions in contaminated soil. The disease is seed-borne and is amenable to seed treatment with mercuric perchloride solution. This treatment is adopted on a limited scale only and is not of general application. The damage done to this crop sometimes amounts to 50 to 60 per cent.

Mar, the Panama disease of banana (*fusarium oxysporum*). The disease was first reported in the Ale-Rajuri area of the district in 1936 and completely exterminated the cultivation of the renowned *son* variety. The *kali* variety grown in the area was unaffected. The disease has been avoided by the cultivation of the *basarai* variety of banana in place of the highly susceptible *son* variety.

Mar, the wilt in brinjals (*verticillium dahliæ*). In several parts of the Poona district, brinjal cultivation suffers from this disease seriously. It is a high temperature disease. The damage, therefore, depends upon the soil temperature and ranges between 15 per cent. and 100 per cent. from place to place.

Tambera, the rust in fig (*cerotelium fici*), is an endemic disease of common occurrence. It causes defoliation and consequent reduction in yield and quality. No remedial measures have yet been devised.

Tambera, the rust of potatoes. This is essentially a malady of the *kharif* crop and is caused by mites. The growing shoots take up a reddish appearance and the growth is arrested. The cultivators are able to control this disease by spraying plants with lime-sulphur solution.

CROP ROTATIONS.

ONE FINDS A GREAT DEAL OF DIFFERENCE IN THE CROPPING SYSTEMS from the west to the east in the district. This is because of the variation in the rainfall which is the most important factor in determining the cropping of a particular place and accordingly Poona District can be divided into three zones, *viz.*, (i) the western zone getting plenty of assured rainfall; (ii) the transition zone, having fairly secure rainfall of about 27"; and (iii) the eastern zone facing scarcity of rain which amounts to 18", The systems of cropping are much the same in a particular zone but differ considerably from zone to zone.

Western Zone.

The following are the rotations followed in the western zone, which comprises the talukas of Mawal, Mulshi, and Bhor, and Velhe Mahal, and the western parts of the talukas of Haveli, Purandar, Junnar, Khed and Ambegaon.

Paddy is the main crop and is grown year after year, except on low-lying areas where *val* or gram is sown in the *rabi* season. On light and slopy soils *ragi* (*nachani*) or niger is grown for two years and land is kept fallow for two or three years. Towards the eastern part of this zone wheat is sown on good retentive soils which are usually kept fallow in the *kharif* season or sometimes cropped with bajri if early rains are favourable.

Transition. Zone.

The transition zone comprises the eastern parts of the talukas of Junnar, Khed, Ambegaon, Haveli and Purandar and the western part of Sirur. The major crops of the zone are bajri and jowar for fodder. Such bajri or jowar is taken in the *kharif* season and land is kept fallow for the *rabi* season. If moisture conditions allow, gram may be sown in the *rabi* season. Sometimes if bajri is sown and harvested early, the same land is put under *rabi* jowar or wheat. In some parts groundnut is taken in the *kharif* and jowar or wheat in the *rabi* season. Junnar, Khed and Ambegaon grow potatoes and the cultivators in that part of the district usually take bajri in the *kharif* season and potatoes in the *rabi* season. Sometimes potatoes are taken in the *kharif* season and gram in the *rabi* season.

Eastern Zone.

The eastern zone or scarcity zone, comprises the talukas of Baramati, Indapur and Dhond and the eastern part of Sirur and the easternmost part of Purandar. *Rabi* jowar is the main crop of this part and is sown year after year. This zone has got good irrigation facilities from the Nira Left Bank Canal. There are also a few tanks like Shetphal, Matoba and Shirsuphal which command about 79,000 acres. The rotation followed on eight months' irrigation blocks is paddy or bajri in the *kharif* season and wheat, jowar or gram in the *rabi* season. In perennial irrigation blocks, rotations are more elaborate and usually extend to three or four years. The sugarcane is planted in the month of January and harvested during the same month of the next year. The land is ploughed and kept

CHAPTER 5.

Agriculture.

CROP ROTATIONS.

Eastern Zone.

fallow in the next *kharif* season and jowar is grown in the *rabi* season. Sometimes a bajri crop or Sann green manuring precedes this rotation, and, before cotton growing was banned, cotton was also taken instead of *rabi* jowar in this rotation.

INTERCULTURES.

MIXTURES ARE COMMON THROUGHOUT THE DISTRICT. The bajri crop is mixed either with *kulthi* (*hulga*), *mug*, *matki* or rarely with *udid*. This is always an indiscriminate mixture, in which the proportions of the main crop may be 7/8 and that of the other mixed crops 1/8. *Tur* is taken as a mixed crop with bajri usually in two lines after every 6 lines of bajri. In some places niger is sown as a border crop for bajri and so also safflower for *rabi* jowar.

TENURES.

IN THE POONA DISTRICT THE MOST PREVALENT FORM OF TENURE is the *rayatwari* tenure which accounts for nearly 85 per cent. of occupied land, and only 15 per cent. are under the non-rayatwari *inam* tenure. No land is exempt from paying land revenue except under tenures of contract or agreement or under the terms of any Act of the legislature.

Rayatwari.

In the rayatwari tenure, the land revenue is fixed not upon an estate as a whole or on a village as a whole but on individual survey numbers or sub-divisions of those numbers. Under the *inam* tenure the land is held on a reduced assessment which is not liable to revision and in some cases is even free of any assessment. The land revenue assessments are fixed under the provisions of the Land Revenue Code as amended in 1939. Assessment is based not only on advantages arising from rainfall or the kind of crop sown but also on advantages arising from soil, water resources and location. It is on account of this that agricultural lands are divided into three main classes, namely, dry crop, rice and garden lands; and the classification value of soils of different grades of productivity are fixed in terms of annas. Land revenue settlements are ordinarily made every 30 years for a taluka. The lands used for agriculture are divided into groups on consideration of physical features and other factors mentioned in section 117-G of the Land Revenue Code. The assessment is fixed on survey numbers and sub-divisions of survey numbers, on the basis of standard rates fixed for the group as the result of a settlement or revision settlement made in accordance with the rules laid down in the Land Revenue Code. In the case of an original settlement, the standard rate fixed for a group should not exceed 35 per cent. of the average of the rental values of all occupied lands in the group for a period of five years preceding immediately the year in which the settlement is directed. In the case of a revision settlement, the existing aggregate assessment should not be increased by more than 25 per cent. in the case of a taluka or a group or by more than 50 per cent. in the case of a survey number or sub-division of it. These limits can be relaxed in special cases, such as highly irrigated areas. Government may declare, when a settlement is effected, that the assessment has been fixed with reference to specified prices of specified classes of agricultural produce. When such a declaration has been made, the State Government may reduce or enhance the assessment in the area concerned by granting a rebate or placing a surcharge on the assessment by reference to the alteration of the prices of the classes of agricultural produce specified in the declaration.

The assessment fixed under the settlement is not collected in full in all years. In years of distress, suspension of half or full land

revenue is given on the basis of the condition of crops. The annual land revenue demand is then fixed on the basis of the *annewari*, which means an estimate of yield of crops in a particular year relative to the standard normal yield which is equated to sixteen annas. The land revenue thus suspended in one year becomes due for recovery in the next or subsequent years if the crops are satisfactory. In case there is a succession of bad seasons, suspensions more than three years old are turned into remissions.

The occupant holds his lands direct from the Government. He has a right to hold the land in perpetuity so long as he pays the land revenue to the Government as fixed at the settlement. He has full powers to sell, mortgage, sublet or otherwise dispose of the land.

Till 1946, the occupant of a land could lease a portion or whole of his holding on annual tenancy at a rent agreed upon with the tenant. But this right has been restricted by an amendment to the Bombay Tenancy Act, 1939, under which all tenancies were given a duration of a minimum of ten years. The maximum rent was also fixed.

A modified form of the *rayatwari* tenure, known as the "new tenure", was introduced in 1901. This form of tenure applies only to new occupancies granted. Under this tenure lands are granted at concessional rates of occupancy price only to *bona fide* cultivators belonging to backward classes, and that too on condition that the land shall not be transferred except with the permission of the Collector. Of course, the land is subject to the usual land revenue.

Inam Tenure.

There is then the *inam* tenure.* Land under the tenure is technically called "alienated land" which means "transferred in so far as the rights of Government to payment of the rent or land revenue, are concerned, wholly or partially, to the ownership of any person", as defined in the Land Revenue Code. The main feature of this tenure is that the land is held on a reduced asssessment not liable to revision and in some cases held even free of assessment. The *inam* lands, have now been settled on their present holders under the Survey Settlement Act of 1863. These *inam* lands can be classified under four heads as follows :—

Personal or "*Jat*" *Inams.* These are gifts conferred on individuals. Some of them are in the nature of compensations. These are heritable and transferable properties of the holders or their lawful successors subject to payment of fixed dues to the Government.

Political *Inams*, including *saranjams* and *jahagirs*, generally mean grants by the State for performance of civil or military duty or for the maintenance of the personal dignity of nobles and high officials. Some of them were guaranteed by a special treaty between the Moghals and the British Government while others were settled by the Inam Commission. In the former case, the tenure is hereditary and is to last in perpetuity, while in the latter case it is

*With effect from 1st May 1951, all Kulkarni watans along with the right of service were abolished by the Bombay Paragana and Kulkarni Watans Abolition Act (LX of 1950). By the Bombay Personal Inams Abolition Act (XLII of 1953), which came into affect on 20th June 1953, all personal inams are extinguished in the case of personal inams consisting of exemption from the payment of land revenue only, either wholly or in part, if the amount of such exemption is or exceeds Rs. 5,000, with effect from the 1st day of August 1953, and in all other cases with effect from the 1st day of August 1955.

CHAPTER 5. — Agriculture. TENURES. Inam Tenure.

to last for a short or long period of time as fixed by the Commission. Oridinarily these *inams* are impartible and inalienable. There are instances in which a *jahagir* has been held to be partible and alienable but generally devolution of such *inams* is by the rule of lineal primogeniture, younger members being entitled only to maintenance.

Devasthan Inams : These are lands granted to religious bodies for maintenance of temples and mosques or similar institutions. The grant is made in perpetuity and the fixed amount of land revenue is not liable to revision. *Devasthan inams* are ordinarily inalienable and also impartible. Succession to them is regulated by the terms of the grant and the customs and usages of the endowment. The holder for the time being manages the *inam* in the capacity of a trustee for the benefit of the endowment.

Service *Inams* : These are holdings of lands or rights to receive cash payments or to levy customary fees or perquisites for the performance of certain services to Government or the community. The holders of such *inams* or *watans* are divided into two classes—firstly, district officers like the *desais, deshmukhs* or *deshpandes* who were the chief instruments for the collection of revenue under the Peshwas and secondly, village officers useful to the Government like the *patil* or the *kulkarni* who were provided adequate remuneration in the shape of lands or cash, and village servants useful to the community such as the *hajams, kumbhars, lohars, sutlars, mochis,* and other village artisans.

TENANCY.

CULTIVATION OF LANDS BY TENANTS prevails both in *inam* lands and in *rayatwari* areas, although to a larger extent in the former than in the latter. Lease of lands to tenants occurs mainly because of landholders leaving the villages for better employment in cities. The transfer of lands to non-cultivating creditors has also tended to produce the same effect. These tendenicies are clearly brought out in the quinquennial statement of holdings in the district for the year 1947-48.° The extent of tenancy in the Poona district can also be judged from the statement of holdings given in table No. 12 on p. 183. In 1947-48, out of the total area of 2,28,197 acres under *inam* tenure in the Poona district (excluding the merged areas of Bhor and Velhe),° as much as 81,446 acres or 35·8 per cent. was in the hands of non-agriculturists receiving rents from the tenants cultivating the land. In the rest 19,18,595 acres, where the *rayatwari* system prevailed, land held by non-agriculturists was estimated at 3,52,173 acres or 18·5 per cent. of the total. Besides the non-agriculturist holders sometimes even agriculturists holding very large areas leased out portions of their land, finding it more profitable to do so than to cultivate the land themselves.

Systems.

According to the Manual of Revenue Accounts, four modes of tenant cultivation are in operation in the district, namely, cash rent, crop share rent, a fixed quantity of produce as rent and a rent in service involving some mixture of the foregoing forms of rent. The terms of the contract vary in each case. The cash rent and the crop share rent are the two main forms of rent. Cash rents are preferred by the absentee landlords who usually reside in towns.

°In this statement, the total extent of *inam* lands is not completely covered. Nearly 3,00,000 acres of *inam* lands, composed of entire villages under *inam* is left out of account and only villages partially Khalsa and partially *inam* are taken into account.

Cash rents are also usually paid for grass and garden lands. The land-holders who reside in the villages usually rent out lands on the crop-share basis.

TENANCY. Regulation by law.

Prior to the enactment of the Bombay Tenancy Act of 1939, the relations between landlords and tenants were governed by the provisions of the Bombay Land Revenue Code of 1879. It was found that these provisions did not ensure equality of status to the tenant with the superior holder in matters of contract or agreement. Many tenants who held the same lands for generations had no right of permanency but continued to be tenants-at-will, liable to be deprived of their tenancy at the will of their landlords. In the absence of any legislation for the protection of tenants, rack renting was a familiar mode of exploitation of tenants by the landlords.

The Bombay Tenancy Act of 1939, which was applied to this district only in the year 1946, was passed with a view to ameliorating the condition of tenants without injuring the legitimate interests of landlords. Those tenants who had held land for a period of not less than six years immediately preceding the first day of January 1938, were declared to be "protected tenants." Such tenants could not be evicted unless they ceased to cultivate the land personally or the landlord himself wanted to cultivate the land personally. It provided for the fixing of reasonable rent. Fresh leases were required to be of ten years' duration.

The Bombay Tenancy Act, 1939, was amended in 1946, in the light of experience gained by its working in four districts. The Act itself was, however, replaced by the Bombay Tenancy and Agricultural Lands Act, 1948. The Act of 1948, while retaining the general provisions of the earlier legislation, added new features. This Act has statutorily fixed the maximum rate of rent at one-third and one-fourth of the total produce in case of non-irrigated lands and irrigated lands respectively. It gives powers to the Government to fix rent at a rate lower than the maximum. The right of a landlord to terminate the tenancy of a protected tenant for the purpose of taking over the land for his personal cultivation is limited by the Act: he cannot terminate the tenancy if he is already cultivating other land fifty acres or more in area; and, if he is cultivating less than fifty acres, the right is limited to such area as will be sufficient to make up the area for his personal cultivation to the extent of fifty acres. The protected tenant is also given a valuable right: he can purchase his holding from the landlord at a reasonable price, provided that thereby his own holding is not increased to more than fifty acres or the landlord's holding is not reduced to less than fifty acres. The onus of continuing a protected tenancy to the heirs of a deceased protected tenant is shifted on to the landlord. Other important provisions of the Act are the ones which enable Government to assume management of the estate of a landlorder for the purpose of improving the economic and social conditions of peasants or for ensuring the full and efficient use of land for agriculture. A provision is made for the payment, to the lawful holders, of the net surplus in respect of estates taken over for management after deductions of the appropriate cost incurred by Government and the amount, if any, required for the liquidation of debts and liabilities. The Act prohibits transfer of agricultural lands to non-agriculturists, but the Collector may permit such transfers in exceptional cases. The landlord has to transfer his

CHAPTER 5. — Agriculture. TENANCY. Regulation by law.

agricultural lands to persons in the following priority :—(i) the tenant in actual possession of the land, (ii) the person or persons personally cultivating any land adjacent to the land to be sold, (iii) a co-operative farming society, (iv) any other agriculturist and (v) any other person who has obtained from the Collector a certificate that he intends to take to the profession of agriculture.

Working of Tenancy Act.

During the year 1947-48, there were 1,23,115 protected tenants, 38,070 ordinary tenants and 1,50,974 owner cultivators in the Poona district..

The following table gives the number of applications filed under the Tenancy Acts in the years 1946-47, 1947-48 and 1948-49, and the results :—

TABLE No. 39.

Year.	Number of cases filed.	Number of cases disposed of.	Number of cases pending.	Number of cases decided in favour of tenants.	Number of cases decided in favour of the landlords.	The rest.
1946–47 ..	1,285	448	837	258	166	24
1947–48 ..	16,061	10,907	5,091	6,313	2,649	1,945
1948–49 ..	5,209	6,488	472	3,976	1,534	978

RURAL WAGES. Casual Labour.

IN THE POONA DISTRICT, THERE IS A TENDENCY AMONG THE SMALLER landholders to employ casual field labourers when there is a rush of work on the farm. Most of the heavy work is done by men while female labour is generally employed for lighter work, such as weeding, threshing, etc. Children are also employed sometimes on the farm, but between women and children, landholders show a definite preference for the former. These casual labourers are employed on the daily wage basis. They are generally paid in cash and in most cases are not given the facilities which a permanent farm servant (*saldar*) usually gets. From the table (No. 40) given below it will be found that the average wage rate for a male labourer in Poona stands at Re. 1-4-0 per day. This is the rate actually paid in some talukas. Wages in the talukas of Sirur and Mawal are higher than in the other talukas of the district. This is mainly due to their proximity to urban and industrial centres. The highest rate is in Mawal, which supplies labour to railway maintenance and to ordnance factories, and is Rs. 2-4-0 per day. In parts of the Sirur taluka, wages have gone up to as much as Rs. 2-0-0 per day.

A female labourer is usually paid half the amount of what the male labourer gets, and her wage rates vary from Re. 0-8-0 to Re. 1-4-0 per day. Not much distinction is made between female labour and child labour, so far as payment of wages is concerned though female labour is preferred to child labour. The wages of a child labourer varies from Re. 0-5-0 to Re. 1-4-0 per day.

TABLE No. 40.

Rates of wages of casual rural labour in Poona District according to the type of labour (1948-49).

Taluka	Daily.			Monthly.		
	Male.	Female.	Child.	Male.	Female.	Child.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Indapur ..	1 4 0 to 1 8 0	0 7 0 to 0 8 0	0 5 0 to 0 7 0	....	....	....
Baramati ..	1 8 0	0 12 0	0 8 0	40 0 0	....	....
Sirur ..	2 0 0	1 0 0	0 6 0	60 0 0	30 0 0	11 4 0
Junnar ..	1 4 0 to 1 8 0	0 12 0 to 0 14 0	0 10 0 to 0 12 0	25 0 0	15 0 0	10 0 0
Mulshi ..	1 4 0 to 1 8 0	1 0 0 to 1 4 0	1 0 0 to 1 4 0	....	....	....
Velhe Mahal ..	1 8 0	0 12 0	0 8 0	....	....	....
Mawal ..	1 4 0 to 2 4 0	1 0 0 to 1 4 0	0 12 0 to 1 4 0	....	....	....
Khed ..	1 8 0	0 8 0 to 0 12 0	0 8 0	....	....	....
Bhor ..	1 4 0	1 0 0	0 12 0	37 0 0	30 0 0	22 8 0
Dhond ..	1 6 0	0 14 0	0 8 0	35 0 0	22 0 0	15 0 0
Ambegaon ..	1 0 0	0 12 0	....	30 0 0	....	....
Purandar ..	1 8 0	1 0 0	0 8 0	....	....	....

In some parts of the district, in addition to cash wages, small quantities of jowar and other grains are given to labourers. In the Sirur taluka, a male labourer gets three *payalis* of jowar per day while women and children get half of that quantity. In the Bhor taluka adult field workers are given grain worth four annas per day and children half that amount, along with their cash wages. Till recently the practice of supplementing cash wages with the supply of meals to labourers was prevalent in the talukas of Mawal and Mulshi and the Velhe mahal.

Monthly Wages.

In the talukas of Junnar, Sirur, Baramati, Bhor, Dhond and Ambegaon, a few farm labourers are employed by the landholders on a monthly wage basis, and their monthly wages yield a daily rate not very disproportionate to the daily rate in the locality. The monthly wage rate for a man varies from Rs. 25-0-0 in the Junnar taluka to Rs. 60-0-0 in the Sirur taluka. A woman farm labourer in Junnar gets Rs. 15-0-0, whereas her counterpart in Sirur and Bhor gets Rs. 30-0-0 per month. Similarly, a child is paid Rs. 10-0-0 per month in Junnar, and Rs. 22-8-0 per month in Bhor.

Wages according to operations.

Table No. 41, at page No. 254 details the daily wages paid to casual labour according to the nature of agricultural operations.

The system is prevalent only in eight talukas of the Poona district. Wages in such cases are on the daily wage basis. The labourers are paid high wages for operations which involve heavy manual work. For operating agricultural implements in Mulshi as much as Rs. 5 a day is paid while in other talukas the wages for the same work varies between Re. 1-0-0 and Rs. 2-0-0 per day. In Sirur, wages for operating implements are sometimes paid wholly in kind at the rate of 4 seers of grain in lieu of the cash wage of Rs. 1-4-0.

Harvesting and threshing, though equally important, entail less strenuous labour than operating implements, and, therefore, command less wages. The cash wages for this do not exceed Rs. 2-0-0 per day in the Poona district.

TABLE No. 41.

Rates of daily wages according to the nature of agricultural operations (1948-49).

Operations.	Indapur.	Baramati.	Sirur.	Junnar.	Mulshi.	Velhe Mahal.	Mawal.	Khed.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Operating implements	1 12 0 to 2 0 0	1 4 0 to 1 8 0	1 4 0	1 8 0 to 4 0 0	4 0 0 to 5 0 0	....	2 0 0	1 0 0 to 1 8 0
Harvesting of grains—Male	1 12 0 to 2 0 0	2 0 0 to 2 8 0	1 8 0	1 8 0	....	....	2 0 0	2 0 0
Female ..	....	1 0 0 to 1 4 0	....	0 12 0	....	....	1 4 0	1 0 0
Boy ..	....	....	....	....	....	....	1 4 0	1 0 0
Transplanting and harvesting of paddy ..	....	....	....	....	1 4 0 to 1 8 0	....	....	....
Threshing of grains	1 12 0 to 2 0 0	1 0 0 to 1 4 0	0 8 0	....	....	....	....	0 8 0 to 1 8 0
Preparing *Gur*—								
'*Gulvya*' ..	....	4 0 0 to 5 0 0	....	....	....	....	....	....
'*Jalvya*' ..	....	2 0 0 to 2 8 0	....	....	....	....	....	....
Sugarcane cutting	....	2 0 0 to 2 8 0	....	....	....	....	....	....

In Sirur, payment is made in kind at the rate of 1½ *payalis* of grain. In Mulshi it is a cash wage from Re. 1-4-0 to Re. 1-8-0 and three meals a day. In Mawal it is Re. 1-4-0 and one meal a day. In Khed, one bundle of fodder with earheads is given to each labourer in addition to the cash wage.

Wages according to operations.

The harvesting of sugarcane in Baramati involves much labour and this work is normally given on a contract basis. The parties doing this work also undertake the work of preparing *gur*. Wages from Rs. 2-0-0 to Rs. 2-8-0 per day are paid to these workers. In Junnar, though they get a little less in cash, their wages are supplemented with some quantities of jowar, *gur* and sugarcane. In Baramati the man who boils the sugarcane juice, commonly known as *jalvya*, is given daily wages from Rs. 2-0-0 to Rs. 2-8-0. But the more important function is performed by the *gulvya*, who actually looks after the *gur*-making and who decides whether the *gur* is ready or not, and his remuneration goes as high as Rs. 5-0-0 per day.

Annual Servants (*saldars*).

Annual servants (*saldars*) are employed in Poona usually by those cultivators whose holdings can provide continuous and regular employment for the whole of the year. A *saldar* is usually bound to do all types of farm work and should be available all the hours of the day and night. The contract with the *saldar* is generally for one year and may be renewed if both the parties so desire. Sometimes these *saldars* borrow large sums of money from their employers, and in such cases they have to remain with the latter till their whole debt is paid up. Children are occasionally employed as *saldars*, but women never. A *saldar*, besides his cash wage, is provided with other facilities like food, clothing, and accommodation. Normally payment to the *saldar* is made in instalments, but an annual wage in advance is also given. When the amount is paid in instalments, the final balance is paid at the end of the year.

The annual wage of a *saldar* varies in different talukas, as shown in the following statement :—

TABLE No. 42.

Rates of wages to saldars (annual servants) in Poona District (1948–49).

Name of the Taluka.	Type of labour.	Wages in cash (in Rs.)	Other facilities, such as supply of food, clothing, tea, smoking etc.
1	2	3	4
Dhond ...	Man ...	375	No facilities are given.
	Boy ...	96	Do.
	Man ...	150	Meals, clothes, *bidies*, tobacco and tea provided.
	Boy ...	36	Do. do.
Indapur ...	Man ...	100 to 125	Food, clothing, smoking, etc. provided.
Baramati ...	Man ...	400 to 500	Fuel, vegetables and lodging provided : the *saldars* can also keep one or two sheep on the farm.
Sirur ...	Man ...	200	3 meals per day, a pair of *dhotars*, 4 shirts, 1 turban, one *kambli* and a pair of shoes, and smoking provided.

(contd.)

TABLE No. 42—*contd.*

Name of the Taluka. 1	Type of labour. 2	Wages in cash (in Rs.) 3	Other facilities, such as supply of food, clothing tea, smoking etc. 4
Junnar ...	Man ...	300 to 350	Food, clothing and tea provided.
	Man ...	175 to 225	One pair of shoes, one *kambli*, required clothes, including *dhotars*, supplied annually.
	Boy ...	125 to 150	He has to serve day and night. He sleeps in the cow shed of the owner.
Mawal ...	Man ...	300	Food, clothes and smoking provided.
Mulshi ...	Man ...	125 to 150	Food, tea, *kambli*, pair of shoes, turban and clothes provided.
Velhe Mahal ...	Man ...	600	No facilities.
	Man ...	300	He used to get Rs. 15 as clothing allowance during 1938-39 but now he gets Rs. 60 for the same, over and above tea, meals and smoking.
Khed ...	Man ...	250	12 maunds of corn, 3 shirts, 1 *kambli*. 1 pair of *dhotars* and a pair of shoes provided.

The wage varies from Rs. 100 to Rs. 500 with facilities of food, clothing, tea, tobacco, shoes, *kambli* and a turban. In a few cases, where none of the other facilities are provided, consolidated higher cash wages are given to *saldars*. In the Dhond taluka some *saldars* get Rs. 375 per annum and in Velhe Mahal Rs. 600 without any other facilities. A child *saldar* is paid Rs. 36 to Rs. 125 per annum. In Baramati *saldars* are given only fuel, vegetables and lodging accommodation in addition to their cash wages but they are allowed to keep and rear a couple of sheep or goats on the farm. In Khed, the *saldar* gets 12 maunds of cereals in lieu of cooked food or meals.

Balutedars.

Some artisans of the village are actively connected with the agriculturist at various stages of his operations. They are the *balutedars* of the traditional village economy who still survive, though in a less recognised form. Table No. 43, at page 257 shows the rate of annual payments made to village artisans in the talukas of Poona District in 1948-49. They are paid annually in kind for the services they render to the landholder. These *balutedars* include the carpenters (*sutar*), the blacksmith (*lohar*), the cobbler (*chambhar*), the barber (*nhavi*), the rope maker (*mang*) and the watchman (*ramoshi*). Of these, the first four play an important role in agricultural operations. The system of *baluta* payments is gradually disappearing, and there is a marked tendency to make payment in cash rather than in kind. The commodities which are given to *balutedars* by way of wages include food grains, pulses and other cereals; bundles of paddy, jowar and bajri; fodder; groundnuts; chillies and garlic. The payment of *balutas* is generally made at the time of harvest. In Dhond, *baluta* payments are not wholly in kind; the *balutedars* get a fixed cash wage in addition to varying quantities of jowar bundles with earheads. In Indapur a *balutedar* may be paid either wholly in cash or in kind. In Baramati, there is no annual *baluta* and wages are paid in cash. In the Mulshi taluka, the village blacksmith, unlike other *balutedars*, is paid in cash on the piece wage system.

TABLE No. 43.

Rates of annual payment to village artisans in Poona District (1948–49).

Taluka.	*Sutar* (Carpenter).*	*Lohar* (Blacksmith).*	*Chambhar* (Cobbler).*	*Nhavi.* (Barber).*
Dhond ..	Rs. 18–0–0. In addition to this, those farmers who own a pair of bullocks, have to pay 50 to 100 jowar bundles with earheads while those owning 4 pairs have to pay 350 to 400 jowar bundles to the village *sutar*.	Rs. 10–0–0. In addition, farmers have to pay minimum of 15 to 20 jowar bundles with earheads to the village *lohar* and the maximum sometimes varies between 40 and 50 bundles.	Jowar bundles with earheads varying from 5 to 40.	Re. 0–12–0, and 30 to 60 jowar bundles with earheads also.
Indapur ..	Rs. 12–0–0 or grain and fodder worth Rs. 12–0–0.	Rs. 6–0–0 or grain and fodder worth Rs. 6–0–0.	Rs. 24–0–0 or grain and fodder worth Rs. 24–0–0.	Rs. 12–0–0 or grain and fodder worth Rs. 12–0–0.
Baramati † ..	....	....	....	....
Sirur ..	Eight *payalis* of grain.	Three *payalis* of grain.	Four and half *payalis* of grain.	Four and half *payalis* of grain.
Junnar ..	Bajri bundles 5 to 10 Jowar bundles 10 to 75 Wheat bundles 5 to 10 Chillies (seers) 5 to 10 Garlic (seers) 1 to 2 Groundnut (seers) 5 to 10.	Same as for *sutar* (column 2).	Same as for *sutar* (column 2).	Same as for *sutar* (column 2).

* *See* References next page (p. 258).

† The system of *balutedars* and payment of cash or kind is not prevalent in this taluka and the wages for casual work is paid in cash.

TABLE No. 43—*contd.*

Taluka.	*Sutar* (Carpenter).	*Lohar* (Blacksmith).	*Chambhar* (Cobbler).	*Nhavi* (Barber).
Mulshi ..	Paddy bundles yielding 3 *payalis* of grain. 6 *payalis* of paddy. 3 *payalis* of nagli. 3 *payalis* of pulses.	The village *lohar* is paid in cash on piece wage rate.	Paddy bundles yielding 3 *payalis* of grain. 3 *payalis* of nagli. 4 *payalis* of paddy grain and 2 *payalis* of pulses.	For each male member of the family, bundles of paddy with earheads yielding 3 *payalis* of grain, 4 *payalis* of paddy, 3 *payalis* of nagli, and 2 *payalis* of pulses.
Velhe Mahal ..	40 seers of food grain.	3 *payalis* of food grain.	4 *payalis* of food grain.	30 seers of food grain per man.
Khed ..	3 seers of food grain for every acre of the cultivated area along with some fruits and vegetables.	....	Same as for *Sutar* (column 2).	3 *payalis* of food grain per man. 1½ *payalis* of food grain per boy.

References: 1. *Sutar.*—For supplying and repairing carts and farm implements.

2. *Lohar.*—For making iron *mots*, supplying and repairing farm implements made of iron and steel.

3. *Chambhar.*—For repairing and supplying leather *mots*, shoes, chappals and whips.

4. *Nhavi.*—For shaving cattle, shaving and hairdressing adults and children and attending marriage ceremonies.

POONA IS PECULIARLY SUSCEPTIBLE TO FAMINE, especially in its eastern parts. During the fast five centuries and a half, numerous famines in the district have been recorded and most of them due to failure of crops.

The first one was the awful calamity known as the Durgadevi famine which is said to have occurred at the end of the 14th century. The twelve years 1397-1408 are said to have passed without rain with the result that the most acute form of famine conditions were visible. The people left their places and for forty years thereafter the country presented a deserted appearance. It was with considerable difficulty that lands were gradually rehabilitated. Special officers were appointed to resettle lands. Land was given to all those who would cultivate it, rent free for the first year and at a nominal rent of one *tobra* (a horse bag) full of grains for the second year.

1397-1408.

Again in 1422, the rains failed and famine raged throughout the district and multitudes of cattle died due to scarcity of water. The then Bahmani ruler, King Ahmad Shah Vali Bahmani, increased the pay of his troopers and opened public grain stores for the poor.

1422.

In 1460 a failure of the monsoon was followed by a famine, known as Damaji Pant famine, over the whole of Southern India.

1460.

In 1472-73 so severe a drought prevailed throughout the Deccan that the wells dried up and no grains could be sown for the three years following.

1472-73.

In 1520, no crops could be sown because of the unsettled political conditions in the district and the result was a famine.

1520.

The old Gazetteer, which has furnished material for this account of the famines of pre-British rule, mentions only one year of famine, *viz.*, 1629-30, during the long period of 270 years between 1520 and 1791. It states that the famine of 1629-30 was caused by a failure of the monsoon and was accompanied by pestilence.

1629-30.

Though 1791-92 was a year of plenty in Poona, there was a terrible famine in other parts of India which sent up grain prices in the district. The price of grain rose to six seers a rupee which was then an abnormally high level. The situation was further worsened by a failure of the monsoon in the district in the next year, 1792-93. A large number of persons left the district and many of those who remained behind died of hunger. Government imported grain from the Nizam's territory and distributed the same in Poona. But the price of grains, which had risen to four seers a rupee, remained at that level for four months in Poona and for the whole of the year in the western portions of the district.

1791-93.

In 1802-03, the crops were good but the hopeful prospects were shattered by the plundering army of Yashwantrao Holkar. The destruction caused by the Holkar's troops was completed later on by the *Pindharies*. The distress was so severe that a large number of people migrated to the Konkan and Gujarat, and thousands perished due to hunger and cholera. It is said that the river at Poona was covered with dead and rotting bodies. Mothers are said to have eaten up their own children. Because of the mass exodus of people, lands lay waste and the prices of food articles went on soaring. In 1802, the Peshwa's Government imported grain and distributed the same free of charge. In 1803, the Peshwa encouraged traders

1802-03.

CHAPTER 5. Agriculture. FAMINES.

to import grain duty-free, abolished land customs and granted land revenue remissions. Private charities by way of free meals and cash doles also went a long way to alleviate the misery of the people.

1819-25. Poona suffered greatly in the years 1819-20 and 1823-25, from cholera and from want of rains. Large numbers of persons left their homes and for many months some portions of the district were almost deserted and desolate. Prices of grains rose considerably and the quality of grains offered for sale in the market was so bad that sickness also prevailed in the whole district. Cattle mortality was also severe. The Government provided employment to the destitute by embarking upon the work of improving the Karkhamb and Bapdev passes.

1832. Seven years later, in 1832, failure of rains was followed by much distress. Food grains became costly and grain robberies were numerous. Orders forbidding grain dealers from unduly raising prices are said to have done much to reduce the distress.

1833-38. Indapur faced scarcity in 1833, and again suffered from want of rains in 1838. The year 1835 was a bad year for the whole district.

1844-46. There was much distress especially in the eastern part when the monsoon failed successively in the years 1844-46.

1862-67. Between 1862 and 1867 there was a succession of years of very scanty rainfall. In 1864 the price of bajri and jowar rose to eight and a half seers a rupee, a high level in those days. The distress, however, was on a comparatively limited scale, as the landholders were fairly well off and the labourers were getting decent wages on public works. Due to shortage of fodder and grazing, cattle had to be sent away and distress was acute enough to make it advisable to open relief works in Sirur, Bhimthadi and Indapur. Government servants were given grain compensation during the scarcity period.

1876-78. Poona faced one of the severest famines in the year 1876-77. Both the *rabi* and the *kharif* harvests failed because of the failure of the monsoon. The eastern and the south-eastern portions suffered most. Distress began to be felt in October 1876. High prices of food grains and lack of employment threw into distress large numbers of the poorer sections of the community. The Government offered to transport them to waste lands in the Central Provinces but none took advantage of the offer. Nevertheless, quite a large number moved to the Gangthadi or Godavary valley but found much distress there also. Some of them wandered across Berar to the territories of the Scindia and the Holkar; others crowded into Bombay; and a few straggled into Gujarat. By the close of 1876, about 1,00,000 persons had left their homes. To a great extent, the movement was caused by need of pasture. The villages from which fewest persons went were those near the Mutha Canal works in the north-west of Bhimthadi. There was much distress but grain prices were kept low by importing large quantities of grain from the Central Provinces and Gujarat. There was good rainfall in 1877, which for some time lessened the distress in Indapur and Bhimthadi. There was renewed distress in the hot season of 1878, and Government had again to provide employment for the poorer classes. Direct relief was once more found necessary at Indapur, Baramati and Dhanakvadi near Poona.

It was in connection with this famine that the Government embarked upon various schemes of public works including the

Mutha Canal. During the period 4,12,972 persons were on relief in civil and public works. About 98,764 persons received charitable relief.

1878-79.

In 1878-79, the *kharif* crops were almost entirely destroyed by too much rain in the Indapur, Sirur, Purandar and Bhimthadi talukas. In Indapur, the *kharif* crops were also choked by an extraordinary growth of weeds. In other places, crops were destroyed by locusts and other insects. The *rabi* crops promised well at the start but, as they began to ripen, the rats committed fearful havoc to them.

The price of grains continued exceedingly high and at the beginning of the summer season the poorer classes in Indapur showed signs of suffering. It was to relieve the distress at various places in Indapur that the Nira Canal works were opened and large numbers of persons were employed on the works. The rest of the population sought succour from the relief house at Indapur and from private charitable institutions.

1896-97.

In the year 1896-97 famine conditions were caused by irregular rainfall. Heavy floods in July ruined the *kharif* crops, which were in many places resown only to be burnt up by a later drought. The area under *rabi* was much restricted and the harvest was a failure. The sudden and general rise in the prices of food-grains pressed heavily on persons who had no savings and the distress was much aggravated by the fact that many of the workers who usually went to Bombay for work during the fair season had not this resource as plague was prevailing in Bombay. It, therefore, became necessary to open relief centres. The collection and breaking of road metal were considered suitable in the early stages but subsequently irrigation works and construction of embankments for railways were undertaken. Tagavi loans were distributed. By the end of December 1897 all relief works were closed.

1899-1900.

The famine of 1899-1900 was of very great severity throughout the presidency and was caused by the scantiness of both the early and the late rains. Rains in both *rabi* and *kharif* areas were quite sufficient at the time of sowing, but there were no rains later on, so that the young crops withered away before maturity. In Poona, in the western talukas both the *kharif* and *rabi* crops were fair. In the eastern talukas, the distress began to be felt in August and test works were started wherever necessary under the supervision of the District Local Board. By the end of October regular relief works became necessary. The relief workers were mainly engaged on irrigation tanks, drainage channels, railway embankments, road construction and metal breaking. At a later stage, small works under civil agency were opened in order to provide work for the cultivators near their homes. Government advanced tagavi loans to the landholders for agricultural improvements and for purchase of seed and cattle.

1900-01.

The year 1900-01, although not so disastrous as the preceding one, was far from satisfactory. Owing to the late break of the monsoon and the failure of the late rains the yield of the *kharif* crops was poor and the *rabi* crops were more or less completely lost. Cheap grains were imported into the district. This helped to keep prices low. But it was found necessary to continue relief measures in the famine stricken areas. The bulk of the workers were employed at central camps and small works were opened wherever necessary. Special relief for distressed weavers by

CHAPTER 5.
—
Agriculture.
FAMINES.

employment in their own craft was provided in Poona and the charges were met from municipal funds, supplemented by Government grants and charities. Measures begun earlier for the improvement of water supply were continued. Loans for sinking of wells and for other agricultural purposes were granted and large sums were advanced for purchase of seeds and cattle. Remissions and suspensions of land revenue were also granted.

1901-02. Similar conditions prevailed in the very next year 1901-02. The situation was aggravated by a severe outbreak of plague and by an invasion of locusts which caused considerable damage all over the Deccan. All the direct and indirect relief measures undertaken in the previous years were continued during the year.

1911-12. In 1911-12 the rainfall was very deficient in the Desh or eastern portion, and the crop outturn both early and late was extremely poor. In the western portion of the district also it was much below the normal. But for the fact that there was an extensive local demand for labour at the time for the G. I. P. Railway viaduct, near Campoli, the Tata Works at Lonavala, and the Poona drainage scheme, the opening of relief works would have been necessary in parts of the eastern portion. As it was, relief was confined to provision by Government of grass for cattle and doles to inferior village servants and infirm persons in the affected tract. The season was an extremely trying one for cattle on account of severe scarcity of fodder.

1918-19. In 1918-19, every part of the district got less than half of its average rainfall which was at the same time not well distributed, and, in these circumstances, a marked contraction of cultivation and a general failure of crops, except in the irrigated areas, was inevitable. Relief works were opened in various parts of the district, gratuitous relief was freely granted, suspensions and remissions were liberally made, cheap grain shops and grass depots were opened in many places, and considerable quantities of food and fodder imported. The Tata Works, the Bhatghar Dam, the Nira Right Bank Canal, the Military Works and the Railways also provided considerable employment to the needy. The famine was one of the servest on record through the severity was much lessened by provision of emple employment and other grants and facilities.

1920-21. In 1920-21, the *kharif* rains were adequate in the west but deficient in the east, where sowings were greatly restricted. The September rains gave some hope and *rabi* sowings were undertaken, but there being little rain later on, the crops never developed properly. Both the *kharif* and *rabi* crops in the east were thus almost a failure. Owing to continued high prices of food grains every class of people was more or less affected, but the poor classes, especially the agriculturists, suffered most. Fortunately there was then plenty of employment for labour and wages were good and the labouring classes were not so hard hit as they would otherwise have been. The abundant demand for labour at the Andhra Valley Power Supply Company's works at Thokarwadi (Mawal), and the Tata Company's Works in Mulshi, and for sugarcane operations in the Nira valley and large building and other construction work round about Poona attracted labourers from all parts of the district and even from the Ahmednagar district. To afford relief, improvement of certain roads in the district was also undertaken. Remission and suspensions of land revenue, tagavi advances, and gratuitous relief to the needy were some of the other measures adopted to ameliorate the distress.

For about fifteen years since 1920-21, Poona did not face any serious famine or scarcity conditions. In 1936-37, scarcity was declared in 27 villages in Indapur Taluka and 22 villages in Sirur Taluka, and this declaration was continued in 1937-38. Scarcity came to an end in Sirur on 31st December 1937 and in Indapur a month later. During the period from June to August in 1936, rainfall was very scanty with the result that no sowing under *kharif* crops could be done. Due to scanty rainfall from October to December, *rabi* crops also withered away and the anna valuation of the crops was declared to be below 4 annas. Labour migrated from dry areas to irrigated areas. The area affected by this scarcity was 748 square miles with a population of 94,241. Land revenue was fully suspended in all the affected villages. Though no large scarcity works were opened, grants were given to the landholders for deepening and repairing wells. Metal collection work was also started. Doles were distributed among destitutes. In addition to this, a sum of Rs. 11,524 was distributed among inferior village servants. An additional remuneration amounting to Rs. 5,862 was paid to low-paid *patils* in the affected areas. Tagavi loan amounting to Rs. 1,01,425 was distributed in this area. In order to alleviate fodder shortage, 31 fodder depots were opened and 3,80,000 shieves of *kadbi* were distributed through those depots.

There was scanty rainfall also in the eastern part of Haveli, Khed, Junnar and Dhond. Though no regular scarcity was declared in these areas, gratuitous relief was given to inferior village servants and *patils*.

1938-39.

In two successive years, 1938 and 1939, heavy and concentrated rainfall during a single week caused great damage in Junnar and Sirur. The rivers Meena, Kukdi and Ghodnadi were heavily flooded. Serious damage was caused to crops in the riverine villages and serveral houses in the Sirur Taluka were destroyed.

1941.

In the Indapur Taluka, there was practically no rainfall in the months of October, November and December 1940 and the crops in 16 villages of the taluka withered away after growing to a height of a few inches. As a result there was scarcity in 1941. Though no scarcity was officially declared, dole was distributed to inferior village servants on duty and to destitutes. Additional remuneration was also paid to the low-paid *patils* in 17 villages. The total amount distributed was Rs. 1,365. The rainfall in the month of September, 1941, improved the condition of the *rabi* crops with the result that doles were discontinued from the end of January 1942.

1942-43.

The *rabi* season of 1942-43 *also* failed owing to the failure of the late rains, with the result that scarcity conditions prevailed in 63 villages in Dhond, 64 in Baramati, 11 in Indapur, 10 in Haveli and 6 in Sirur. Scarcity was not declared officially but low-paid village servants and other destitutes were given gratuitous relief in the abovementioned talukas. It involved an expenditure of Rs. 16,000. The scarcity was not so severe as to necessitate the undertaking of scarcity relief works in any part of the district. In the second half of the year 1943, crops thrived well on account of a fair monsoon and relief doles were stopped from the middle of October.

1945-46.

Two hundred and seventeen villages in the talukas of Baramati, Indapur, Dhond, Sirur, Purandar and Haveli, covering an area of 1,467 square miles, with a population of 2,07,818 persons, faced serious

CHAPTER 5.
—
Agriculture.
FAMINES.

scarcity in the year 1945-46. The total rainfall during the year was very poor and not well distributed. *Kharif* sowing on limited areas were done in the fields having sufficient moisture. But *rabi* sowings could not be undertaken on account of paucity of rains in September 1945, though jowar was sown in some patches. Absence of showers in the subsequent months changed the position even of these jowar crops which became stunted and withered away. They could not be used even as fodder for cattle. This state of affairs was followed by a severe cold wave which damaged completely whatever crops remained standing. As a result, the anna valuation of the *rabi* crop was estimated below three annas. In the initial stages the existence of scarcity was unnoticeable and scarcity was officially declared in February 1946. The severity of the scarcity was felt most in July 1946 when all hopes of rains had vanished. This spell of scarcity came to an end in September when there was an extensive and sudden rainfall. Rainfall in the next three months was quite favourable, and the distress due to scarcity began to disappear.

During the period of scarcity the minimum daily average number of decrepits served with dole was 279 in the month of February 1946, and the maximum daily average was 660 in the month of July 1946. The total number of adult units served with doles during the scarcity was 2,07,030. Owing to paucity of labour no regular scarcity work on a large scale was undertaken. However, in 16 villages, bunding operations on a large scale were also undertaken. Fodder was imported from the Panch Mahals and distributed through grass depots open at nine centres.

1946. In November 1946, there were heavy showers in Junnar, Khed, Ambegaon, Mawal and Mulshi. The rivers Kukdi, Meena and Ghodnadi were flooded and the crops on the banks of these rivers were washed away and damage was estimated at Rs. 61,000. No loss of human life, however, was reported. One hundred and sixteen houses were damaged and 160 families were rendered destitute.

1948. Once again in the month of November 1948, there were heavy showers in the talukas of Junnar, Sirur, Dhond and Indapur. The Ghodnadi and the Bhima rivers were flooded and caused heavy loss to the standing crops on their banks.

CHAPTER 6–INDUSTRIES, LARGE AND SMALL.

INTRODUCTION.

THE POONA DISTRICT has a population of 94,519 persons (84,843 men and 9,676 women) engaged in various industries. The distribution of this number is given in Economic Table No. III of the 1951 Census Report, which shows the numbers "economically active (*i.e.* self-supporting persons)" engaged in various "Industries and Services." The table below is extracted from the Census table and gives statistics of persons engaged in (i) "Processing and Manufacture" and (ii) "Construction and Utilities." Under the first head, "Processing and Manufacture," figures are given under three divisions, (*a*) Foodstuffs, Textiles, Leather and Products thereof; (*b*) Metals, Chemicals and Products thereof; (*c*) Processing and Manufacture—Not elsewhere specified. These divisions are further sub-divided into groups of industries and figures against these sub-divisions are given under three heads viz., (*a*) employers; (*b*) employees; (*c*) independent workers, with "male" and "female" as sub-heads under each. The head "Construction and Utilities" is sub-divided only into groups of industries and the arrangement of figures for this follows the pattern adopted for "Processing and Manufacture."

Processing and Manufacture.

POONA DISTRICT—NUMBERS OF ECONOMICALLY ACTIVE (i.e., SELF-SUPPORTING) PERSONS ENGAGED IN INDUSTRIES UNDER "PROCESSING AND MANUFACTURE" AND "CONSTRUCTION AND UTILITIES" IN 1951.

Classification of Industries.	Total.		Employers.		Employees.		Independent Workers.	
	Male.	Female.	Male.	Female	Male.	Female.	Male.	Female.
1. Food-Stuffs, Textiles, Leather and Products thereof.	*24,218*	*4,684*	*1,672*	*127*	*10,290*	*1,812*	*12,256*	*2,745*
1. Food industries otherwise unclassified.	725	110	111	5	337	67	277	38
2. Grains and pulses..	1,099	95	172	10	687	50	240	35
3. Vegetable oil and dairy products.	2,248	297	276	24	721	89	1,251	184
4. Sugar industries[1]..	2,795	489	22	2	2,503	450	270	37
5. Beverages ..	330	5	63	1	219	4	48	..

Classification of Industries.	Total.		Employers.		Employees.		Independent Workers.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
6. Tobacco[2] ..	1,829	2,205	107	18	779	642	943	1,545
7. Cotton Textiles ..	3,550	357	143	6	2,593	269	814	82
8. Wearing apparel (except footwear) and made up textile goods[3].	5,501	527	620	20	1,600	150	3,281	348
9. Textile industries otherwise unclassified[4].	2,773	407	46	8	446	84	2,281	315
10. Leather products and foot-wear.	3,368	192	112	24	405	7	2,851	161
II. Metals, Chemicals and Products thereof.	*28,172*	*769*	*934*	*24*	*23,011*	*556*	*4,227*	*189*
1. Manufacture of metal products otherwise unclassified[5].	22,429	504	658	7	18,268	403	3,503	94
2. Iron and Steel—basic manufacture.	106	2	5	..	73	1	28	1
3. Non-ferrous metal—basic manufacture.	118	2	15	1	71	1	32	..
4. Transport Equipment.	1,629	20	117	..	1,188	15	324	5
5. Electrical machinery, apparatus, appliances and supplies.	147	2	6	..	124	..	17	2
6. Machinery (other than electrical machinery) including Engineering Workshops.	2,112	26	38	..	1,820	18	245	8
7. Basic Industrial Chemicals, Fertiliser and Power Alcohol.	911	19	9	..	883	18	19	1
8. Medical and Pharmaceutical Preparations.	230	41	19	2	193	34	18	5
9. Manufacture of Chemical products otherwise unclassified.	490	153	67	14	382	66	41	3
III. Processing and Manufacture—Not elsewhere specified.	*15,860*	*1,081*	*802*	*32*	*6,977*	*496*	*8,081*	*553*
1. Manufacturing industries otherwise unclassified[6].	2,700	101	144	3	1,271	51	1,285	47
2. Products of petroleum and coal.	1[8]	1	4	..	11	1	3	..

Classification of Industries.	Total.		Employers.		Employees.		Independent Workers.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
3. Bricks, tiles and other structural clay products.	704	173	67	5	513	138	124	30
4. Cement, pipes and other cement products.	47	4	2	1	42	3	3	..
5. Non-metallic mineral products.	1,805	290	52	2	573	114	1,180	174
6. Rubber products ..	143	41	6	4	126	35	11	2
7. Wood and Wood products otherwise than furniture and fixtures.	7,329	359	289	16	1,054	50	5,086	293
8. Furniture and Fixtures.	397	5	64	..	106	5	227	..
9. Paper and Paper products.	198	53	18	..	150	52	30	1
10. Printing and allied industries.	2,519	54	153	1	2,231	47	132	6
IV. Construction and Utilities.	*16,593*	*3,142*	*597*	*23*	*11,275*	*2,560*	*4,721*	*559*
1. Construction and maintenance of works otherwise unclassified.	360	34	16	..	283	7	61	27
2. Construction and maintenance—buildings.	10,967	1,898	457	10	6,604	1,488	3,903	400
3. Construction and maintenance—Roads, bridges and other transport works.	1,507	45	36	1	1,288	26	183	18
4. Construction and maintenance—telegraph and telephone lines.	50	..	1	..	35	..	14	..
5. Construction and maintenance operations—Irrigation and other agricultural works.	527	21	10	..	419	13	98	8
6. Works & services—Electric power and Gas supply.	1,001	59	44	..	875	59	82	..
7. Works and Services—Domestic and Industrial water supply.	1,053	284	19	12	671	202	363	70
8. Sanitary works and services (including scavengers.)	1,128	801	14	..	1,100	765	14	36
Grand total of I, II, III and IV.	*84,843*	*9,676*	*4,005*	*206*	*51,553*	*5,424*	*29,284*	*4,046*

CHAPTER 6.

Industries.

INTRODUCTION.

In the following pages of this chapter, individual industries are described. It has, however, to be noted that the statistics given in the description relating to large-scale industries do not include all persons employed in the industry as a whole, of whom the census has taken count, but only those engaged in certain major and mechanized units of the industry.° In the section on small-scale industries a general description of each industry included is given.

°Before the enactment of the Factories Act, 1948, factories employing 20 or more workers and carrying on manufacture with the aid of power were registered under section 2 (*j*), while factories declared as such by the Provincial Government and employing 10 or more workers and carrying on manufacture with or without the aid of power were registered under section 5 (*i*) and (*ii*), of the Factories Act of 1934.

Under the new Act of 1948, factories employing 10 workers and carrying on manufacture with the aid of power are registered under section 2 (*m*) (*i*), and all factories employing 20 or more workers without the aid of power under section 2 (*m*) (*ii*). Wherever possible, detailed statistics are given of factories registered under section 2 (*j*) of the Act of 1934 and section 2 (*m*) (*i*) of 1948.

1. *Sugar industries.*—Gur Manufacture ; other manufactures and refining of raw sugar, syrup and granulated or charified sugar from sugarcane or from sugar beets.

2. *Tobacco.*—Manufacture of *bidis ;* manufacture of tobacco products (other than *bidis*) such as cigarettes, cigars, cheroots and snuff. Stemming, redrying and other operations connected with preparing leaf tobacco for manufacturing are also included.

3. *Wearing apparel (except footwear and made up textile goods).*—Tailors, milliners, dress makers and darners ; manufacturers of hosiery, embroiderers, makers of crepe, lace and fringes ; fur dressers and dyers ; hat-makers and makers of other articles of wear from textiles ; manufacture of textiles for house furnishing ; tent-makers ; makers of other made-up textile goods, including umbrellas.

4. *Textile industries otherwise unclassified.*—Jute pressing, baling, spinning and weaving ; hemp and flax spinning and weaving ; manufacture of rayon ; manufacture of rope, twine, string and other related goods from cocoanut, aloes, straw, linseed and hair ; all other (including insufficiently described) textile industries, including artificial leather and cloth.

5. *Manufacture of metal products, otherwise unclassified.*—Blacksmiths and other workers in iron and makers of implements ; workers in copper, brass and bell metal ; workers in other metals ; cutlers and surgical and veterinary instrument-makers ; workers in mints, die sinkers, etc. ; makers of arms, guns, etc., including workers in ordnance factories.

6. *Manufacturing industries otherwise unclassified.*—Manufacture of professional scientific and controlling instruments (but not including cutlery, surgical or veterinary instruments ; photographic and optical goods ; repair and manufacture of watches and clocks ; workers in precious stones, precious metals and makers of jewellery and ornaments ; manufacture of musical instruments and appliances ; stationery articles other than paper and paper products ; makers of plastic and celluloid articles other than rayon ; sports good-makers ; toy-makers ; other miscellaneous manufacturing industries, including bone, ivory, horn, shell, etc.

7. *Non-metallic mineral products.*—Potters and makers of earthen ware ; makers of porcelain and crockery ; glass bangles, glass beads, glass-necklace, etc., makers of other glass and crystal ware ; makers of other miscellaneous non-metallic mineral products.

I—LARGE-SCALE INDUSTRIES.

Industries.
I-LARGE-SCALE INDUSTRIES.
Biscuit-manufacturing.

Biscuit-manufacturing Industry.—There is at present only one factory engaged in this industry, viz., the Sathe Biscuit and Chocolate Co., Ltd. Though its beginnings go back to 1920, it was not a regular factory until 1925, when two small imported hand machines were installed. Electric power was applied to run the machines in the next year. The next stage in its development was in 1929 when a power plant of one ton capacity was installed. In 1936, it was shifted to its present premises at Bhavani Peth. Though the outbreak of war in 1939 created additional demand for biscuits, especially for the Army, new machinery to increase the productive capacity could not be imported. However, in 1940, a small second-hand machine for the production of cocoa and chococlate was added. After the war new machinery has been installed. The factory had, in 1946, a fixed capital of Rs. 1·87 lakhs, which rose to Rs. 5·21 lakhs in 1947, and stood at Rs. 5·99 lakhs in 1948. In 1948, of the fixed capital, land and buildings accounted for Rs. 3 lakhs and plant and machinery for Rs. 2·87 lakhs.

Capital.

Figures of employment show that the factory employed 148 persons in 1946, 209 in 1947 and 190 in 1948. Of the 190 persons in 1948, 163 were workers, of whom 97 were men and 66 women. All labour was employed directly by the factory. The factory paid as wages and salaries Rs. 98,500 in 1946, Rs. 1·41 lakhs in 1947, and Rs. 1·42 lakhs in 1948.

Employment.

Coal and electricity are mainly used for heat and power, coal being the largest item in the group. The consumption of coal was 552 tons in 1947, valued at Rs. 18,698, the consumption of electricity in the same year being 36,781 k. w. h., valued at Rs. 6,290. The total value of all materials used for power and fuel was Rs. 25,792 in 1947 and Rs. 23,398 in 1948.

Power.

The manufacture of biscuits requires wheat or barley flour, sugar, butter, edible hydrogenated and vegetable oils, etc. As the factory has recently started the production of chocolates, it now requires cocoa-seeds, which are generally imported from abroad. The following table shows the quantities and values of some of the raw materials consumed by the factory in 1946, 1947, and 1948.

Raw materials.

Raw materials.	Quantity.			Value. (Rs.)		
	1946.	1947.	1948.	1946.	1947.	1948.
Wheat flour (mds.) ..	6,789	6,933	7,829	1,21,053	1,23,621	1,81,538
Barley flour (mds.) ..	239	1,202	..	2,982	15,504	..
Sugar (mds.) ..	2,502	3,896	3,224	47,706	91,116	1,02,652
Butter (cwt.) ..	180	306	212	38,442	71,674	48,920
Edible hydrogenated and vegetable oils (cwt.) ..	674	531	599	50,306	45,670	61,729
Cocoa seeds (cwt.) .	..	..	841	..	..	1,11,780

CHAPTER 6. Industries. I-LARGE-SCALE INDUSTRIES. Biscuit-manufacturing

The value of all the raw materials consumed in 1948 was Rs. 7·61 lakhs, more than half of which was accounted for by flour, sugar and cocoa-seeds. Butter also is an item of appreciable cost. The total value of the raw materials consumed in 1946 was Rs. 4·36 lakhs and in 1947, Rs. 7·26 lakhs.

Raw materials.

Products.

The goods produced by the factory are biscuits of all kinds and chocolate and other cocoa products. The quantity of cocoa products is still small. The quantity of biscuits produced in 1948 was 7,376 cwt., valued at Rs. 9·88 lakhs while that of cocoa products was 1,195 cwt. valued at Rs. 2·93 lakhs. The total value of all the products was Rs. 7·51 lakhs in 1946, Rs. 12·29 lakhs in 1947 and Rs. 12·82 lakhs in 1948. New machinery has been installed after 1948 and the productive capacity of the factory has gone up to over five tons of biscuits per shift. The value of the actual output in 1950 was expected to be near Rs. 25 lakhs.

Markets.

At the beginning the market for the goods of this factory did not extend beyond Poona City but gradually it extended to the adjoining districts and the Bombay State, and at present the goods are sold all over India.

Brass, Copper and Aluminium.

Brass, Copper and Aluminium Industry.—The brass and copper industry of Poona city is very old, its history going as far back as the first half of the last century. It made rapid progress in the second half of the 19th century when, with the construction of the railway from Bombay to Poona, importation of brass sheets from England, Australia and other countries became possible. The last Gazetteer mentioned it as the foremost flourishing industry in Poona city which then supported 70 dealers and 2,320 workers. In 1937-8° the actual workers engaged in it in the city numbered 1,292, while those engaged in the trade as shopkeepers, servants, etc., numbered 250. The reduction in the number of workers may be presumed to have been caused partially by the mechanization of the industry that has taken place since the eighties of the last century.

In 1937-8, there were 217 establishments, out of which one was fully mechanized, 58 were such as could be described as semi-mechanized and the rest 158, non-mechanized. The fully mechanized factory was engaged mainly in turning out brassware and to a small extent in tinning of vessels. Cutting, punching, finishing and polishing were done by machinery. In addition, the concern manufactured brass discs from brass scrappings. The number of persons employed in it was 305. Establishments of the semi-mechanized type were concerned chiefly with the casting process. Four of them produced dinner plates and one produced boxes for *pan*. Only three establishments of this type each engaged more than 20 workers. The total number of workers in all the 58 establishments was 386. The non-mechanized establishments were engaged mainly in the manufacturing of vessels by the hammering process. Vessels were made by beating foreign brass sheets into the required shape. This last group of establishments employed 601 persons. Apart from repair work, the mechanized type produced 21,000 mds., the semi-mechanized 18,150 mds., and the non-mechanized 27,000 mds., the total being 66,150 mds.

°Figures relating to this year are taken from Publication No. 12 of the Gokhale Institute of Politics and Economics, *viz.*, "Poona ; A Socio-Economic Survey," Part I—Economic, by Prof. D. R. Gadgil.

While in the eighties of the last century, the number of articles representing various patterns and sizes was 161, in 1938 it was 250. To these were added in later years articles for household sanitary installations, such as water taps, flushing cocks, vessels for water storage, etc.

Since 1937-8, the mechanized establishments have increased in number. Their number was 8 in 1946, 10 in 1947 and 13 in 1948. In 1948, 12 out of the 13 factories employed 652 workers. The following table shows employment in the mechanized establishments during the years 1946-8° :—

Year.	Number of factories registered (employing 20 workers or more).	Number of factories for which information is available.	Average daily number of workers employed in factories in column (2).	Persons other than workers employed in factories in column (2).
	1	2	3	4
1946 ..	8	7	428	23
1947 ..	10	8	666	31
1948 ..	13	12	652	57

Of the thirteen factories in 1948, only two employed more than 100 workers each, while another two employed between 50 and 100 workers each. Another classification of these factories according to the nature of production can also be made. Four of the factories produced brass cast-wares and five others brass press-wares. Two were concerned with brass-sheet rolling. Of the remaining two, one did silver plating and the other repair work.

The statistics that follow relate to the factories for which information is available, namely, seven out of the eight factories in 1946; eight out of the ten in 1947; and twelve out of the thirteen in 1948.

Capital.

The total amount invested as fixed capital was Rs. 3·61 lakhs in 1946; Rs. 4·96 lakhs in 1947; and Rs. 6·83 lakhs in 1948. Out of the last mentioned Rs. 6·83 lakhs, land and buildings accounted for Rs. 1·13 lakhs, and plant and machinery for Rs. 5·03 lakhs.

Employment.

The total number of persons employed in 1948 was 709, of whom 57 were other than workers. Workers employed through contractors numbered 56; while of the 596 employed directly by the factories 573 were men and 23 were women. The amount paid as wages was Rs. 6·48 lakhs, of which Rs. 1·77 lakhs was paid through contractors. Out of the wages paid directly by the factories, men received Rs. 4·63 lakhs and women Rs. 8,372. Salaries and other benefits paid amounted to Rs. 49,836, bringing the total of wages and salaries to Rs. 6·97 lakhs.

°Information about smaller establishments has not been collected. The extent of the industry in the district, however, may be seen from the 1951 census figures which show 1,379 persons as coppersmiths and 1,439 as persons engaged in metal works. The latter category excludes coppersmiths and blacksmiths.

CHAPTER 6. — Industries. I-LARGE-SCALE INDUSTRIES. Brass, Copper and Aluminium.

Power.

Firewood, coke, fuel oil and electricity are the main sources of heat and power. The most important, however, is firewood, the value of which varied between 38 per cent. and 50 per cent. of the total value during the years 1946-48. Coke comes next, electricity and fuel oil following. Of the total value of Rs. 1·75 lakhs in 1948, firewood accounted for Rs. 68,575, while coke, electricity, fuel oil, and lubricants accounted for Rs. 46,168, Rs. 22,716, Rs. 21,758, Rs. 8,622, respectively. The total value in the two previous years, 1946 and 1947, was Rs. 99,716 and Rs. 1,28,726 respectively.

Raw materials.

The principal raw materials required are copper, alloys of copper, and aluminium. Copper is brought in the form of ingots, slabs, billets and scraps. Zinc and tin are used to alloy copper for rerolling and cast-ware. Copper and brass sheets, discs, circles and strips are required for press-ware. All these combined account for more than 96 per cent. of the total value of the raw materials consumed. Chemicals and other auxiliaries consist of caustic-soda, acids, slats, soda ash and sand, and they account for slightly more than 3 per cent. For packing small utensils, paper, paper boards and cartons, and for articles of bigger size, wooden packing materials, are used. The following table shows the quantities and values of the principal raw materials consumed during the years 1946-48 :—

Raw materials.	Quantity (tons).			Value (Rs.).		
	1946.	1947.	1948.	1946.	1947.	1948.
Aluminium materials	73·08	164·38	60·82	1,89,858	4,75,140	1,57,178
Copper materials ..	177·64	356·73	507·52	3,11,352	4,04,813	8,66,823
Brass materials ..	856·45	951·11	1,113·01	14,06,677	20,99,841	25,37,062

The total value of all the raw materials consumed during each of the three years 1946, 1947 and 1948 was Rs. 31·78 lakhs, Rs. 34·54 lakhs and Rs. 41·03 lakhs respectively.

Products.

The principal products of the industry may be classified as under :—

(1) Sheets, circles, and discs of alloys of copper intended for further manufacture or for sale to factories engaged in the production of brass press-ware.

(2) Cast-wares of brass and alloys like bell-metal. These are articles of daily use for domestic purposes, such as utensils, boxes for *pan*, etc., and building and furniture fittings, etc.

(3) Brass press-ware consisting mainly of domestic utensils.

(4) Silver-plated goods, both staple and artistic.

Press-wares made of what is commonly known as stainless steel are popular in the market. The production of such articles, which had been started just before the war, but was stopped as a result of difficulties created by it, has now become possible again with the liberalization of imports of sheets of this metal. The Poona industry is exploiting to the full all possibilities in this new line of production.

The following table shows the quantities and values of the principal products of the industry during the years 1946-48. The total value of output in each of these three years was Rs. 32·55 lakhs, Rs. 48·36 lakhs and Rs. 60·05 lakhs respectively :—

Products.

Products.	Quantity (tons).			Value (Rs.)		
	1946.	1947.	1948.	1946.	1947.	1948.
Aluminium products..	43·74	113·35	49·32	2,97,544	6,08,423	2,64,594
Articles of Copper ..	29·05	22·95	2·106	82,864	77,112	62,739
Articles of Brass ..	853·52	1,153·51	1,507·14	27,12,484	39,35,388	50,72,294
Articles of Stainless Steel ..	..	..	7·60	..	..	1,32,889
Silver plated utensils	..	..	4·50	..	..	1,03,450

These figures show that a very large part of the value of the total output is accounted for by brass products, while stainless steel goods, produced for the first time in 1948, account for Rs. 1·33 lakhs.

Markets.

The marketing of finished goods is done in two or three stages. A few manufacturing concerns, in addition to selling their goods to local shop-keepers, run their own shops. Others sell to distributors, who form a small group. There are some wholesalers who form a class by themselves in that the articles sold by them are not bought from the big factories but are manufactured for them by independent private workers to whom they supply raw materials. The distributors, who purchase stocks of goods either from the factories or from the special class of wholesalers described above, send them to their outside clients, wholesale and retail.

The cost of transport has been of considerable importance to this industry, because not only all its raw materials are imported from outside but its finished products also are in an appreciable measure sent to distant consuming centres. The transport costs are more burdensome to the owners of smaller establishments as they are generally unable to import raw materials on their own account and, therefore, have to bear an extra charge imposed on them by the importing merchants.

Ceramics.

Ceramic Industry.—Until 1948, there was only one factory on the register under the Factories Act, viz., the Paisa Fund Pottery Works, situated in Talegaon-Dabhade. Though one more was added in the next year, no information regarding it is available.

Capital and Employment.

The old factory had, in 1947, a fixed capital of Rs. 12,470. It was expanded in 1948, when its fixed capital rose to Rs. 60,860, land and buildings accounting for Rs. 26,015 and plant and machinery for Rs. 34,646. It employed, in 1948, 34 persons of whom 33 were workers, and paid Rs. 18,645 as wages and salaries.

Power.

Only coal and fuel oil were used for heating purposes and the factory consumed 236 tons of coal valued at Rs. 9,688, while the total value on account of power and fuel was Rs. 11,706. No electricity was consumed.

Raw materials.

The raw materials consumed were china clay, fire-clay, felspar, quartz, marble chips, pipe clay and gypsum. In 1948, the value of all the raw materials consumed was Rs. 11,000.

CHAPTER 6.
—
Industries.
I-LARGE-SCALE INDUSTRIES.
Ceramics.
Products.

The factory produced all kinds of domestic wares, refractories, and earthenware and stoneware for storing chemicals. The bulk of the products, however, consisted of domestic wares. Out of the total value of Rs. 67,173 in 1948, domestic wares accounted for more than Rs. 60,000, the quantity produced being 69,000 pieces. In the same year, the factory also produced for the first time 12,000 electrical insulators (high tension). The value of the output in the previous years was Rs. 31,154 in 1946, and Rs. 52,000 in 1947.

Distilleries and Breweries.

Distilleries and Breweries.—There is only one factory engaged in the industry and it is situated in Walchandnagar, Indapur. It has been on the register under the Factories Act since 1946.

Capital and employment.

In 1948, it had a fixed capital of Rs. 2·61 lakhs, of which land and buildings accounted for Rs. 79,000, and plant and machinery for Rs. 1·76 lakhs. It employed 33 persons, out of whom 30 were workers, and paid Rs. 32,127 as wages and salaries.

Power.

Coal, firewood, fuel oil and electricity were all used, though coal was the main item of expenditure. The quantity of coal consumed was 822 tons valued at Rs. 32,880, while the total value on account of all power and fuel materials was Rs. 52,122.

Raw materials and Products.

The main raw material used was molasses, of which the factory consumed 4,007 tons valued at Rs. 1·60 lakhs. It produced rectified, re-rectified and denatured spirits, but not power alchohol. The quantity produced was 3·89 lakhs L. P. gallons and its value, Rs. 5·24 lakhs. In the previous years 1946 and 1947 the quantity produced was 5·16 and 4·53 L. P. gallons valued at Rs. 6·33 lakhs and Rs. 6·81 lakhs respectively.

Drugs and Chemicals.

Drug and Chemical Industry.—This industry is one of very recent origin, developed under the stimulus provided by post-war scarcity and import restrictions. Until 1945, there were no factories coming within the provisions of the Factories Act. Two factories were registered in the years 1945 and 1946, and two more in the years 1948 and 1949. Three are situated in Poona and the fourth is at Bhatgar in Bhor Taluka. Of the three factories in Poona, one manufactures only Ayurvedic drugs and pharmaceuticals, and the other two specialize in the manufacture of fertilizers. The fourth produces textile dyes.

Capital.

The amount invested in fixed capital of the two factories before 1948 was Rs. 2·14 lakhs in 1946 and Rs. 2·58 lakhs in 1947; of the three factories in 1948, it was Rs. 3·61 lakhs; Rs. 1·98 lakhs in land and buildings, Rs. 77,051 in plant and machinery, and Rs. 85,666 in other fixed assets.

Employment.

The industry employed in each of the three years from 1946 to 1948, 115, 101 and 121 workers respectively. The corresponding numbers of persons other than workers were 24, 32 and 38. Of the 121 workers employed in 1948, 75 were men and 46 women. All labour was employed directly by the factory. The wage bill was Rs. 45,616 in 1946; Rs. 42,696 in 1947; and Rs. 81,820 in 1948. In 1948, men were paid Rs. 62,160 and women Rs. 19,660. The amount paid as salaries was Rs. 16,425 in 1946; Rs. 27,704 in 1947; and Rs. 34,484 in 1948. The total amount paid as wages and salaries in 1948 was Rs. 1,16,304.

Power.

Electricity and firewood form the main items of power and fuel. In 1946, the amount of electricity consumed was 9,466 k. w. h. valued at Rs. 1,435, and in 1947, it was nearly the same. In 1948,

Power.

the amount consumed was 53,400 k. w. h. valued at Rs. 6,901. The quantity of firewood consumed in the three years was 1,495 mds., 1,749 mds. and 1,900 mds. respectively, valued at Rs. 4,486, Rs. 3,180 and Rs. 3,433. The total value of electricity, fuel oil, etc., consumed in 1946 was Rs. 6,736; in 1947, Rs. 5,647; and in 1948, Rs. 13,454. Of the total value of Rs. 13,454 in 1948, electricity and firewood between them accounted for as much as Rs. 10,334.

Raw materials.

The principal raw materials consumed by the industry are minerals and metals like arsenic ore; kaolin; phosphate rock; tin; chemicals like sulphuric acid, acetic acid, ethyl alchohol, glycerine, and chloroform; starches; and essential oils. Other materials consumed are organic substances like bones, which are used for fertilizers. Packing materials consist mainly of glass bottles and jars. The value of all the raw materials consumed during the three years was as follows :—

	Rs.
1946	1,25,866
1947	2,02,151
1948	4,47,560

Products.

The industry produces mainly drugs, pharmaceuticals and fertilizers, all of which accounted for nearly 86 per cent. of the total value of output in 1948. Besides these, the industry produces disinfectants and insecticides, and some by-products. In 1946, 24,960 seers of *agarabatti* valued at Rs. 1,24,020 was also produced. The quantity of fertilizers produced in 1947 (excluding ammonium sulphate) was 130·25 tons, and in 1948 it rose to 1,400 tons. The total value of the output was Rs. 5·64 lakhs in 1946, Rs. 3·86 lakhs in 1947 and Rs. 7·52 lakhs in 1948. The table below shows separately the values of different products :—

Products.	Value (Rs.)		
	1946.	1947.	1948.
Drugs and Pharmaceuticals ..	4,32,725	3,21,154	3,04,083
Agarabatti	1,24,020	....	....
Kunku	1,975	....	....
Disinfectants and insecticides	....	1,500	759
Fertilizers	....	27,437	3,42,230
By-products	....	36,417	1,04,691

The establishment of the factory in Bhor Taluka marks an important stage in the development of the industry in that the factory specialises in the manufacture of textile dyes and chemicals and other by-products from coal. In this respect it is the first of its kind not only in the State of Bombay, but probably in the whole of India.

CHAPTER 6. — Industries. I-LARGE-SCALE INDUSTRIES. Drugs and Chemicals. *Penicillin Factory.*

On 10th March, 1952, the foundation stone was laid at Pimpri, near Poona, of a Government of India factory to produce penicillin. This is yet another factory which will be the first of its kind in India.

Under the joint plan of operations signed between the Government of India and the World Health Organization and the United Nations International Children's Emergency Fund, it has been agreed, in respect of this factory, that all capital costs arising in India should be borne by the Government of India, and that the capital costs of imported equipment and technical assistance should be borne by these two specialized agencies of the United Nations.

It is estimated that the capital expenditure to be borne by the Government of India will be round about Rs. 1¼ crores. The United Nations International Children's Emergency Fund will supply all imported machinery and equipment at an estimated cost of Rs. 42½ lakhs while the World Health Organization will arrange to provide for all the technical assistance and training facilities necessary, both for the erection of the factory and for its subsequent operation and maintenance, at an estimated cost of Rs. 17½ lakhs.

This factory is designed to yield a monthly production of 4,00,000 mega units of penicillin when it reaches full capacity.

General and Electrical Engineering.

General and Electrical Engineering Industry.—In 1948, 27 factories, comprising the general and electrical engineering industry, were reported to be working, 17 of which employed more than 20 workers each. The industry as a whole employed on the average 825 workers per day during the year. In 1939, the number of factories was 20 (7 employing more than 20 workers each), and persons employed, 490. Between 1939 and 1948, employment reached the peak figure of 1,554 in 1944, when the number of factories was 22 (16 employing more than 20 workers each). Though the number of factories increased by five between 1944 and 1948, employment as a whole decreased. This may have been due to a falling off in the demand for the products of the industry after the close of the war. A large part of the expansion since 1939 came about as a result of the high concentration of Defence production in this district. Other statistical information is available in respect of only some of the factories. The fixed capital invested in them during the three years ended 1948 was as shown below :—

Capital.

Year.	No. of factories (employing more than 20 workers each).*	Fixed Capital.
		Rs.
1946	9	4·48 lakhs.
1947	11	5·95 lakhs.
1948	13	9·26 lakhs.

Of the Rs. 9·26 lakhs for 1948, plant and machinery accounted for Rs. 5·53 lakhs and land and buildings for Rs. 3·10 lakhs.

Employment.

All labour was employed directly by the factories. Out of 626 workers employed in 1948, there were only four women and one child. Persons other than workers numbered 101. The amount paid as wages and salaries was Rs. 5·60 lakhs, of which Rs. 4·22 lakhs was wages and Rs. 1·36 lakhs was salaries. The total amount paid in 1946 was Rs. 2·47 lakhs and in 1947, Rs. 4·03 lakhs.

*All further statistics given about the industry relate to the number of factories shown here against each of the three years 1946, 1947 and 1948.

For fuel and power purposes, coal, coke, firewood, fuel oil and electricity are used. The consumption of electricity has been gradually increasing and a tendency to substitute coal for firewood is also noticeable. Of the total value of Rs. 51,529 on account of fuel, electricity, etc., in 1946, firewood accounted for Rs. 16,731, i.e., 32·4 per cent. But in 1948, firewood accounted for only Rs. 1,260 out of the total value of Rs. 56,317, i.e., 2·2 per cent. In terms of quantity, the consumption of firewood fell from 6,660 mds., to 434 mds. The change in the composition of the main items is shown in the table below :—

Items.	Quantity.			Value (Rs.)		
	1946.	1947.	1948.	1946.	1947.	1948.
Coal (tons) ..	18	13	100	653	644	5,191
Coke (tons) ..	337	218	248	19,066	15,532	17,459
Firewood (mds.) ..	6,660	891	434	16,731	1,855	1,260
Fuel oil (gls.) ..	11,672	8,496	16,941	6,439	6,829	12,669
Electricity (k. w. h.) ..	37,327	71,733	1,28,270	4,584	6,465	11,115

The total value of all items in this group, viz., fuel, electricity, lubricants, etc., was Rs. 51,529 in 1946, Rs. 34,740 in 1947 and Rs. 56,317 in 1948.

Raw materials.

The principal raw materials consumed by the industry are iron and steel, brass, aluminium and non-ferrous metals like zinc. They are brought in the form of pig iron, ingots, slabs, scrappings, castings, sheets, discs, circles, strips, structurals, flats, etc. These account for as much as 70 per cent. of the total value of raw materials, the most important of them being iron, steel and brass. Next in importance are packing materials, consisting of hessians, craft paper, wooden cases, straw boards and other consumable stores, all of which account for 27 per cent. of the total value. Chemicals like acetylene, acids, calcium carbide, oxygen, borax, soda ash and other auxiliaries like paints and varnishes, account for the remaining 3 per cent. The quantities of the main raw materials consumed in the three years 1946-8 are shown below :—

	1946.	*1947.*	*1948.*
Iron and Steel (Tons) ..	122·81	184·06	236·68
Brass (Tons) ..	170·29	58·55	78·96
Copper (Tons) ..	1·87	10·13	0·36
Miscellaneous non-ferrous metals (Tons).	0·44	1·11	2·26

The total value of the raw materials consumed was Rs. 3·63 lakhs in 1946, Rs. 2·12 lakhs in 1947, and Rs. 3·24 lakhs in 1948.

Products.

The principal products of the industry are electrical measuring instruments, surgical instruments, locks, bushes for bullock-carts, file-clips, call bells, etc., and repair work. The value of the total output was Rs. 6·98 lakhs in 1946, Rs. 10·73 lakhs in 1947, and Rs. 12·32 lakhs in 1948.

A new factory, which was under construction in 1948, has now gone into production, and this marks an important step in the progress of the industry, because this factory has undertaken a new line of production, namely, oil engines, not produced within the district until now.

CHAPTER 6. — Industries. I-LARGE-SCALE INDUSTRIES. Glass and Glassware.

Glass and Glasware Industry.—Only one factory, viz., the Paisa Fund Glass Works, is engaged in this industry and it is situated in Talegaon-Dabhade. It is run as an educational institution, and all its earnings are utilised for the welfare of the workers and the expansion of the factory. It has, for instance, built residential quarters for its workers and conducts a school, a library, a canteen, a boarding house and a grocery shop.

Capital.

In 1948, it had a fixed capital of Rs. 2·59 lakhs, of which land and buildings accounted for Rs. 1·56 lakhs and plant and machinery for Rs. 1 lakh, and other fixed assets for the remaining. The fixed capital in 1946 and 1947 was Rs. 1·23 lakhs and Rs. 1·98 lakhs respectively. The equipment of the factory now consists of 3 electric generators; 12 electric motors; one internal combustion engine, 26 H. P.; a semi-automatic blowing machine; a press machine; compressors; grinding and cutting machines; a tank furnace; a recuperative gas-fired furnace; and a direct fired pot furnace.

Employment.

In 1948, the factory employed 345 persons. Of the workers, men, women and children were respectively 251, 43, and 15. The number of persons other than workers was 36. It paid Rs. 1,63,493 as wages and Rs. 38,449 as salaries. The money value of other benefits and privileges was Rs. 2,471. Of the wages, men received Rs. 1,48,212, women Rs. 12,110 and children Rs. 3,171. The daily value of fuel and power in 1946 was Rs. 60,897 and in 1947, Rs. 73,614.

Power.

Coal is the main item used for heating purposes, fuel oil, lubricants, etc., accounting only for a small fraction of the total value. The quantity of coal consumed in 1948 was 1,748 tons valued at Rs. 67,375, while the total value of power and fuel was Rs. 74,902. Fuel oil accounted for Rs. 2,886 and water for Rs. 2,400. The total value of fuel and power in 1946 was Rs. 60,897 and in 1947, Rs. 73,614.

Raw materials.

The important raw materials for the manufacture of glass are lime-stone, sand, felspar, and chemicals like soda ash, borax and saltpetre. The total value of all raw materials consumed was Rs. 51,611 in 1946, Rs. 1·24 lakhs in 1947 and Rs. 1·40 lakhs in 1948. Details of the main raw materials are shown in the table below :—

Materials.	Quantity (cwt.).		Value (Rs.)	
	1947.	1948.	1947.	1948
Limestone	424·8	376·0	1,709	2,634
Sand	6,033·0	4,917·0	11,691	18,468
Felspar	15·9	31·0	56	186
Soda ash	2,512·0	1,998·0	25,264	41,956
Borax	241·2	612·0	7,709	15,902
Saltpetre	233·0	....	12,265	....

The products of the industry consist of a variety of goods of daily use, ranging from bangles to vacuum flasks. The value of the total output in each of the three years 1946, 1947 and 1948 was Rs. 4 lakhs, Rs. 3·98 lakhs, and Rs. 5·71 lakhs, respectively. The following table gives the varieties of goods produced and also their quantity and value :—

Products.	Quantity.			Value (Rs.)		
	1946.	1947.	1948.	1946.	1947.	1948.
Bangles (doz. pairs) ..	2,46,380	3,53,309	3,83,472	61,595	44,163	83,885
Lamp Wares (gross) ..	3,300	7,120	5,885	1,02,300	1,42,400	2,11,860
Jars, bottles, with or without stoppers (gross)	1,859	2,325	2,005	38,850	34,875	41,109
Tumblers, other domestic wares, laboratory ware, vacuum flasks, ink-stands, pots, paper-weights etc. (gross) ..	3,443	2,186	3,078	1,17,804	1,37,564	1,37,108
Shades for electric lamps (gross) ..	225	485	313	81,999	30,285	97,552
Bulbs for electric lamps (gross) ..	..	300	..	..	9,000	..

Film Industry.—There are four companies engaged in the production of motion pictures. Two of them have their own studios, The third has no studio of its own, but produces pictures by hiring other studios. The fourth owns a studio, but instead of producing pictures of its own it rents the studio to other producers. The fixed capital of the three companies producing pictures of their own stood at Rs. 7,75,000 in 1949. The industry as a whole employs about 500 persons per day and pays annually more than Rs. 4,00,000 as wages and salaries. The studios consume electricity worth Rs. 36,000 per year. The raw materials required are raw films, chemicals, colours, draping and make-up materials, and timber. Statistics of consumption of raw materials are available only of one of the companies. This company consumed raw film of the value of Rs. 60,000 and other goods of the value of Rs. 35,000 in 1949. Films.

On an average a company produces three pictures per year and the cost of each picture is approximately Rs. 2,25,000. These pictures are exhibited throughout India and those of one company are exhibited in Pakistan and Africa also.

CHAPTER 6. Industries. I-LARGE-SCALE INDUSTRIES. Paints and Varnishes.

Paint and Varnish Industry.—This is an industry started as recently as 1948. There is only one factory, viz., the Industrial Chemical Works, Lonavala, with Rs. 1·28 lakhs invested in fixed capital. It employed in the first year 19 persons and paid Rs. 2,690 as wages and salaries. It has started the production of varnishes. The raw materials consumed are lithophone, barytes, whiting, carbon and lamp black, linseed oil, etc. In 1948, the value of output was Rs. 28,171, while the value of raw materials was Rs. 22,159. Electricity is the main item of consumption for the purpose of power.

Paper and Paper-board,

Paper and Paper-board Industry.—Though the history of this industry in the district in an organised form goes as far back as the last decade of the 19th century, it is only in the last few years that it has expanded slightly. Until 1944, there was only one mill engaged in it, namely, the one now at Mundhwa, but in the next five years due to an increase in demand for paper, three more were established. One of these, however, was shifted from the district in 1947. The other two are situated in Poona City. How the number of persons employed has changed since 1939, is given below :—

Year.	Number of units.	Number of workers employed.
1939	1	562
1944	2	803
1946	3	743°
1947	3	642
1948	3	535

The migration of an established factory and contraction of employment during 1947-48, seem to suggest that the Poona district is not very favourably situated for an expansion of this industry.

Capital and Employment.

In 1948, the latest year for which figures are available, the industry had a fixed capital of Rs. 16·62 lakhs. Of this, land and buildings accounted for Rs. 6·16 lakhs, and plant and machinery for Rs. 10·16 lakhs. The industry employed in that year 571 persons, out of whom 535 were workers. Of the workers, 523 (360 men, 155 women and 8 children) were employed directly by the factories and the remaining through contractors. The total amount paid to them as wages and salaries was Rs. 4·21 lakhs. Of the wages directly paid by the factory, viz., Rs. 3·51 lakhs, men received Rs. 2,81,861, women Rs. 66,787, and children Rs. 2,933. An amount of Rs. 62,605 was paid as salaries.

Power.

For purposes of fuel and power, coal, electricity, water and lubricants are consumed. A small quantity of charcoal and firewood is also used. In 1948, the consumption of coal was 2,937 tons valued at Rs. 1,02,805; of electricity 26,63,306 k. w. h. valued at Rs. 1,04,763; of water about five million gallons valued at Rs. 6,314 and of oil 1,746 gallons valued at Rs. 6,716. Water is an item of some cost, because in the manufacture of paper most of the processes require a profuse supply of clear water free from insoluble salts and impurities. Including other items like charcoal and fuel oil, the value of the materials consumed for power and fuel in 1948 was Rs. 2·21 lakhs. In 1946, it was Rs. 2·65 lakhs° and in 1947, Rs. 2·22 lakhs.

°For 1946, statistics are given only of two of the three factories registered.

CHAPTER 6.
—
Industries.
I-LARGE-SCALE INDUSTRIES.
Paper and Paper-board.
Raw materials.

The principal raw materials required are wood pulp, grass, bamboo, rags, waste paper and straw. As pulp from wood is not manufactured in any of the establishments, the industry has to depend on imported wood pulp. The indirect raw materials required are chemicals like caustic soda, sulphate of alumina, bleaching powder, paper dyes, rosin, etc. The following table shows the quantities and values of the principal raw materials consumed by the industry during the years 1946-48 :—

Raw materials.	Quantity (tons).			Value (Rs.)		
	1946*.	1947	1948.	1946.	1947.	1948.
Wood pulp ..	412·8	553·8	209·2	2,74,872	3,18,516	1,84,972
Grass ..	24·0	..	..	3,122	..	..
Rags ..	1,615·0	917·3	957·0	3,84,996	2,30,577	1,53,742
Waste paper ..	2,630·0	2,206·0	2,122·0	5,68,067	4,96,350	5,41,003
Caustic soda ..	22·3	7·0	10·1	8,474	3,220	5,076
Bleaching powder	24·4	47·0	7·3	7,320	18,800	2,933
Rosin ..	51·4	34·2	12·0	41,120	30,780	14,405
Dyes ..	2·0	1·1	1·0	33,676	36,950	18,103
Hessian cuttings	154·1	191·0	..	20,033	24,830	..
China clay ..	73·7	88·0	33·8	10,540	17,600	3,395
Soda ash ..	..	79·0	25·1	..	18,960	7,925
Sulphate of alumina ..	..	..	78·9	..	..	15,828

The above figures indicate that the most important raw material is waste paper, accounting for more than Rs. 5 lakhs on the average. Of the indirect materials, rosin and dyes account for the largest sum. The total value of the raw material consumed in each of the three years was Rs. 15·57 lakhs°, Rs. 13·85 lakhs and Rs. 10·56 lakhs respectively.

Products.

The principal qualities of paper manufactured are writing and printing paper (bleached, unbleached as well as coloured) and wrapping paper. The total value of output in each of three years 1946, 1947 and 1948 was Rs. 25·1 lakhs°, Rs. 23·86 lakhs and Rs. 22·36 lakhs respectively.

The quantities of the principal products are shown below :—

Products (in tons).	1946.	1947.	1948.
Writing and printing paper ..	1,236·2	1,948·0	1,483·2
Wrapping paper	266·8	585·0	828·0
Blotting paper	0·4	0·5	14·1
Boards	294·8	32·8	8·3
Cover paper	108·5	....	0·2
Others	....	8·0	7·7
By-products : Number of envelopes ..	....	....	97,000·0
Special thin quality paper ..	....	....	0·2

The products are marketed in and outside the district through the selling organisations of the concerns. The largest single buyer of the paper produced by these concerns is the Government. The industry made considerable profits during the war. The high price of wood pulp, which has to be imported from abroad, is one of the factors hindering further expansion of the industry.

° See footnote at p. 280.

CHAPTER 6. Industries. I-LARGE-SCALE INDUSTRIES. Plastics.

The Plastic Industry.—One factory, established in 1947 in Poona, is engaged in the production of plastic goods for which there has been a good demand in post-war years. It produces a variety of goods such as douche fittings, pessaries, glycerine syringes, all for hospital use, and other general utility goods like bottle caps, hair-pins, plastic wheels and ointment containers. The raw materials it consumes are :—(1) cellulose acetate ; (2) butyrate moulding powders ; (3) polysterene ; (4) phenol formaldehyde ; and (5) shellac. Most of the raw materials have to be imported from abroad.

The equipment of the factory consists of machines of extrusion moulding, injection moulding and compression moulding, the three important processes in the manufacture of plastic goods. In addition to these, three are electric motors, a compressor and a lathe. Electricity and charcoal are used for purposes of power and heat.

In 1948, the factory had Rs. 15,000 invested in fixed capital. It employed 100 persons of whom 90 were workers. It paid in that year Rs. 35,000 as wages and salaries. It consumed raw materials worth Rs. 21,000, of which the value of goods of foreign origin was Rs. 17,000. The total value of the output was Rs. 1,00,000.

Printing and Book-binding.

Printing and Book-binding Industry.—As Poona has for long been a centre of education and is now the seat of a university, there is a stable and growing demand for the services of printing and book-binding establishments. The industry in Poona is quite old, and its beginnings go back to the last century. It now consists of 63 factories, out of which two are owned by the State Government. It provides employment to 2,573 persons (1951 census) consisting of skilled and unskilled workers, clerks and managers. The skilled workers include proof readers, compositors, machine operators, foundry workers and book-binders.

The main work done in these factories is printing and other processes of a similar nature. Printing work includes litho-printing, offset printing and block printing. Preparation of drawings and designs, cutting and book-binding, block-making and type foundry are some of the other processes carried out. One of the two Government presses (the Yeravda Prison Press), carries out the letter press work, while the second (the Photo-Zinco Press) does the work of map printing by litho and offset processes.

The mechanical equipment of these factories consists of printing machines, treadles and hand presses, cutting machines, and stitching and perforating machines. The printing machines in many of the presses are modern in type, consisting of offset machines, lino, mono and calender printing machines, automatic caster, engraver, and litho-machines. Electricity and fuel oil are used for power.

The raw materials used by the industry are paper, ink, type metal, stationery and binding materials. Paper is the largest single item of expenditure. The raw materials are bought locally or at Bombay. Some are of foreign origin. The demand for work is mostly local, but for litho work it is spread over other districts. A large part of the voluminous printing work that the State Government has to do is done at their two presses in Poona.

In 1948, four of the big private factories (of which alone statistics are available) had a fixed capital of Rs. 3,72,000 invested in land, buildings and machinery. They employed 450 workers and 17 persons other than workers, and paid Rs. 2·91 lakhs as wages and Rs. 1 lakh as salaries. The value of electricity and fuel oil consumed by them was Rs. 6,872. Three of them consumed raw materials worth Rs. 2,43,500, of which goods of foreign origin accounted for Rs. 52,000.

Rice-Milling.

Rice-Milling Industry.—The industry consists of two mills located in Poona City. One of them has been on the register under the Factories Act since 1946, and the other since 1948.

In 1948, the fixed capital invested in them stood at Rs. 1·03 lakhs, of which land and buildings accounted for Rs. 20,000 and plant and machinery for Rs. 79,625. They employed 80 persons, out of whom 76 were workers, and paid Rs. 64,380 as wages and salaries. The consumption of electricity for power was 40,526 k. w. h. valued at Rs. 2,830. The work done in these mills is rice-milling, and husking of barley. The quantity of rice milled in 1948 was 6,561 mds. and that of barley husked was 64,973 mds. In the previous two years, 1946 and 1947, no husking of barley was done and the quantity of rice milled was 78,650 mds. and 85,824 mds. respectively. As rice, wheat, and other cereals were under ration, the work done was all on Government account and the value of it in 1948 was Rs. 1·16 lakhs. The earnings of a skilled worker in this industry are now (1950) about Rs. 3 per day and those of an unskilled worker about Rs. 2.

Rubber Goods.

Rubber Goods Industry.—Although four factories are reported to be engaged in the rubber industry, statistics are available only about one, viz., the Swastik Rubber Products Co., Ltd. There has been good demand for the products of this industry in recent years and these factories have been started under the stimulus of this demand. All of them are also situated in Poona City as its dry climate is suited for the manufacture of rubber goods. Another factor favouring the location of the industry in Poona is proximity to the Bombay market. The 1951 census records the number of persons engaged in the rubber goods industry as 184.

The important raw materials required are whiting, china clay, latex, plaster of paris, and chemicals like sulphor dioxide, pigments etc. The chemicals have to be imported from abroad.

The industry produces various kinds of goods. They include toys, balls, nipples, industrial gloves, contraceptives, hospital sundries, rollers, erasers, etc., and these are sold throughout the Bombay State. The demand for toys is high.

Swastik Rubber Products Co., Ltd.

In 1948, the Swastik Rubber Products Co. Ltd., had a fixed capital of Rs. 12,00,000. It employed 153 workers and 56 persons other than workers and paid as wages and salaries Rs. 78,000 and Rs. 21,000 respectively. It consumed 22 tons of fuel oil valued at Rs. 11,000 and electricity valued at Rs. 9,000. It consumed raw materials worth Rs. 2,88,000, out of which Rs. 1,21,000 was accounted for by goods of foreign origin.

Soap.

Soap Industry.—This industry before the war consisted of 10 establishments employing 82 persons. All of them were situated in Poona, the oldest having been started in 1920. None of those, however, came within the provisions of the Factories Act. One was on the register under section 2 (*j*) of the Act in 1946. In 1949, the

CHAPTER 6. — Industries. I-LARGE-SCALE INDUSTRIES. Soap.

latest year for which information is available, two were on the register under section 2 (*m*)(*i*) and two more under section 2 (*m*) (*ii*) of the Factories Act of 1948.

The equipment of the establishments consists of treadle machines, cutting machines, pressing machines, discs and tanks. Electricity, firewood and coal are used for power and heat. Labour employed consists of both skilled and unskilled workers, the latter mainly to look after the heating arrangements.

The raw materials required by the industry are vegetable oils (largely cocoanut oil), caustic soda, sodium silicate and rosin. The raw materials are bought locally from wholesale dealers, but sodium silicate has to be brought from Bombay. The main product of the industry is household laundry soap and, to a small extent, boiled grained soap. They are sold in the form of cakes of various sizes and bars. The market for the goods extends to adjoining districts.

Alfa Soap Factory.

Detailed information regarding one factory, viz., the Alfa Soap Factory, which is the biggest factory in the district, is given below :—

Capital.

The factory is situated in Poona City. Established in 1944, it had in 1948, a fixed capital of Rs. 71,853 of which land and buildings accounted for Rs. 42,168, and plant and machinery for Rs. 22,620. It is equipped with the following machinery :—

1. Ferar cross tube boiler.
2. Soap-pans—4.
3. Soap frames—20.
4. Chipping machine—1.
5. Plodding machine—1.
6. Milling machine—1.
7. Soap cutting machines—2.
8. Electric motor 13·5 H. P.—1.
9. Water pump and electric motor coupled—1.
10. Carpenter's tools and other tools.

Employment.

In 1948, it employed 27 workers per day, among whom three were women. Persons other than workers numbered 3. All labour was directly employed by the factory. An amount of Rs. 12,720 was paid as wages and Rs. 2,729 as salaries. Of the wages paid men received Rs. 11,753. The monthly earnings of a worker were Rs. 45 on the average.

Power.

Only firewood was used as fuel, and the quantity consumed in 1948 was 769 mds. valued at Rs. 1,922. The consumption of electricity was 1,739 k. w. h. valued at Rs. 677. The only other materials consumed was 6 gls. of lubricant oils valued at Rs. 23. The toal value of power and fuel was Rs. 2,622.

Raw materials.

The principal raw materials consumed by the factory in 1948 are shown below :—

	Quantity. (Tons)	Value. (Rs.)
Cocoanut oil ..	51·40	96,532
Groundnut oil ..	46·25	76,201
Caustic soda ..	8·00	5,947
Sodium silicate ..	149·15	65,562

The total value of all the raw materials was Rs. 2,65,425. In the previous years, 1946 and 1947, it was Rs. 1·57 lakhs and 1·91 lakhs respectively.

The quantity and value of the output are shown in detail below :—

Products.	Quantity (tons)			Value (Rs.)		
	1946.	1947.	1948.	1946.	1947.	1948.
Boiled grained soap ..	8·3	0·2	1·7	12,464	559	3,971
Laundry soap ..	207·1	249·0	276·0	1,60,693	2,07,469	2,92,893
Total ...	215·4	249·2	277·7	1,73,157	2,08,028	2,96,864

Markets.

The goods of this factory are sold in the Poona, Satara, Sholapur, Ahmednagar, Kolaba, and Ratnagiri districts. Recently, the factory has started the manufacture of toilet soap.

Sugar and Gur.
Sugar.

Sugar and Gur Industry.—The manufacture of sugar is carried on in one factory at Kalamb (Walchandnagar). During the year 1948, the fixed capital of the factory stood at Rs. 42·7 lakhs, of which plant and machinery accounted for Rs. 16·2 lakhs and land and buildings for Rs. 18·6 lakhs. The average number of persons employed was 874 per day, out of whom 835 were workers. There were no women workers. The amount of wages and salaries paid was Rs. 3·01 lakhs. The value of fuel (consisting of firewood, fuel oil, and lubricants) and water was Rs. 47,640.

The raw material used was sugarcane, of which 36,99,339 maunds were consumed, valued at Rs. 77,71,066. The main products were sugar (4,15,088 maunds), and molasses (73,833 maunds). The total value of raw materials was Rs. 81,82,694. The total value of the products was Rs. 1,20,68,000.

Gur.

Gur factories in the district numbered 102 in 1948, employing 1,662 workers. Of these 57 were of a big size employing 1,097 workers.

One factory at Lasurne in Indapur Taluka, a typical representative of the gur factories of the district, had, in 1948, land, buildings and equipment of the total value of Rs. 25,500. Factory site and buildings were of the value of Rs. 2,500; crusher, Rs. 7,000; oil engine, Rs. 11,000; pan, Rs. 2,500; and oven Rs. 2,500. The factory employed 27 persons, of whom 24 were workers. All labour was employed through contractors. The monthly wage bill, including salaries to persons other than workers, was Rs. 1,634. The amount paid during the whole season, which extends from October to March, was Rs. 6,288. The main categories of workers employed were (i) *Gulvyas* and *Jalavyas*, (ii) *Phalkyas* and (iii) *Dandalyas*. The daily wages per worker in each of these categories were Re. 0-15-0, Re. 1-2-0 and Re. 0-8-0 respectively.

The factory consumed during the 1948-49 season 800 gallons of fuel oil, valued at Rs. 885, and 90 gallons of lubricating oil, valued at Rs. 450. All bagasse and outer leaves of the sugarcanes were also used for fuel.

CHAPTER 6. Industries. I-LARGE-SCALE INDUSTRIES. Sugar and Gur. *Gur.*

The quantity of sugarcane (the main raw material) consumed was 52,100 maunds, valued at Rs. 84,662. All this quantity was supplied by the farm owned by the factory itself. The quantity of gur produced was 6,250 maunds or 12,398 lumps, valued at Rs. 93,458. The cost of production per maund was Rs. 15-9-6. The gur was marketed through agents and sold in places like Baramati, Nira, Akluj, Sangli, Kolhapur, Belapur, Kopargaon and Lasalgaon, etc.

Textiles.

Textile Industry.—The industry consists of eight mechanized factories at present (1950). Two of them are situated at Bhatgar, in Bhor taluka, and the remaining six in Poona city. Seven produce cotton goods and the eighth, silk goods. The oldest was established in 1892 and the rest during the last ten years. In 1948, the year in which two new factories were established, the total number of factories on register was four, all cotton mills, each employing more than 20 workers. Only one of them was a spinning and weaving concern, and of the other three, two were weaving concerns, and one a spinning concern. Altogether they had 21,000 spindles and 600 looms, and employed about 2,400 persons. In 1936-7,° when there was but one factory, the number of spindles and looms was 15,000 and 550 respectively, while the number of persons employed was 1,400. Other statistical information given below relates to the four mills on the register in 1948.

Capital.

Fixed capital stood at Rs. 39 lakhs, of which land and buildings accounted for Rs. 13·95 lakhs, plant and machinery for Rs. 24·01 lakhs and other fixed items for the remainder.

Employment.

The average number of workers employed per day was 2,254, of whom 2,030 were men and the rest were women. Besides workers, 134 persons were employed as clerks and officers. All labour was directly employed by the factories. The total wage bill in that year amounted to Rs. 26·06 lakhs, of which Rs. 23·44 lakhs were paid as wages and Rs. 2·61 lakhs as salaries and remuneration to persons other than workers. Wages paid to female workers amounted to Rs. 1·52 lakhs. The average earnings of a male worker were Rs. 90 per month while that of a female worker were Rs. 56. The total payments made as wages in 1936-7 in respect of the old mill amounted to Rs. 3·1 lakhs when the number of workers was 1,400, and the maximum earnings of a worker, apart from jobbers who earned between Re. 1 and Rs. 2 per day, did not exceed Re. 0-15-0 per day, which represented the earnings of a two-loom weaver. The average earnings of an operative were about Re. 0-13-0 per day and those of a coolie about Re. 0-9-0. The basic earnings of the lowest grade worker in a mill now are Rs. 26 per month for 26 working days and he is given a dearness allowance which will neutralize to the extent of 66 2/3 per cent. any rise in the cost of living index over the figure for 1939. Both have been fixed for the Poona textile mills by the Industrial Court. Together with the dearness allowance the earnings of the lowest grade worker during 1948-49 was between Rs. 52 and Rs. 55. Varying higher wages for skilled workers have also been fixed.† Both piece-rate and time-rate have been prevalent in this industry. No payment is made through contractors, as all labour is employed directly by the factories.

°See footnote at p. 270.

†*Wage rates fixed by the Industrial Court for some categories of textile labour in Poona* :—

For the purpose of power, fuel, etc., the industry, until a couple of years ago, used to depend mainly on coal. In the year 1946, for instance, the value of coal consumed was nearly Rs. 2·7 lakhs

(The rates are for 26 working days).

Time rates.

	Rs.	a.	p.
Blow room Department—			
1. Blow room jobber	56	14	0
2. Willow men	27	3	0
3. Sweeper	26	0	0
Carding Department—			
1. Carding head jobber	78	6	0
2. Flat grinder	33	5	0
3. Fly gatherers	32	8	0
Combing Department—			
1. Combing fitter	104	0	0
2. Combers 2 machines	31	4	0
Ring Fix Department—			
1. Ring head jobber	71	8	0
2. Tape binder	29	10	0
3. Roller coverer	33	0	0
4. Warp sider	32	8	0
5. Weft sider	33	11	0
6. Doubling siders	32	8	0
Drawing-in Department—			
1. Drawing-in jobber	65	0	0
Weaving Fix and General Department—			
1. Fancy jobber	65	0	0
2. Beam carriers, sizing and weaving ..	34	2	0
3. Weft boys	26	0	0

Piece Rates.

Frame Department—	
1. Intermediate tenters (minding frames with 100 spindles or less).	30 0 0 per month (at Re. 0-2-10 per hank).
2. Roving tenters (minding frames with 144 spindles or less).	30 8 0 per month (at Re. 0-3-4 per hank).
Reeling Department—	
1. Winders (grey)	28 0 0 per month (at Re. 1-7-5 per 100 lbs. of 44's warp).
2. Winders (colour)	32 8 0 per month (at Re. 0-7-8 per 10 lbs. of 2/40 single dyed).
Warping Department—	
1. Warpers minding slow speed machines (per 10,000 yards).	From Re. 0-4-0 to Re. 0-9-0.
2. Warpers minding high speed machines ..	At such rates to be fixed by the mill as would give a worker working 26 days Rs. 65-0-0.

Weavers—

1. The rates fixed are 32 pies (0-2-8) for weaving 10 yards of cloth on 44" loom, the standard specifications being 18's warp and 18's weft.
2. The rates to be paid when three, four or six loom system is adopted should be :—
   (1) Three loom system—Five-sixth of the standard rate.
   (2) Four loom system—Three-fourths of the standard rate.
   (3) Six loom system—Two-thirds of the standard rate.

CHAPTER 6. — Industries. I-LARGE-SCALE INDUSTRIES. Textiles. *Power.*

(8,402 tons), while the total value on account of all materials in the fuel group was Rs. 3 lakhs and the amount of electricity consumed was 63,139 k. w. h., costing Rs. 5,046. There was no fuel oil consumed. In the year 1948, however, the value of coal consumed was only Rs. 53,600 (1,674 tons), whereas that of fuel oil and electricity consumed was Rs. 2·56 lakhs. The amount of electricity was 36,04,432 k. w. h. and that of fuel oil 1·88 lakhs gallons. Another item of cost is lubricant oils, of which 6,897 gallons valued at Rs. 25,400 were consumed in 1948. The change from coal to electricity may help the future of the industry in this district, as it brings about reduction in cost of power. Coal has now to be imported from long distances, involving high costs of transport.

Raw materials.

The principal raw material is raw cotton, long, medium and short staples. Long staple cotton is invariably imported from abroad. In addition to this, cotton waste is used for mixtures. The subsidiary materials required in the spinning section are consumable stores, such as roller skins, belting, pickers, buffers, healds, reeds, bobbins, shuttles, spindle tapes, cotton banding, picking bands, ropes, etc. The subsidiary materials required in the weaving section are bleaching and sizing materials, chemicals, dyes and other consumable stores. Bleaching material consists mainly of bleaching powder. Sizing materials used are grain flour, tapioca and sago, sizing oils, tallow, dextrin, maize starch etc. Aniline, indanthrine in various shades, hydrosulphate, soda ash, and naphthols, caustic soda, hydrochloric acid and sodium nitrate are used for dyeing. Packing materials required are hessian cloth, hoops, gunny bags, hemp twine, craft-paper, and paper for trade labels.

The total value of raw materials consumed in 1948, was Rs. 48,17,930. Cotton and other fibres, like art silk, account for 80 per cent. of the total value, the indigenous variety of cotton accounting for as much as 74 per cent. and the rest 6 per cent. Of the value of the remaining raw materials, materials of Indian origin account for 49 per cent. The following table gives the quantities and values of the principal raw materials consumed during the three years 1946-48 :—

Raw materials.	Quantity.			Value (Rs.)		
	1946.	1947.	1948.	1946.	1947.	1948.
Cotton—						
Short staple (bales) ...	4,427	1,989	1,337	10,30,551	4,27,627	443,400
Medium staple (bales)	723	2,512	7,019	3,12,081	6,04,992	20,79,009
Long staple (bales) ...	1,574	1,470	1,540	7,55,487	6,67,356	11,58,941
Yarn—						
Cotton (lb.) ...	1,43,214	72,695	1,13,883	1,55,579	94,698	1,81,951
Artificial silk (lb.) ...	444	...	1,670	1,481	...	9,107
Chemicals, Sizing, finishing and other auxiliary materials ...	...	...	...	3,56,672	1,82,419	3,27,093

The main products of the industry in the district are yarn and cloth, grey, bleached and coloured. There is no yarn mercerisation plant in any of the units and the entire production is in the category of unmercerised piecegoods. The principal types of cloth are *dhoties, sarees, chaddars*, drills, cambrics, lawns, mulls, voiles, shirting and long-cloth. The minor ones are tussores, table cloth, sheetings, etc. By-products are cotton and yarn wastes, fents, and rags. The following table shows the quantities and main varieties of goods produced during the three years 1946-48 :—

Products (lbs.)	1946.	1947.	1948.
Yarn (lb.)	55,820	1,270	4,08,850
Woven piece-goods, grey	9,25,868	14,25,107	18,14,863
Woven piece-goods, fancy	10,59,310	5,25,570	9,48,709
Woven piece-goods, printed	1,53,451	38,907	56,668
Woven piece-goods, other than cotton ..	204	.....	.....

The total value of all varieties, including by-products, during 1946, 1947 and 1948, was Rs. 56·29 lakhs, Rs. 47·56 lakhs, and Rs. 73·21 lakhs, respectively. Taking a pre-war year, 1937, figures of production for it are available only in terms of yardage, which was 125 lakhs, the total value being Rs. 20 lakhs. Although there was a definite increase in quantity in average annual production during 1946-48, as compared to 1937, the big increase in values was not entirely due to a corresponding increase in production; the inflated prices ruling in post-war years were also partly responsible for it.

Markets.

Owing to rationing of cloth necessitated by war and post-war conditions, normal trade channels have been inoperative to a large extent. In the case of factories coming under the scheme of controlled production and distribution, both yarn and cloth passed through channels recognised by the State until they reached the final consumer. As movement of goods was greatly restricted till 1952, normal markets were closed. Thus while in the pre-war days the most important centre for the sale of the bulk of the products of the Poona mills, which were mostly of the finer varieties, was Calcutta and only 20 per cent. of production was being consumed in the district itself, during and after the war goods moved mostly within the district or in the adjoining districts like Satara, Kolhapur and Ratnagiri as per allotment under the scheme of distribution in the State. Since the latter part of 1949, however, some goods were allowed to be freely marketed directly by the mills, both for the purposes of export outside India and for local sales, through the normal trade channels. Controlled distribution extended to the supply of yarn too, which was to be distributed to various consuming units like the handloom, rope, tape and *newar* industries.

CHAPTER 6. — Industries. I-LARGE-SCALE INDUSTRIES. Vegetables Oils.

Vegetable Oil Industry.—The industry now consists of five factories as defined by section 2 (*m*) (*i*) of the Factories Act of 1948. Under the previous Act there was one factory in 1944, to which another was added in 1946, and they were situated at Poona and Baramati. It is in respect of these two factories that the following information is given.

Capital and Employment.

In 1947, the fixed capital employed amounted to Rs. 2·96 lakhs, of which land and buildings accounted for Rs. 71,000 and plant and machinery for Rs. 2·24 lakhs. The average number of persons employed per day was 60, out of whom 54 were workers. Three were women workers. The industry paid Rs. 28,460 as wages and salaries. Of the wages paid men received Rs. 23,210 and women Rs. 540. The amount paid as salaries was Rs. 4,710.

Power.

Electricity, coal and fuel oil were used for power and fuel and the quantity consumed by the factories was as follows:— Electricity 45,542 k. w. h. valued at Rs. 2,793; coal, 17 tons valued at Rs. 850; fuel oil, 668 gallons valued at Rs. 334. The total value, therefore, was Rs. 4,635.

Raw materials.

The main raw materials consumed are *copra* (cocoanut kernel), groundnut, castor seed and other oilseeds. The total value of all raw materials consumed in each of the two years 1946 and 1947 was Rs. 3·64 lakhs and Rs. 4·17 lakhs respectively. Details are shown in the table below:—

Raw materials.	Quantity (tons).		Value (Rs.)	
	1946.	1947.	1946.	1947.
Copra (Cocoanut kernel) ..	125·5	221·0	1,38,997	3,32,160
Groundnut	2,948·0	34·3	1,26,741	18,387
Castor seed	12·9	8·5	6,274	3,516
Other oilseeds	261·0	146·0	84,148	49,116

Products.

The products of the industry are various kinds of oils and oil-cakes. The total value of output in 1946 was Rs. 3·48 lakhs and in 1947 Rs. 4·81 lakhs. The quantity and value of the main oils produced are shown below:—

Products.	Quantity (tons).		Value (Rs.)	
	1946.	1947.	1946.	1947.
Castor oil	6·2	3·1	7,267	4,724
Cocoanut oil	70·3	138·3	1,66,431	3,57,443
Groundnut oil	78·6	13·3	85,860	17,725

Statistics are not available for all the factories in the district regarding capital employed, number of workers engaged, consumption of power, fuel and raw materials, and value of output. From available statistics it has been possible to work out totals under these heads for the following fourteen industries for the years 1946, 1947 and 1948 :—(1) Biscuit-making ; (2) Brass, Copper and Aluminium ; (3) Ceramics ; (4) Distilleries and Breweries ; (5) Drugs and Chemicals ; (6) General and Electrical Engineering ; (7) Glass and Glassware ; (8) Paints and Varnishes ; (9) Paper and Paper Boards ; (10) Rice-Milling ; (11) Soap ; (12) Sugar ; (13) Textiles ; and (14) Vegetable Oils. These figures do not cover all the factories engaged in these industries, but only those registered uder section 2 (*j*) of the Factories Act, 1934, and that too only 31 of the 35 factories registered in 1946, 35 of the 43 registered in 1947, and 46 of the 55 registered in 1948. It will be seen that in 1948, these factories employed 5,697 workers as against the number of 18,181 workers in all registered factories in the same year, excluding the Government ordnance factories which employed 16,014 workers.

TABLE No. 1.

CAPITAL EMPLOYED BY REGISTERED FACTORIES IN FOURTEEN SELECTED INDUSTRIES, 1946-48.

Year.	Fixed Capital.*			
	Land and Buildings.	Plant and Machinery.	Other fixed assets.	Total.
	Rs.	Rs.	Rs.	Rs.
1946	34,66,455	41,65,908	10,27,444	86,59,807
1947	42,73,019	47,29,788	12,41,522	1,02,44,329
1948	52,61,630	71,40,878	12,10,485	1,36,12,993

TABLE No. 1—*contd.*

Year.	Working Capital.*			
	Stock of raw materials and fuels.	Stock of products and by-products.	Rent paid for fixed capital items taken on lease.	Total.
	Rs.	Rs.	Rs.	Rs.
1946	51,91,288	48,14,336	21,817	1,00,27,441
1947	52,53,875	25,62,847	17,022	78,33,744
1948	60,39,204	45,85,188	43,402	1,06,67,794

* Value in all the headings specified under the items Fixed Capital and Working Capital, should be taken to mean value according to the books of the factory. For items of fixed capital, these are the original cost *plus* the cost of improvements made and less amount written off. In case a factory occupies only a portion of any building or any piece of land, particulars relating to only that portion have been included. In case of any item of fixed capital which had been leased or rented, the rent paid has been shown separately.

The value of fixed capital items has been arrived at by writing off depreciation in respect of the year immediately preceding the date to which the particulars relate at a rate higher than, equal to or lower than, as the case may be, the rate of depreciation prescribed under Section 10 (2) (*m*) of the Indian Income Tax Act, 1922.

CHAPTER 6.

Industries.

I-LARGE-SCALE INDUSTRIES.

Consolidated Statistics for Factories.

TABLE No. 2.

LABOUR EMPLOYED AND WAGES AND SALARIES PAID BY REGISTERED FACTORIES IN FOURTEEN SELECTED INDUSTRIES, 1946-48.

Year.	Average number of persons employed per day.		Man-hours worked.	Wages and salaries paid.
				Rs.
1946 ..	Men:			
	(A) Employed directly by factory.	3,991	10,144,243	25,78,026
	(B) Employed through contractors.	92	190,316	96,251
	Women:			
	(A) Employed directly by factory.	491	1,215,989	1,76,038
	(B) Employed through contractors.	66	182,592	18,000
	Children:			
	(A) Employed directly by factory.	53	75,902	15,198
	(B) Employed through contractors.	....	....	....
	Persons other than workers ..	322	.... *	5,24,657
	Total ..	5,015	11,809,042†	34,08,173
1947 ..	Men:			
	(A) Employed directly by factory.	4,307	9,264,003	28,99,951
	(B) Employed through contractors.	192	210,912	1,79,709
	Women:			
	(A) Employed directly by factory.	517	1,172,010	2,44,459
	(B) Employed through contractors.	10	12,400	5,204
	Children:			
	(A) Employed directly by factory.	42	58,173	16,060
	(B) Employed through contractors.	....	....	....
	Persons other than workers ..	372	.... *	5,61,573
	Total ..	5,440	10,717,498†	39,06,956
1948 ..	Men:			
	(A) Employed directly by factory.	4,960	10,714,719	39,77,526
	(B) Employed through contractors.	136	102,362	1,96,173
	Women:			
	(A) Employed directly by factory.	570	1,311,299	2,89,701
	(B) Employed through contractors.	7	16,440	1,340
	Children:			
	(A) Employed directly by factory.	24	30,310	6,507
	(B) Employed through contractors.	....	....	....
	Persons other than workers ..	488	.... *	7,28,318
	Total ..	6,185	12,175,130†	51,99,565

*Figures of man hours are not given in regard to "persons other than workers" as they are not available.

†This total does not include the figures for "persons other than workers".

TABLE No. 3.

CONSUMPTION OF FUEL, ELECTRICITY, ETC., BY REGISTERED FACTORIES IN FOURTEEN SELECTED INDUSTRIES, 1946-48.

Year.	Quantity.					
	Coal.	Firewood.	Fuel Oil.	Electricity.	Lubricants.	
					Oils.	Others.
	(Tons).	(Mds.)	(Gls.)	(K.W.H.)	(Gls.)	(Cwt.)
1946 ..	16,873	93,303	53,144	37,49,538	17,145	62
1947 ..	10,459	40,647	1,44,594	56,90,881	18,827	82
1948 ..	7,980	52,470	2,85,209	75,12,826	15,529	38

TABLE No. 3—*contd.*

Year.	Value.					
	Coal.	Firewood.	Fuel Oil.	Electricity.	Others.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1946...	5,61,839	1,12,872	29,376	1,57,598	1,45,632	10,06,817
1947...	3,62,533	77,041	75,593	2,52,168	1,59,116	9,26,451
1948...	2,93,071	1,01,390	1,41,038	3,32,392	1,76,156	10,44,047

TABLE No. 4.

VALUE OF RAW MATERIALS CONSUMED BY REGISTERED FACTORIES IN FOURTEEN SELECTED INDUSTRIES, 1946-48.

Year.	Value of raw materials consumed.	Value of work done by others.	Total.
	Rs.	Rs.	Rs.
1946	1,33,33,409	1,00,981	1,34,34,390
1947	1,74,15,173	1,13,301	1,75,28,474
1948	2,04,36,734	33,515	2,04,70,249

TABLE No. 5.

VALUE OF OUTPUT BY REGISTERED FACTORIES IN FOURTEEN SELECTED INDUSTRIES, 1946-48.

Year.	Value of products and by-products.	Value of work done for others.	Total.
	Rs.	Rs.	Rs.
1946	2,02,06,528	2,24,158	2,04,30,686
1947	3,05,63,178	2,84,979	3,08,48,157
1948 .. .	2,06,07,697	2,05,697	2,18,13,394

CHAPTER 6. Industries. II-SMALL-SCALE INDUSTRIES.

II–SMALL-SCALE INDUSTRIES.

Agarabatti-making.

Agarabatti-making.—*Agarabatti*-making has been caried on, mostly in Poona city, for a very long time. It is reported that there are 32 *karkhanas* working and that they employ more than a thousand workers. The *karkhanas* are owned by merchants who provide the capital and manage production and sales. The work of preparing *agarabattis* is done mostly by women. Boys, however, are employed for packing, labelling etc.

The main raw materials are bamboos imported from Bangalore and Bombay, and used for making the sticks. The paste is made out of sandalwood powder, charcoal powder, aromatic gums, chemicals and synthetic perfumes like rose, jasmine, etc. Most of these raw materials are brought from outside, either from places in India like Pandharpur, Bangalore, Coimbatore, Mysore, Saugor or Madras, or from foreign countries. The tools used are wooden boards, sliders, beaters and mixers, all of which are extremely old-fashioned. One of the bigger *karkhanas* has introduced an electric mixer.

Twenty-two varieties of *agarabattis* are produced in Poona. An average woman worker working for eight or nine hours a day can produce about 1,400 *agarabatttis* and get a wage of Rs. 2 a day.

Most of the produce is marketed throughout India. One *karkhana* however, is known to be sending *agarabattis* to Iraq, America and Africa.

Bakeries.

Bakeries.—Except in the cantonments of Poona and Kirkee, where a large number of military personnel existed, there were no bakeries prior to 1918. It was only after a large number of bread-eating people established themselves in the Poona city area at the end of World War I (1918) that bakeries began to be established in the city area. A survey taken of the city and the suburban area in 1937-8° showed that there were 29 establishments engaged in making bread, biscuits, cakes, etc., and all of them were in Poona City. Of these, two were big and they employed machinery. The rest of the establishments were small household concerns using no machinery and employing no outside labour. In some cases a boy was engaged to distribute and deliver the goods, but quite often he was a relative of the family. The equipment consisted of an oven and its accessories, such as metal sheets, costing in all about Rs. 100.

Of the raw materials required, flour, sugar and butter were bought locally, while the essences were imported from abroad. The average daily production of an establishment varied between 20 and 40 lb. The market was mainly local, the main customers being the local restaurants in the city. The monthly earnings of a bakery were around Rs. 100. Investment in this business varied from Rs. 100 to Rs. 250 per establishment.

The 1951 census records 490 persons in the district (402 men and 88 women) as engaged in "Bakeries and other food industries." Poona city alone accounted for 331 persons of the total.

Bamboo-working.

Bamboo-working Industry.—Bamboo workers are to be found in big towns and taluka headquarters. The basket makers alone,

°See foot-note at p. 270.

according to the 1951 census, numbered 605° in the district. Towns having fairly large numbers of workers are Poona, Sasvad, Khed and Vadgaon.

Bamboo-working.

The main raw material is bamboo. A large part of the supply comes from Ainawar in the Dharwar district and the remaining from Madhya Pradesh, Lonavala and the forests in Mulshi taluka. The price of 100 bamboos varies at present (1950) from Rs. 30 to Rs. 40. The tools used in their work are chisels, cutters and bends. They turn out baskets, curtains, matting chairs and other small articles for household use. A worker works from eight to ten hours a day and produces two baskets from a bamboo, earning about Rs. 60 a month. Since the worker has to sell his goods by hawking, he is often forced to sell his goods at a disadvantage to himself in order not to have his funds locked up in unsold goods. Wages vary from Re. 1 to Rs. 3 a day. A family is required to purchase annually bamboos worth about Rs. 300. A co-operative society has been started in Poona to buy bamboos in bulk so that workers may obtain raw material at lower prices. The high price of bamboo is a result of high cost of transport.

Bidi-making.

Bidi-making Industry.—*Bidi*-making is an important industry in the district. The 1951 census records the number of persons employed as 3,610. Since it requires hardly any tools and very little skill, there is keen competition among the workers. The marketing of the products is often done by the city merchant who acts both as marketing agent and as financier. Sometimes the merchant himself hires people and makes them work in his own premises with the raw materials provided by himself. Ten such *bidi* factories are reported to be working in Poona city and about 40 in other parts of the district. The number of workers employed in each may vary from 50 to 500. A factory employing 100 workers can produce a lakh of *bidis* a day. The raw materials required are tobacco, leaves for holding the tobacco, string and paper for packing the *bidis*. Tobacco is brought from Nipani in Belgaum district, Kolhapur, and Kaira. The leaves are imported from Madhya Pradesh. No tools are required for preparing *bidis* except a furnace and from six to ten metal trays for heating the tobacco. A good worker produces as many as 1,500 *bidis* a day and earns wages at the rate of from Rs. 1-8-0 to Rs. 1-12-0 per 1,000 *bidis*. The small *karkhandars* dispose of their products locally, while the factory owners market their produce through agents at various places. Both men and women make *bidis* and the business is carried on throughout the year. A single worker requires little investment in his business. A factory owner, however, is required to invest as much as Rs. 10,000, if he has to employ 100 workers.

Brick-manufacturing.

Brick-manufacturing Industry.—In 1950, there were 35 brick factories registered under section 2 (*m*) (*ii*) of the Factories Act, 1948. The 1951 census shows the number engaged in brick and tile manufacture as 877. The chief centres of manufacture are Poona, Khed, Sasvad and Manchar.

The industry is in the hands of contractors who hire workers to do the work. The raw materials are suitable earth, limestone, charcoal-dust and other burning waste. The only fixed capital is a kiln. A unit of 15 labourers can produce 75,000 bricks per month. This requires an investment of Rs. 2,000 approximately

°The census records another 453 persons in the district as engaged in 'Brooms, mats and other woody materials manufacture.'

CHAPTER 6. — Industries. II-SMALL-SCALE INDUSTRIES. Brick-manufacturing.

and the contractor realises Rs. 300 from it. Work is not possible in the rainy season and workers get employment for about eight months in a year. They are compelled to seek alternative employment for the remaining period. The conditions of work are bad. There are no fixed hours of work and workers have often to work overtime. The wage rate varies from Re. 1 to Rs. 2-8-0 per day, and a family earns from Rs. 75 to Rs. 100 per month.

There has been no co-operative movement in this industry.

Building.

Building Industry.—Along with other centres of population, Poona was experiencing boom conditions in the building industry in the late thirties of this century, but from the outbreak of World-War II in 1939, building activity became more or less confined to Defence works. Private building activity was revived after the war came to an end in 1945.

The 1951 census records the number of persons engaged in the construction and maintenance of buildings as 12,865. Of this number, Poona City alone accounted for 6,645. Other places like Baramati, Junnar, and Purandar also account for large numbers.

Many classes of skilled workers can find employment in the building industry. They comprise engineers, overseers and *mistries*, masons, carpenters, plumbers and decorators and the new class of workers, lying between masons and carpenters, specialised in cement concrete construction. The unskilled workers are those who do the manual labour of transporting materials from one place to another, of assisting carpenters in wood work and masons in actual construction. We may mention one more person, viz., the contractor. The term is rather vaguely used. It is generally used to indicate the agency which undertakes the supply of raw material and labour and the execution of the work, as specified in the contract, from the first to the last process. More often than not, the engineer is also the contractor. Where this is not the case, the contractor gets the necessary work done by an engineer on a commission which varies from 3 to 5 per cent. of the total cost.

There are, in Poona city, contractor firms, both big and small. The smaller ones undertake repair work and other minor work or act as sub-contractors to the bigger ones. The latter enter into contracts of Rs. 25,000 and more. In 1937-8,* small firms numbered 200 and big firms 25 though it was certain that a few more were not counted. These contractor firms had a small permanent staff consisting of clerical employees, cashiers, storekeepers and skilled supervisors for different types of work. The rest of the labour required was employed on a contract basis, although it was usual for a certain amount of labour to be loosely attached to a particular contractor.

The engineer prepares the plan together with the details and specifications of the work that the customer desires to be executed. The overseers are to supervise the work and to see that it is carried out according to the specifications. The owner often appoints his own overseer to ensure a check on the materials used. The *mistri* is an expert in some branch of work and the head under whose direction it is being done. Masons are two types of workers, brick-layers and stone masons. They do the work of brick-laying, stone dressing, plastering, painting, flooring of all types etc. The

*See foot-note at p. 270.

carpenters work on the flooring, skirtings, window frames and timber frame-work of the building. Below these are the unskilled workers to do the manual work of carrying bricks, stones, and mixed lime or cement. Here large numbers of women are employed. The monthly earnings of a skilled worker vary from Rs. 100 to Rs. 150, while those of an unskilled worker from Rs. 50 to Rs. 75.

Carpentry.

Carpentry.—Carpenters are to be found all over the district. In rural areas they are needed to supply and repair agricultural implements and bullock carts, while in the towns they are engaged either in making furniture or in house building. The census of 1951 records their number as 6,277, the number in Poona city alone being 3,243. Other places where carpenters are to be found in large numbers are Baramati, Junnar, Sasvad, Khed, Dhond and Lonavala.

The raw materials used are wood, nails, screws, paints and polishes, which have to be imported from outside. Timber is imported from Madhya Pradesh, and some quantity of wood is brought from Dandeli also. Tools which are commonly used are planes, chisels, hammers, pliers, saws etc. The wood in the form in which it is imported is cut into pieces of required size in saw mills. There were in 1950° five saw mills registered under section 2 (*m*) (*i*) of the Factories Act, 1948, all situated in Poona city. They used electric power or oil engines and the investment in a mill was about Rs. 6,000.

In cities, carpenters make furniture, build bodies for motor trucks and lorries† and are employed in doing the wood work in houses. Generally they work for wages under a *karkhandar* though a few may accept orders independently. The *karkhandar* usually executes orders received in advance, but also maintains a retail shop to sell his products. Furniture making, as a special branch of general carpenters' business, is in a flourishing condition in the city of Poona. It has developed considerably during the last 25 years or so. In 1950 there were two factories engaged in making furniture and fixtures registered under the Factories Act, 1948, one under section 2 (*m*) (*i*) and the other under section 2 (*m*) (*ii*). There are numerous other establishments not registered as factories.

In 1937-8 there were 62 comparatively small establishments of furniture makers engaging 243 persons. The number of persons employed in individual establishments varied from 5 to 41. The bigger of these had equipment worth Rs. 300 or Rs. 400. They consisted of drills, vices, presses, circular and cross-cut saws, which they supplied to workers, while the latter brought with them the common tools. Articles of furniture manufactured by these concerns were tables, chairs of all types, teapoys, cupboards, sideboards, filing and dressing cabinets, bedsteads and cradles. The raw material used was wood of various types such as Burma teak, red teak, *devadar*, plywood etc., which they bought from Bombay. Very little of local wood was used as it was not suitable. The market for these goods was mainly local though the bigger concerns accepted orders from nearby places like Sholapur and Karad. The annual turn-over of such concerns was between Rs. 20,000 and Rs. 30,000 each.

°The 1951 census records 353 sawyers in the district.

†See "Motor Body Builders and Repairs" in the chapter on "Other Occupations," p. 414.

CHAPTER 6. Industries. II-SMALL-SCALE INDUSTRIES. Carpentry.

Skilled workers now (1950) earn between Rs. 100 and Rs. 150 a month. In rural areas, the local carpenter does all the wood work for the cultivator. There, he is his own master and deals directly with the consumer. His monthly income may vary from Rs. 50 to Rs. 70, part of which may be in kind. The rainy season is the slack period for him.

Co-operation seems to have made little headway among this class of artisans though efforts are being made to bring them under its fold at Baramati, Saswad and Poona. The only society worthy of mention is the Udyog Sahakari Mandal of Poona, which engages twelve carpenters and undertakes the manufacture of furniture and *kisan charkas.*

Dyeing and Printing.

Dycing and Printing.—In 1937-8,° there were in Poona city 31 establishments engaged in dyeing and printing. They were distributed in Budhvar, Ravivar, Sadashiv, and Shukravar peths and some other places. The majority of them were family concerns. Where outside labour was employed, the number of workers ranged between one and five. There was, however, one big concern which employed 32 persons. The equipment of each of the small concerns consisted of a few pots and pans for boiling and rinsing cloth, printing blocks and stencils for printing purposes, the total cost of which varied between Rs. 50 and Rs. 200. The equipment of the big concern consisted of a boiler, hydro-extractor, spray plant and an electric motor, altogether worth nearly Rs. 3,000.

Dyeing, printing, and in some cases spray painting of pieces of cotton, woollen and silk cloth, was done in these establishments. Garments and fabrics or long pieces of cloth were taken by the customers to be dyed and printed at certain rates fixed per yard in the case of unstitched cloth and according to the number of pieces in the case of others. In addition to this usual business, the big concern also bought on its own account all sorts of fabrics and garments, dyed and printed them and sold the finished articles. Such ready-made articles were *sadis* and bed-sheets, covers and pillow covers. The raw materials required were dyes, colours, oil, fuel etc. The annual turn-over of the big concern was recorpted to be nearly Rs. 75,000 or more ; that of the smaller ones varied for each between Rs. 700 and Rs. 2,000. The market for the latter was purely local while the former sold its goods throughout the Poona district and adjoining territories.

There were equal numbers of skilled and unskilled workers in this industry and their monthly earnings used to be between Rs. 20 and Rs. 30, and Rs. 10 and Rs. 20 respectively.

The 1951 census records 231 persons in the district as engaged in cotton dyeing, bleaching and printing.

Fibre Working.

Fibre-Working Industry.—The 1951 census of small-scale industries† records 797 persons working in 333 establishments engaged in the manufacture of rope, twine string etc. The main item of manufacture is rope and a few better trained workers manufacture carpets, bags and matting. The workers are distributed mainly in Poona, Saswad, Talegaon-Dabhade, Manchar, Khed and Baramati.

°See foot-note at p. 270.

†The census of Small-scale Industries, 1951, cover only such establishments as do not come within the provisions of the Factories Act.

The raw materials required are mainly fibre and colours. As the local supply of fibre is meagre, most of it has to be brought from Satara and the price varies from Rs. 5 to Rs. 7 per maund of 12½ *seers*. The tools used are a wheel, a mover, a cutter, and a scraper, costing about Rs. 10.

The workers are unable to adopt improved tools though thereby the output can be increased by 50 per cent. A family of three can produce in a day 16 ropes, earning about Rs. 2. The ropes have to be disposed of locally by hawking. The workers are so poor that they have to sell off their goods at any price in order to obtain raw materials for the next day. The rainy-season is the slack period for this industry.

A worker has to invest on his tools and raw materials from Rs. 25 to Rs. 50 in this industry. He is so poor that he cannot raise even this much money and is in debt to *Maravadi* money-lenders. Attempts are being made to organise co-operative societies to improve this state of affairs. A Government fibre-working demonstration party is training workers in Poona to produce better kinds of goods.

Flour-mills.

Flour Mills.—The first mills to grind grain into flour were started as early as the beginning of the present century, when oil engines came into use. They have, since then, grown in number, and now almost all the towns and some of the bigger villages have their flour mills. They grind not only food grains and pulses but also spices, salt crystals and cotton seeds. Some mills do polishing of turmeric.

In 1937-8° there were in all 97 flour mills in Poona city and 237 persons were engaged in them. Of these 83 used electric power and others were worked by oil engines using crude oil. The equipment of a flour mill was a pair of millstones in the grinding machine and either an electric motor or an oil engine of 10 H. P. Where husking and polishing of rice or crushing of pulses was done, special machines known as crushers and hullers were used. There were more skilled workers than unskilled and their respective earnings before the war were from Rs. 15 to Rs. 25 and from Rs. 12 to Rs. 15 per month.

The 1951 census records 824 persons as engaged in milling of cereals and pulses in the district.

Goldsmiths.

Goldsmiths.—The 1951 census records 1,616 goldsmiths. A large number of them are in Poona City. The historical Moti Chowk in Ravivar is the main centre of business.

In the old days articles of gold and silver were made to order by independent artisans working for wages. In course of time, due to demand growing up for ready-made wares, shops have sprung up to sell such wares. Some of these shops are big and are run by non-artisans, generally money-lenders, who employ a few artisans in their shops on wages. The smaller ones are run by well-to-do artisans. Shops, both big and small, are also in the habit of passing on specific orders received by them to independent artisans from whom they take a commission. Independent artisans still predominate, though they may also sell a few cheap ready-made goods in common demand. In 1937-38° in Poona City there were 18 establishments, engaging 56 workers, in which sale of ready-made goods and banking were undertaken; 48 establishments, engaging

°See foot-note at p. 270.

120 workers, which sold ready-made goods and accepted wage-work; 185 establishments, accepting purely wage-work, engaged 243 workers; 24 establishments, doing engraving and other specialist work, engaged 71 workers; 15 were miscellaneous shops engaging 31 workers. In all, there were 290 establishments and 521 workers.

The artisan usually works in his house assisted by the male members of the family. The occupation is invariably hereditary, and it is usual for the son to begin learning the trade at a young age. Though work is in the main carried on individually, two or more artisans may work together in some places on the basis either of sharing the earnings or of accepting wages on piece-rate. The equipment of an establishment consists of anvils, hammers, tongs, nippers, bellows, pincers, pots and crucibles and other equipment for ornamental work. Altogether they cost an artisan between Rs. 30 and Rs. 40 before the war. He keeps the shop open for approximately ten hours in the day. Work, however, is not obtained uniformly throughout the year. There is a heavy demand for it in the marriage season, the period between November and May, when the artisan has to work overtime. The demand, however, for repair work, which forms a considerable part of the total work brought to him, is steadier. There is little work in the rainy season.

The demand for goods has undergone considerable changes during the last century and a half. With the advent of British rule, the artistic and costly jewellery fashionable in the days of Indian rulers fell out of demand, but the demand for heavy and solid products of the old type persisted for a time. With the high price of gold in 1931, the demand for gold ornaments suffered a severe set-back, and the severe depression of the thirties caused the masses even to part with their gold possessions. Cheaper and lighter varieties now hold the field, and the demand is now for bangles, various types of bracelets, rings, strings of beads and plain neck-wear.

Orders for highly artistic and costly ornaments are a rarity now-a-days. But the traditional skill of the Poona artisans is still able to attract such orders from all over Maharashtra. The demand for silver wares, however, is more elastic as they come within the reach of the poorer sections of the community. Silver goods in common demand are water vessels, trays, *pan-supari* vessels, utensils used in worship, and articles fit for presents, e.g., powder-boxes, photo-frames, etc.

An artisan used to earn, before World War II, between Rs. 25 and Rs. 40 a month if he were skilled and between Rs. 18 and Rs. 20 if he were unskilled.

Gold and Silver thread makers.

Gold and Silver Thread Makers.—The manufacture of gold and silver thread was a prosperous industry of Poona city till the beginning of the present century and 250 families or 800 persons used to be sppported by it. But only 15 establishments were reported to be carrying on the trade in 1930, and in 1937-8 only 3 establishments giving employment to 17 persons.

The manufacture of gold thread consists of three processes, viz., (i) bar-making and thread drawing, (ii) wire-beating and (iii) twisting. In earlier times, when the industry was carried on by hand, the first process was being done by *patvekaries* and *taraksas* while the second and the third were being done by *chapadyas* and *valnas* respectively. The last process was usually done by women. In the first, gold was purified and wound round a silver-bar which was then beaten into bars of convenient size and length. After this gilding, the bar was turned into wire by dragging

it time after time through gradually smaller holes in a draw plate. The process was repeated with the help of a small draw plate to draw the wire into thread of required fineness. The second process consisted of flattening the thread with the help of a hammer. In the third, the gilded thread was twisted with silk thread with the help of a spindle.

The processes have now undergone changes. In the modern method, the gilding is the last of the operations undertaken. Silver bars are first rolled in a small rolling machine to the required diameter and then drawn through dies of various sizes. The wire thus obtained is passed between two small well polished rolls revolving at a high speed and is thus flattened and elongated. It is then collected on small spools and spun round cotton or silk thread by means of mechanically operated spindles. The silver thread thus obtained is gilded by being passed through electroplating baths, uniformity of deposit and tone being secured mainly by proper attention to the speed of the thread, the temperature and concentration of the baths and the strength of the electric current.

The tools used formerly by a bar-maker consisted of crucibles, anvil, hammer, tongs, iron pincers and nippers. The thread-maker used wooden reels, draw-plates and hammer. To flatten the thread, a small board with nails, anvil and hones were required. In 1937 one concern was fully mechanized : for drawing thread it was using a pressing machine, a frame with 200 spindles, an electro-plating machine and three electric motors.

The raw materials required are silk, cotton and artificiall silk yarns and gold and silver. Silk and artificial silk yarns are imported from Surat and sometimes from abroad. Gold and silver can be bought locally or from Bombay.

A large part of the products was sent to Cambay and the remaining to places like Mathurai (Madras State), Dindigul, Nagpur and Bangalore. The annual production of the mechanized concern referred to above was reported to be worth Rs. 8,000. The brisk season for this industry was usually between November and March. A skilled worker used to earn between Rs. 20 and Rs. 25 and an unskilled worker between Rs. 10 and Rs. 12 before the war.

Hosiery.—Hosiery-making is carried on in four mechanized factories, in which 181 persons were employed in 1949, and 13 small establishments in which, according to the 1951 census of small-scale industries,* 44 persons were employed. Hosiery.

The owners of the small establishments are known as *karkhandars* who are themselves artisans. Yarns from 6 to 22 counts and colours are the only raw materials required. The *karkhandars* maintain two or three knitting machines. They cost from Rs. 300 to Rs. 500 each if they are made in India and from Rs. 500 to Rs. 700 each if they are imported. Caps, socks, scarves and underwear are the articles produced. A *karkhandar* usually invests about Rs. 5,000 in this business.

One worker working for eight hours a day can produce a dozen men's socks. The wage for this is Rs. 2. Most of the workers employed are women. The goods are disposed of in shops maintained by the *karkhandars* themselves. The *karkhandar's* income per day varies from Rs. 5 to Rs. 7. Competition from mill-made hosiery is keenly felt and the prospects of the small-scale industry are not encouraging.

*See foot-note † at p. 298.

CHAPTER 6.

Industries.

II-SMALL-SCALE INDUSTRIES.

Ivory Combs.

Ivory Combs.—Preparation of ivory combs is an ancient industry of Poona city. It had a good local demand in the old days, but a decline set in as early as the seventies of the last century as a result of competition from cheap bone and celluloid combs of foreign make. Fifteen families were found to be engaged in the industry when the last Gazetteer was written, but only one was reported to be surviving in 1937-8.

The appliances of a comb-maker are similar to those of an ordinary carpenter, only a little finer. A shop requires five or six saws of different sizes, half a dozen files, half a dozen vices, a *vakas* (adze) and a compass. Ivory is first steeped in water for two or three days. It is then cut into pieces of the required size and sawn through keeping it vertical by holding it in the vice. It is then filed, rubbed and polished. Sometimes the ends and sides are decorated with carvings, and the plain surface in the centre is broken by tracing on it a few curved and straight lines.

The 1951 census of small-scale industries* does not give separate figures of workers engaged in making ivory combs, but records that in the whole district 69 establishments, engaging 116 workers, were occupied in making articles of "ivory, shells, etc.".

Leather-Works.

Leather-Works.—This is a very common occupation and leather workers are to be found all over the district. They congregate in larger towns and taluka places but they are to be found in large numbers particularly in Poona, Talegaon-Dabhade, Baramati, Manchar, Khed, Saswad and Kedgaon. The 1951 census records 3,058 persons as engaged in shoe making and cobbling and another 127 persons in leather works.

The artisan mostly works on his own, his family helping him.

The raw materials required are leather of different qualities, tanned skins, lining and small items like nails, rings, buttons, polishes etc. Buffalo hides are made locally, while upper leather are brought from factories in Bombay and sometimes from abroad. The tools used are *Ari* (awls), *Rapi* (knife), *Airan* (anvil), *Hasti* (hammer), wooden blocks, stones etc., costing in all about Rs. 50. In addition to this, the more prosperous families have a leather sewing machine costing about Rs. 400. All the tools, except the sewing machine, are locally made, the latter being imported from abroad.

The goods produced are mostly footwear for men, women and children. In the bigger centres, other leather goods like money purses, bags, suit cases, document cases etc., are produced. A worker, assisted by his wife, can produce 25 pairs of shoes per month and on an average earns about Rs. 125 a month. It is usual for people to work overtime whenever there is brisk demand and earn much more than this.

In smaller places, it is usual for the producer to sell his goods directly to the consumer. The financial weakness of the craftsman often drives him into the clutches of the merchant-financier, who then takes over the function of distribution. In larger centres, it is not uncommon to find dealers in leather goods employing a number of workers on a wage basis and selling their produce. The business is full time and the hours of work are about eight with overtime whenever necessary. The wages paid to a worker vary from Rs. 2 to Rs. 5 per day depending upon his skill.

*See foot-note † at p. 298.

An artisan requires Rs. 200 to buy his tools and raw materials. Inability to raise so much money makes him resort to money-lenders. The Government through co-operative societies is helping the artisans to get out of the clutches of shopkeepers and dealers. At the same time, efforts are being made to train artisans so that they may adopt new ways and new patterns and generally produce better goods which might improve their sales. Mention here may be made of the Poona Leather Workers' Co-operative Society, Poona, which extends many facilities to these artisans.

Oilseed pressing.

Oilseed pressing.—In former times oilseed pressing was an ubiquitous occupation, almost every village having its own oilman. The industry, however, is declining and oilmen are to be found only in three or four places in a taluka. According to the 1951 census of small-scale industries° there were in the district 57 establishments in which 131 persons were employed. These persons were distributed mainly in Khed, Manchar, Saswad, Junnar, Baramati, Talegaon-Dhamdhere and Talegaon-Dabhade. The oilmen still use the old type of *ghani*, consisting of a stone mortar (inside lined with wood) and a wooden *lat* (a large pestal) worked by a bullock. The cost of the entire unit is about Rs. 300. The oilman owns the *ghani* and manages its working.

Karadai (safflower) and groundnut are generally pressed by the village *ghanis*. Competition by oil mills for groundnut makes the price uneconomical to *ghani* owners and they, therefore, prefer to crush *karadai*. The price of groundnut varies from Rs. 40 to Rs. 60 per *palla* of 3 maunds and an oilman presses on the average 20 maunds of seed per month. Working for 9 hours a day an oilman can crush 39 seers of seed, giving 15 seers of oil and 24 seers of cake. The oil and cake are disposed of locally in the shops maintained by the owners. Sometimes they crush the customers' seed for a charge. The daily income of an oilman is Re. 1.

The work is seasonal, there being no work in the rainy season as the demand is slack and the seeds are dear. An oilman is required to invest from Rs. 300 to Rs. 500 as he has to stock the seed. He does not usually have the money as the industry is in a bad way. Competition from oil mills is slowly driving the oilman out of business. Attempts are being made to revive the industry. Co-operative societies have been formed at Khed, Junnar, Indapur and Nira to enable members to purchase *karadai* and groundnut at reasonable rates throughout the season. The society at Khed purchases oil from members and markets it for them. Attempts are also being made to introduce an improved type of *ghani*.

Paper-making by hand.

Paper-making by hand.—Poona and Junnar are the only places in the district where paper is made by hand, and according to the 1951 census of small-scale industries° there were seven establishments in which 33 persons were employed.

Paper is mostly made out of cotton rags which are available in plenty locally. Wheat-flour and *saras* (glue) are the raw materials for sizing, but now only *saras* is being used, as wheat flour is under ration as food. The other materials required are lime, boric acid, soap, fuel and plenty of water for washing. The tools used are old fashioned and consist of 3 brick tanks for liming and retting, 6 wooden boards, 4 to 8 marble slabs, frames, wooden beaters and straw mats for

°See foot-note † at p. 298.

CHAPTER 6. Industries. II-SMALL-SCALE INDUSTRIES.

drawing paper. Most of these tools are inherited. Machinery is now used only in the manufacture of pulp. If machinery were to be used in place of all these older tools, the cost of the equipment consisting of beaters, a calendering machine, frames, trays and tanks would be about Rs. 15,000.

Paper-making by hand.

An individual produces per month about 6 reams of paper of the value of Rs. 350. A family produces 15 reams realising about Rs. 875. The monthly income of a family ranges from Rs. 100 to Rs. 150, and the wage rate, where labour is employed, is about Rs. 2-8-0 per day. During the monsoon the work is slack. A *kagadi* (maker of hand-made paper) is required to invest Rs. 1,000 in his business mostly to purchase raw-materials. The marketing of paper is done through the Paper Research Centre, Poona. There is little demand for hand-made paper as the competition from mill-made paper is very strong.

There is a co-operative society of paper-makers in Junnar. Its capital is Rs. 1,000. It is being guided by the Village Industries Committee, which has also lent it a pulp-making machinery. The society sells ready-made pulp to members at Rs. 6 for pulp required to manufacture one ream of paper. It also markets the paper produced by members.

Potters.

Potters.—The occupation of potters, known as *kumbhars,* is traditional and both men and women of the family work. No outside labour is employed for wages.

The equipment of the potter consists of little more than the traditional potter's wheel. The main raw material required is suitable earth which is mixed with horse dung and soaked for a time in water. The mixture is then properly kneaded and prepared for making earthenwares. The potters require fuel for heating the raw wares.

The main articles produced are water vessels called *ghagars* and *madkis* (earthen vessels for fetching and storing water) which are mainly bought by the poprer sections of the community. There is a great demand for such earthenware in the summer season when they are used for storing drinking water, as water becomes cooler in them. Besides these articles of daily use, for which there is a regular demand, flower pots and clay toys are also produced for which the demand is occasional, as, for instance, at the time of *Divali.* The demand for any of these products is always local, the village potter being able to satisfy the demand of his village. Even Poona artisans sell little in the neighbouring villages and most of their wares are sold to wholesalers in the Fulay market. Some sell them by hawking from door to door.

In 1937-8*, 27 potters' families were reported to be engaged in Poona city. They were found residing in Kasba Peth. They obtained their raw material from neighbouring villages like Katraj, Kondhave and Sangamvadi. After meeting the expenses of raw material, a family with two workers earned about Rs. 30 per month.

The 1951 census records 1,536 potters in the district.

Smithies.

Smithies.—Every town or big village has one or two *lohar* families who are the local blacksmiths. There are also some *lohar* families who move from place to place in search of work. The

*See foot-note at p. 270.

census of 1931 reported 1,199 people as being engaged in the iron-working industry. The 1951 census records 3,784 persons as blacksmiths. It is usual for blacksmiths to own and manage their shops. Their work is to make buckets and utensils like *chalnis* (sieves), *tavas* (flat pans), *kadhais* (frying pans), etc., and undertake minor repair work. In rural areas they have to repair agricultural implements, make large-size *kandhais* (frying pans) for gur-making and do the iron work in the preparation of *mots* for drawing water from wells. The raw materials used are corrugated iron sheets with a guage varying from No. 8 to No. 24, round bars of ¾" to 1" size, and flats of ¼" to 1½" thickness. An artisan requires every month about 6 cwt. of these costing Rs. 50. Repair work is done from scrap metal. The tools used are mostly of an old type and consist of hammers, an anvil, a furnace and cutters. The cost is about Rs. 50 for each establishment.

A family consisting of three persons can produce 6 buckets a day and earn Rs. 6 or Rs. 7. The irregularity in the supply of iron sheets and the intermittent nature of the demand for the finished goods, however, make their incomes very much lower than what the above figure indicates. On an average, a family does Rs. 2,000 worth of business per year, earning Rs. 60 to Rs. 75 a month.

A person is required to invest from Rs. 50 to Rs. 500 depending mainly on the volume of business. The need for finance is not very great as in many cases the agriculturist provides the raw materials and the blacksmith works for wages only. Co-operative societies are being organised to provide technical and financial assistance and to ensure a regular supply of iron sheets. The Bhimthadi Taluka Lohar Co-operative Producers' Society at Baramati distributed regular quotas of iron to members and marketed their goods and had a turnover of Rs. 6,000 in the second half of the year 1949. The rationing of iron under post-war conditions has brought about partial unemployment among the smiths.

Snuff-Makers.

Snuff-Makers.—Snuff -making is an old industry of Poona in which about the year 1937-8, 13 establishments were reported to be engaged, giving employment to about 300 persons.* The majority of these were located in Ravivar Peth. One of these establishments was a big concern employing as many as 150 workers. Others employed workers varying in number from 5 to 35. The equipment of these establishments consisted of grinding mills, mortars and pestles, and one set used to cost about Rs. 15. A few of them employed machines to carry out the process of mixing and one establishment had an oil engine of 9 H. P. The labour employed consisted mainly of unskilled workers, paid on the piece-rate system and a few salaried clerks. The workshop premises were owned by the proprietors. They were kept open for eight or nine hours a day.

The processes involved in preparing snuff were burning and grinding tobacco and treating the powder with various perfumes. The main raw material required was tobacco which was bought from Nipani and Belgaum. The largest concern produced monthly from 15 to 17 maunds of snuff. The cost of tobacco varied from 10 per cent. to 15 per cent. of the total cost. The sales were distributed all over Maharashtra and parts of Hyderabad. The clerks used to be paid a salary of Rs. 25 to Rs. 35 per month. The earnings of an unskilled worker varied between Rs. 15 and Rs. 18.

*See foot-note at p. 270.

Tanneries.—The 1951 census records 375 persons in the district as engaged in tanning. The industry is carried on mostly on a family basis. The main centres of tanning are Baramati, Walha, Manchar, Talegaon-Dhamdhere, Talegaon-Dabhade, Indapur, Junnar and Poona. In 1950, there were two factories engaged in tanning and leather-finishing registered under section 2 (*m*) (*ii*) of the Factories Act, 1948.

Tanners usually reside near a source of water supply, as they need plenty of water for tanning. The raw materials required are raw hides, *babul* or wattle bark, *hirda* (myrobalan) and lime. The tools used are two or three lime pits, three watering tanks, chisels, awls, wooden blocks for processes like cleaning, liming, deliming etc. The cost of these tools is about Rs. 300.

On an average a family produces 15 hides per month. Since tanning takes a long time, 15 hides are under process when fifteen are ready. The cost of production of 15 hides is estimated at Rs. 575. Fleshings and hair of animals are wasted, as there are no arrangements to turn them into by-products, like glue, brushes etc. The market for these hides is generally local. Sometimes the tanners prepare *mots* (leather water-lifts) for agriculturists. The fact that the tanner has to process his hides for a long time makes him over-anxious to sell his products to recover his capital, and incapacitates him from striking good bargains. Alternatively, he is at the mercy of the dealer who buys his hides and stocks them.

Tanners generally work from 7 in the morning to 3 in the afternoon and through all the months of the year except the wet ones. If they have sheds they work throughout the year. Most of the tanning establishments are self-owned. Lack of finance sometimes keeps the tanners idle, when they have to seek work on farms. Wages are paid in cash and vary from Re. 1 to Rs. 3 a day. A family's income is usually about Rs. 75 to Rs. 100 per month.

The minimum investment required in this industry is Rs. 1,000. The high figure is to be explained by the fact that lime pits and tanning pits of brick have to be constructed and also by the large amount of working capital needed. This invariably leads the tanners into debt. The Government is helping them by loans through the Co-operative Department. Efforts are being made to organise tanners into co-operative societies to realise economies from large-scale purchase of raw hides, *babul* bark, and *hirda*. Societies are to be found in Baramati, Talegaon-Dhamdhere, Walha, Manchar and Kedgaon. Prominent among such societies are the Kakayyar Tanning Co-operative Society, Baramati; Walha Charmakar Sahakari Society, Walha (Purandar); Talegaon Charmakars' Co-operative Society, Talegaon-Dhamdhere (Sirur); and the Manchar Charmakar Sahakari Society, Manchar (Ambegaon). These four societies have a share capital of Rs. 3,500, Rs. 2,200, Rs. 500 and Rs. 1,100 each, respectively, with a corresponding membership of 25, 75, 18 and 57. They all get help from the Government in the form of loans. They buy materials in bulk and supply them to the artisans at cheap rates and also help them to introduce improved types of implements and tools.

Weaving : Cotton and Silk (Handlooms and Powerlooms).—The last Gazetteer noted a prosperous handloom industry in Poona. Soon, however, it seems to have fallen on evil days. Competition from other better organised centres of cloth production in India came to be felt very strongly at the close of the 19th century. Later, competition from cheap mill-made goods was also very strong. The result was a decline in the number of looms and of persons following the occupation as well as a deterioration in the quality of the fabric produced. The place of cotton *sadis*, *dhoties*, *khans* (bodice cloth), *paithanis* (silk *sadis* with gold border), and *pitambars* (silk dhoties) etc., produced formerly, was taken by coarse cloth meant only for the consumption of the neighbouring rural areas. Weavers began to desert their traditional occupation for more remunerative work, so much so that a centre of handloom weaving like Junnar, which at the beginning of the century could boast of 500 looms, had hardly 12 or 15 at the beginning of World War II. The industry seemed to be heading gradually for extinction.

World War II with its enormous demand for woven fabric seems to have given a fillip to this industry. Increased demand and lack of competition from mills which were engaged in fulfilling war orders, seem to be the main reason. According to a census of handlooms carried out by Government in 1946 for distributing controlled yarn, there were 1,250 handlooms in the Poona district in that year. As to the number of persons engaged, the census of small-scale industries° carried out in 1951 records 1,780 in the spinning and weaving of cotton and silk. The main centres of production are Poona, Junnar, Baramati, Saswad and Manchar.

In Poona city and Baramati, mostly *sadis* of mercerised cotton yarn are produced. In Poona bodice pieces or *khans* are also manufactured. *Shalus*, *paithanis* and *pitambars*, which used to be produced in large quantities in the city formerly, are now produced only to a very small extent as they have gone out of fashion. Recently, weavers in Poona have taken to the production of ordinary piecegoods in small quantities. In the rural areas coarse *sadis* are produced.

Equipment.

Fly-shuttle looms are commonly used in the city as well as in the district. However, one still comes across a good number of looms of the throw-shuttle type and the change over to the improved type is not yet complete. Some establishments in Poona have introduced power looms and automatic looms. Weavers prefer fly-shuttle looms because they are locally manufactured and accessories like healds, reeds, etc., can be easily obtained for purposes of replacement. The cost of a fly-shuttle loom varies from Rs. 75 to Rs. 100. One automatic loom along with its accessories costs Rs. 400.

Raw materials.

Yarn and dyeing materials are the main raw materials. For the better kind of fabric, silk yarn is used. Both silk and cotton yarns are purchased from local shops. Silk yarn is mostly imported from Japan. In Poona cotton yarn of higher counts from 40s to 80s, both mercerised and non-mercerised, are used. Artifical silk yarn and gold and silver threads are used for weaving the border.

°See foot-note † at p. 298.

CHAPTER 6. — Industries. II-SMALL-SCALE INDUSTRIES. Weaving : (i) Cotton and Silk. *Cost of Production.*

The cost of production on hand-loom for 8 pieces, 7½ yards × 42" of the lowest quality is as follows :—

		Rs.	a.	p.
Warp No. 32-12 hanks	.. ..	6	10	0
Weft No. 24-24 hanks	.. ..	12	12	0
Artificial border silk-4 hanks	.. ..	5	0	0
Winding and sizing charges	.. ..	3	6	0
Weaving charges	.. ..	2	4	0
Total	..	30	0	0
Profit to the weaver	.. ..	2	0	0
Grand total	..	32	0	0

On a hand-loom eight *sadis* can be woven by a family within a week.

The cost of production on power-loom for one beam is as follows :—

		Rs.	a.	p.
Cost of material—				
Warp No. 40-4 boxes	.. ..	80	0	0
Weft No. 32-6 boxes	.. ..	90	0	0
Border silk 64/2—1 box	.. ..	45	0	0
Border silk 12/2—1 box	.. ..	65	0	0
Silk—¼ box	.. ..	20	0	0
Total	..	300	0	0
Labour charges—				
Winding and warping	.. ..	6	0	0
Dyeing	.. ..	18	0	0
Sizing	.. ..	8	0	0
Total	..	32	0	0
Grand total	..	332	0	0

Eighty to ninety *sadis* can be made from one beam.

Products. Some idea of the extent of production in Poona city, the one important centre of production in the district, can be had from the following table pertaining to the year 1936-7* when 500 looms were reported to be working, of which 167 were engaged in silk weaving :—

Per month.

Name of the article.	Number of articles.	Approximate average price per article.	Estimated value of the output.
		Rs.	Rs.
1. *Pitambar*	26	15 to 18	400
2. *Paithani*	120	20	2,400
3. *Shalu*	104	50	5,200
4. *Khanala*	338	6 to 7	2,800
5. *Kad*	23	10 to 12	250
6. *Silk sadis*	1,151	13 to 15	15,000
7. *Sadis* of mercerised yarn with gold thread border ..	2,851	8 to 9	24,250
8. *Sadis* of non-mercerised yarn and without gold-thread border ..	453	3½ to 4½	1,800
Total ..	5,066	....	52,100

*See foot-note at p. 270.

The coarser *sadis* are sold by the weavers themselves in weekly bazaars. It is more usual, however, for them to hand over their wares to dealers who sell them later. This is because the dealer supplies raw materials on credit, in return for which concession, in addition to paying high rates of interest, the weaver has to allow the dealer to sell his goods. Even the big *karkhandars* of Poona are not free from the domination of the merchant financiers. Since the latter sell products of other centres as well, their interest in the local goods is confined to the enlarging of their profit margin, which they succeed in doing by compelling the producers to sell the finished articles at a low price to them. Needless to say that the dealer thoroughly exploits the advantage which he has over the weaver.

The industry is full time and is carried on throughout the year. Generally the whole family works. Weaving is usually done by men, while women carry out the subsidiary processes like sorting, winding, sizing, finishing etc. In the city of Poona and some other places the unit of production is larger, where the head weaver or the *karkhandar*, and his family work with weavers employed by them for wages. It is usual here also for the women members of the weavers' families to do the subsidiary processes at home. Most of the *karkhandars* who own the power-looms are to be found in Poona. The weavers are paid in cash and usually on piece-rate. The normal wages are as follows :—

Wages.

	Rs. a. p.	
Weaving	.. 0 6 0	per yard for 40 to 80 counts.
Kandi filling	.. 0 6 0	per 16 for 40 to 80 counts.
Sizing	.. 0 12 0	per 16 for 40 to 80 counts.
Paste making (bundle)	.. 0 10 0	per 16 for 40 to 80 counts.
Unwinding	.. 0 8 0	per 16 for 40 to 80 counts.

On an average a weaver gets about Re. 1 to Re. 1-8-0 per day.

A weaver requires Rs. 200 to Rs. 300 per loom as working capital. This is mostly to purchase raw materials.

Co-operation.

As stated before, the weavers raise this finance from the dealers on terms very disadvantageous to themselves. In all the important centres of production, weavers' co-operative societies, which numbered 9 in 1948, have been organized, whose main work is to distribute yarn and this frees the members from the clutches of the dealers. Some of them even undertake to sell the goods produced by the members. But for lack of funds these societies are unable to extend to weavers other facilities such as dyeing and printing for which high rates are now charged.

Weaving : (ii) Wool.

Wool-Weaving.—The 1951 census records 200 persons in the district as engaged in woollen spinning and weaving. They are to be found at Avsari in Ambegaon Taluka, Ale in Junnar Taluka, and Palasdeo and Bori in Indapur Taluka. Each place has more than 25 looms which are owned and managed by individual families. Wool, and tamarind seeds for sizing, are the only raw materials used. Wool is purchased from places like Ahmednagar, Sangamner and Bijapur. Pit-shuttle looms using *Vahis* (reeds), bobbins etc., of an old type are used for weaving. They are locally manufactured and cost about Rs. 50 each.

CHAPTER 6. — Industries. II-SMALL-SCALE INDUSTRIES. Weaving : (ii) Wool.

A weaver weaves in a month about 25 *kamblis* each measuring 8 feet by 3½ feet and weighing about 3 lb. and fetching him a price of Rs. 4. A family can earn about Rs. 50 a month, if both the wife and the husband work. An artisan is required to invest about Rs. 400 in the business mainly to purchase wool and stock it. The finished *kamblis* are sold to itinerant merchants who dispose of them in the Konkan area. The weaver is often forced to sell at unremunerative rates, as he cannot afford to wait for higher prices at a later date. He is also badly off, so far as the supply of wool is concerned. He has to buy in competition with the purchasing agents of Bombay mills and the prices are rarely such as he can afford to pay. Efforts are being made by Government to form co-operative societies in order to realise economies of large-scale buying and selling, and also to introduce new methods and new patterns to enable weavers to compete better with mill-made goods. As yet, however, no such societies exist, and although there are two at Bori and Palasdeo, they are purely credit societies giving some financial assistance to agriculturists to whom weaving is only a subsidiary occupation. Technical guidance is, however, being given through training parties, but the weavers are slow in adopting new methods.

EMPLOYMENT IN REGISTERED FACTORIES.

EMPLOYMENT IN REGISTERED FACTORIES.

The table below shows the great increase in the number of workers employed during and after the war period.

AVERAGE NUMBER OF WORKERS EMPLOYED PER DAY IN FACTORIES REGISTERED UNDER SECTION 2 (*j*) AND SECTION 5 (*1*) AND (*2*) OF THE FACTORIES ACT, 1934.

Classification of factories.	1934.	1939.	1944.	1945.	1946.	1947.	1948.
Government and Local Fund Factories ..	3,958	6,184	36,182	39,786	21,428	17,261	18,416
Textiles .	1,175	2,169	1,826	1,954	2,224	1,694	2,887
Food, Drink and Tobacco ..	388	1,679	6,826	5,931	4,618	5,271	5,320
Chemicals, Dyes, etc.	..	147	331	407	328	320	318
Engineering ..	418	747	1,760	2,850	1,375	1,679	1,796
Minerals and Metals..	18	35	40	34	48	64	74
Paper and Printing ..	1,468	2,069	1,902	1,936	2,231	2,325	2,324
Process relating to wood, glass and stone ..	285	585	1,760	1,716	1,384	1,673	1,782
Hides and Skins .	..	92	84	63	44	45	49
Miscellaneous .	..	494	1,072	1,293	1,439	1,129	1,229
Total .	7,710	14,201	51,782	55,970	35,119	31,461	34,195

The number employed in 1948 was more than four times the number in 1934 and nearly two and half times the number in 1939. The year of peak employment was 1945, when the number of workers was one and a half times the number in 1948. A sharp increase in employment occurred between the years 1939 and 1944 and a sudden decrease occurred after 1945 when the war was terminated. It will be noticed, however, that the major portion of the increase in employment was in respect of Government and Local Fund Factories and the increase registered in other industries was, in comparison, not very considerable. For the number of workers employed in Government factories increased from 6,184 in 1939 to 39,786 in 1945, which decreased to 18,416 in 1948. The number employed in other industries increased from 8,017 in 1939 to 16,194 in 1945, which decreased to 15,779 in 1948. A further analysis of the workers employed in Government factories shows that nearly the whole of the increase in employment is accounted for by the ordnance factories in which the Defence production of the Government of India is concentrated. The following table shows the magnitude of the increase in employment in these factories alone.

Year.	No. of Persons Employed.
1934	3,232
1939	5,134
1944	34,227
1945	38,073
1948	16,014

The only other Government factories employing appreciable numbers of workers are the Railways, the Water Pumping Station, the Telegraphs and the printing presses. The numbers employed in these being not considerable, the rise and fall in employment of industrial labour during the period shown in the table was wholly governed by the changes in employment occurring in the ordnance factories.

Next in importance to Government factories in providing employment are factories grouped under the industries Food, Drink and Tobacco. These factories, which employed 1,679 workers in 1939, employed 6,826 in 1944, the year of peak employment in these industries, and 5,320 workers in 1948. The workers are distributed mainly in sugar and *gur* factories, bakeries, the biscuit-manufacturing concern and small *bidi* factories.

Among the other industries absorbing the rest of labour, the important ones are textiles, paper and printing, engineering, and process relating to wood, glass and stone. Between them they employed 8,799 workers in 1948. The first two employed 2,887 and 2,324 workers each in that year. It is the engineering industry, however, which has expanded more than others and this again was the result of Defence production. All industries, except hides and skins, now employ more workers in varying degrees than they did before the war. But as the hides and skins industry has been employing very few workers the effect of its decline on the total employment is imperceptible.

CHAPTER 6. ORGANIZATION OF LABOUR.

Industries. ORGANIZATION OF LABOUR.

Industrial labour in the district is not yet well organised. It is only in the post-war period that the workers, having felt the necessity of organising themselves, have formed trade unions with a view to securing better conditions of work, higher wages etc.

Bhandi Kamgar Sangh, 1938.

The earliest trade union formed in the district regarding which some information is available was the Bhandi Kamgar Sangh, Poona, registered in 1938, under the Indian Trade Unions Act. It was started with the object of safeguarding the interests of workers of brass and copper wares by bringing about unity among them and for taking part in such activities as were conducive to the same object. On the 2nd of December, 1937, all the brass and copper ware workers in Vetal Peth went on strike for the redress of their grievances. These grievances were concerned not only with the rates of wages but also such matters as the *dharmadaya* and other deductions. The demands were: the creation of a trust of all the amounts collected by way of charities to be utilised in the interest of the workers, reform in the method of the accounting of loss of metal in manufacture, etc. The strike went on for about 12 days and led to the setting up of an Arbitration Board consisting of representatives of both the sides. The Board arrived at a compromise regarding wage rates. Rates of wages were raised in regard to all articles by two annas to eight annas per maund of 16 *seers* according to pattern and size. No decision was reached regarding the rest of the demands. Subsequent to this, the Union or Sangh was started to maintain unity amongst the workers. The sangh included both *karkhandars* and their employees. The earnings of the employees ranged between 6 annas and 8 annas before the strike, but as a result of the strike these were increased to from 10 annas to 14 annas per day. The union had a membership of 300 workers. This union does not appear on the register now.

Present position.

The oldest of the existing unions was formed in 1942 and the next in 1944. The increase in the number of unions in subsequent years has been rapid and almost phenomenal in the years 1947-9 as shown below :—

Year.	No. of Trade Unions.
1945-46	3
1946-47	8
1947-48	27
1948-49	43

The phenomenal increase in the last two years was only a reflection of the general tendency throughout the Bombay State towards formation of trade unions. "The increase in the number of trade unions," as the Registrar of Trade Unions, Bombay, remarks in his report for the year 1948-49, "was due to the desire on the part of the workers to organise themselves with a view to securing improvement in their working conditions, wages and general standard of living and also to safeguard their interests against growing economic difficulties." He further remarks that "with the All-India Trade Union Congress and the Indian Federation of Labour slowly going out of the picture, the Indian National Trade Union Congress and the Hind Mazdoor Sabha were striving hard to extend their fields of activities and this also resulted in the formation and registration of several new trade unions." The

trade union movement has gathered momentum in the immediate post-war period and the explanation of this is not far to seek. The workers are evidently becoming increasingly conscious in recent years not only as a result of the country attaining independence and the more purposeful policy of the Government towards labour, but also as a result of growing hardships imposed upon the working classes by inflation and runaway prices in the post-war period. This consciousness has led to efforts on the part of the workers to organise themselves so that they may be able to get their grievances redressed by concerted action.

A striking feature to be noted about this movement is that many of the trade unions are short-lived. Sixteen new unions were registered in 1948-9, but in the same year as many as eight unions had their registration cancelled for non-submission of annual reports. Here again, as the Registrar remarks, it is likely that many of the unions were formed mainly to secure certain concessions or advantages or to achieve certain objects of immediate interest. A real desire to run sound trade unions as permanent institutions which will promote solidarity among workers, give them strength and continually look after their welfare seems to be lacking behind this feverish activity. Another possible explanation of their short life is that there is a lack of trained persons to organise and conduct union affairs, as the workers themselves are mostly illiterate and depend on outsiders for organisation and leadership.

Membership.

Thirty-one out of the 43 trade unions at the beginning of 1949 had a total of 19,125 members, of whom 1,225 were women workers. Not all these persons were strictly industrial workers, as some of them were not employed in factories as defined by the Factories Act. Some of the trade unions registered belong to workers other than those employed in factories. Chief among such trade unions are those that belong to workers in municipalities. The distribution of unions according to industry showed that there were 3 unions in Transport, 3 in Textiles, 4 in Printing Presses, 7 in Municipalities, 8 in Engineering and the remaining 18 in miscellaneous industries. There is one interesting feature about the distribution of membership. Of the 43 unions, as many as 18 were unions of workers employed in Government factories and in 1948 the membership of 16 of these alone was 13,674, as against the total of 18,407 workers employed in all Government factories. As for the central organisations to which some of them were affiliated, it may be assumed that the most influential organisations were the Indian National Trade Union Congress and the Hind Mazdoor Sabha.

Resources.

During 1948-9, the income of 31 unions, which consists of contributions from members, donations, sale of periodicals, books and rules etc., interest on investments and income from other sources, was Rs. 45,682. The main source of income, no doubt, was contributions from members, which amounted to as much as Rs. 39,467. The other two sources of income were donations and miscellaneous which amounted to Rs. 3,892 and Rs. 2,283 respectively. The average income of a union for that year was Rs. 1,473. In 1948-9 the total assets of the 31 unions in the Poona district were Rs. 26,078, distributed as follows :—Cash, Rs. 15,414; Unpaid Subscriptions, Rs. 3,946; Miscellaneous, Rs. 6,718.

CHAPTER 6.
Industries.
ORGANIZATION OF LABOUR.
Present position.
Resources.

The first item of their expenditure is office establishment. It consists of allowances and salaries to office-bearers and the staff, auditors' fees and other expenses incidental to maintaining an office. This is a fixed item of expenditure. Expenditure for other purposes is varying, depending on the nature and extent of the activities of the union. In this category, the biggest item of expenditure is in respect of conducting trade disputes, legal expenses, and compensation, if it is to be paid, to members for loss out of trade disputes. Other expenditure varies with the welfare activities undertaken by the union. Funeral, old-age, sickness, and unemployment benefits; educational, social and religious benefits; cost of publishing periodicals and conducting meetings—all these depend upon the financial position of the union. The average expenditure of a union in the Poona district for the year 1948-49 was Rs. 949. The total expenditure of Rs. 29,428 of the 31 unions were distributed as follows :—Salaries, expenses of establishment, rates, rents, taxes, stationery, printing, Rs. 13,356; salaries, allowances and expenditure of officers, Rs. 5,712; Miscellaneous, Rs. 5,313; donations to other unions, affiliation and delegation expenses, Rs. 3,203; conducting trade disputes, Rs. 1,028; auditor, Rs. 425; funeral and old age benefits, etc., Rs. 211; legal expenses, Rs. 122; and social and educational, Rs. 58.

Legislation and its working.

With the passing of the Bombay Industrial Relations Act in 1946, the relations between workers and employers have been more precisely regulated than before and conciliation and arbitration, for which the Act provides the machinery are the methods of dealing with and settling the disputes between either employers and employees or employees and employees.

A dispute may be referred for conciliation to a conciliator and for arbitration to a labour court or an industrial court, at the instance of either of the parties to the dispute or of the Government. Since the passing of the Act, 22 cases were referred for conciliation, 4 in 1948 and 18 in 1949. Out of the four cases in 1948, three related to demands for pay and allowances and the remaining one to leave and hours of work. Two of the four cases ended in failure and were disposed of within a month. In the third case the proceedings were discontinued as the Representative Union concerned under the Act referred the dispute to the Industrial Court for arbitration. The fourth remained pending. Out of the 18 cases brought in for conciliation in 1949, fifteen disputes related to proposals for retrenchment, while the rest related to pay and allowances. Three cases were amicably settled, while one ended in failure. In another case, only part agreement was reached. In 12 cases, the proceedings were discontinued, as all of them were referred to the Industrial Court for arbitration at the request of the Representative Unions concerned, or of both the parties to the dispute or of the Government.

Cases for conciliation were also received under the Central Act, the Industrial Disputes Act, 1947, and these cases numbered 7 up to the year ended 1949. Two of them were from the Transport Industry, one from the Chemical Industry, and the others from miscellaneous industries. The points of dispute were pay and allowances in three cases, while in three others they were discharge and reinstatement of workers. Of these, 4 cases were settled amicably, while three ended in failure.

Of the cases referred to the Industrial Court for arbitration from the Poona district the awards given in respect of three have been published, up to now (1949). One of them was the dispute between the Sholapur Motor Transport Ltd., Poona, and the workmen employed under it. The points of dispute were recognition of their union, the unions' privileges, regulation of hours of work and leave, uniforms, provident fund, pay scales, and reinstatement of some dismissed workers. The award was in favour of the workers in regard to all the demands. The dismissed persons were reinstated, the pay scales demanded were granted, bonus and uniforms were paid and hours of work and leave were regulated.

The second case was the dispute between the Walchandnagar Industries Ltd., and the workmen employed under it. The points of dispute were reinstatement of retrenched persons, dearness allowance, holidays with pay, and bonus and retention allowance to seasonal workers. The award was in favour of the employer and every demand of the workers was rejected.

The third case was regarding the dismissal of a worker by the Walchandnagar Industries Ltd. The worker demanded his reinstatement, and the court ordered his reinstatement with compensation for the period he was out of work.

The Industrial Court has fixed minimum wages for workers in the Cotton Textile Industry.

CHAPTER 7–FINANCE.

Finance.

AGENCIES OLD AND NEW.

THE MOST IMPORTANT DEVELOPMENT IN THE FINANCIAL ORGANISATION of the district during this century is the gradual replacement of the old agencies of credit supply by new ones. Modern joint stock banks are replacing the indigenous bankers, while co-operative credit organisations are replacing the money-lenders. Whereas the process is more or less complete in the first case and was brought about by the free working of economic forces, it is much less so in the second, although the co-operative movement is encouraged and supervised by the State Government. The district is now served by 36 banks and branches (which include five banks with registered offices in the district and nine of their branches) that provide banking and credit facilities in the urban area. Co-operative credit organisations number over 400. They have been entering the field in larger numbers during the last six or seven years and filling the gap caused by a partial withdrawal by money-lenders from their business following the enforcement of the Bombay Agricultural Debtors' Relief Act, 1939, and the Bombay Money-lenders Act, 1947. The licensed money-lenders, as on 31st March 1950, numbered 423.

A number of insurance companies (seven of which have their registered offices in the district), loan and investment companies, and post office savings banks have also been working in the district, covering a part of the field of finance. In recent years, other modes of investing savings, small and large, have been increasingly utilised. They are post office cash certificates, National Savings Certificates, Treasury Savings Deposits and Government loans. Large limited companies, private and public, that are increasingly formed to carry on trade and industry, accept from the public deposits which provide yet another mode of investment.

The financial assistance from the State Government, which used to be given to agriculture through *tagai* loans, now extends to deserving industries also.

INDIGENOUS BANKING.

Indigenous Banking.—At the time the Bombay Provincial Banking Enquiry Committee (1929-30) was conducting its investigation, there were quite a number of indigenous banks or bankers in the district doing an enormous volume of business with a considerable amount of investment. These bankers advanced loans to village *sowcars* and big agriculturists, granted financial accommodation to small traders and merchants, and engaged themselves in inland trade on a large scale. They did a vast inland exchange business among

CHAPTER 7.

Finance.

INDIGENOUS BANKING.

the merchant class by issuing and discounting *hundies* (inland bills of exchange). They also dealt in the purchase and sale of gold and silver bullion and ornaments, and advanced loans against them.

The indigenous bankers received deposits from small traders, dealers and merchants and paid some interest on these. The rate of interest varied between 4 and 6 per cent. They generally advanced short term loans and on personal credit. Loans for a longer term, that is, for a term not generally exceeding ten years, were advanced against specific mortgage. Loans were paid in cash, but were returned both in cash and kind, the bankers' preference being for repayment in kind if they maintained shop. The rate of interest charged by them varied between 6 and 12 per cent. according to the credit and business of the borrower, the term of the loan and the security offered.

In recent years, there has been a general decline in the *hundi* business of the indigenous bankers. Competition from modern joint stock banks has forced them out of this field. Some indigenous bankers have converted their firms into registered joint stock banks.

MONEY-LENDERS.

Money-lenders—Money-lenders are the traditional suppliers of credit in the district, especially in the rural areas. At the time when the last Gazetteer was compiled they were the only class of persons who dealt in credit, apart from indigenous bankers whose business was more or less confined to big towns. Even as recently as 1929-30, they occupied an important place in the field of rural finance. This was admitted by more witnesses than one from the district before the Banking Enquiry Committee. There was little of modern banking and the co-operative movement had not made striking progress. The importance of money-lenders is not quite negligible even at present, though other agencies of supplying credit have made considerable progress.

Control by Legislation.

The evil practices of some of the money-lenders have always attracted adverse notice. The high rates of interest charged by them, though justified in many cases by the risk involved, and the greediness of some to extort money from the illiterate debtor by false accounts and fraud have not merely kept large sections of agriculturists permanently in debt but have also contributed to the depression of the agricultural industry. The resentment of the agricultural debtors against the money-lenders as a class found its expression as far back as 1875 in what came to be known as the Deccan Riots. It was this riot which led to the passing of the Deccan Agriculturists' Relief Act, 1879. This Act was later repealed and replaced by the Bombay Agricultural Debtors' Relief Act (XXVIII) of 1939, which aimed at the adjustment of old debts. The latter Act was first applied only in 1942, and then too only to two talukas of the district, *viz.*, Khed and Ambegaon. Subsequently, with effect from 1st April 1947, the application of the Act was extended to the whole of the district. The number of applications received for adjustment was 59,859 from 1942 to 31st March, 1951. The amount involved in these applications was Rs. 2,33,19,323. Up to the close of 1951, 45,959 applications were disposed of and the amount of debt involved in them was reduced to Rs. 1,15,38,223.

Deccan Agriculturists Relief Act, 1879. Bombay Agricultural Debtors' Relief Act, 1939.

CHAPTER 7.

Finance.

MONEY-LENDERS. Control by Legislation. *Bombay Money-Lenders Act, 1947.*

It was not till 1947 that legislation was undertakken to register money-lenders and to regulate their transactions with the borrowers. The Bombay Money-lenders Act (XXXI) of 1947 requires the money-lenders to obtain licences to carry on their business, to maintain proper accounts of their transactions in the prescribed form and to give prescribed returns to their borrowers and to the State. Further, it authorises the Government to regulate the rate of interest to be charged. This Act was brought into operation in the district, as in the rest of the State, from 17th November 1947. For administrative purposes, Poona City is provided with a special Registrar of Money-lenders while for the rest of the district the Personal Assistant to the Collector acts as the Registrar. On 31st March 1950, there were 256 licensed money-lenders in the Poona City area and 157 in the rest of the district. It is, however, believed that the number of persons holding licences now is considerably less than the number that had actually followed the profession before the Act was passed. The money-lenders as a class did not favour the passing of the Act, and there was a marked reluctance on their part to take out licences. It is likely, therefore, that a large number of them have either given up their business or have been doing it illegally. In these circumstances, those to whom money-lenders were an important source of credit now experience difficulty in obtaining it. In the rural areas there has recently been a marked increase in the number of applications for *tagai* loans, which seems to be, at least in part, the result of a contraction of the business of money-lenders.

The following table shows the amount of loans advanced by the licensed money-lenders in the district from the 17th November 1947 to 31st December 1949, *i.e.*, a period of two years :—

TABLE I.

THE AMOUNT OF LOANS ADVANCED BY MONEY-LENDERS.°

Loans advanced by :	Loans to traders.	Loans to non-traders.	Total.
	Rs.	Rs.	Rs.
(*a*) Money-lenders holding licences but not exempted under section 22 of the Act—			
Poona City	°°	43,94,743	43,94,743
Poona District excluding Poona City..	13,53,668	30,97,131	44,50,799
(*b*) Banks, and companies exempted under section 22 of the Act—			
Poona City	54,59,147	4,23,782	58,82,927
Poona District excluding Poona City..	°°°	°°°	20,90,086
Total ..	....	....	1,68,18,555

°The figures given in this table show the amounts advanced by all agencies required to hold valid licences under the Bombay Money-lenders Act, 1947.

°°Under the Act, it is not obligatory on money-lenders to submit returns of loans to traders.

°°°Figures of loans to traders and non-traders are not separately available.

CHAPTER 7. — Finance.

Government have fixed the maximum rate of interest to be charged by the money-lenders throughout the State of Bombay. The rates are 6 per cent. per annum for secured loans and 9 per cent. for unsecured loans.

CO-OPERATIVE CREDIT SOCIETIES AND BANKS.

Co-operative Credit Societies and Banks.—These consist of agricultural co-operative credit societies, multi-purpose societies, a land mortgage bank, non-agricultural credit societies such as urban co-operative banks, salary earners' societies, etc., and a district central co-operative bank.

Agricultural Co-operative Credit Societies.

Agricultural Co-operative Credit Societies.—These societies form the bulk of the co-operative credit organisation of the district. They have mostly a single village as their area of operation, but occasionally hamlets and small villages in the neighbourhood are also included. Their main function is to provide financial accommodation of short term (one year) and intermediate term (from 3 to 5 years) nature to their members for productive purposes. They also collect the savings of the rural community, mostly from the members, in the form of fixed and savings deposits. The compulsory deposit system of deducting a fraction of the loans advanced and crediting it to the member's deposit account, that was in vogue formerly, has now been given up. Instead, voluntary contributions to share capital and deposits are collected at the time of harvest. Loans from the central bank supplement the funds at the disposal of these societies.

Loans are given mostly on the personal security of the borrower supplemented by the guarantee of two approved sureties. In some societies the crops grown by the borrower are taken as additional security and loans are made available according to the progress made in the agricultural operations. Where loans outstanding are in arrears or borrowings are larger than the normal credit limit, the borrower may be required to give collateral security in the form of mortgage of his immovable property. To ensure punctual recovery, these societies require their borrowers to sell their produce through the regional purchase and sale societies.

The rate of interest charged generally depends upon the financial position of each society. Recently the Agricultural Credit Organisation Committee appointed by the State Government recommended that steps should be taken to reduce the lending rate to 6¼ per cent., and in order to enable the societies to implement this recommendation Government have promised various forms of assistance to them, such as guarantee of losses up to 5 per cent. of the loans granted to adjusted debtors, exemption from payment of supervision fees and grants-in-aid to meet secretarial cost up to a maximum of 2½ per cent. of the working capital. As a result, the societies have latterly taken steps to reduce the lending rate to 6¼ per cent.

The number of such societies registered in the district up to the end of the year 1938-39 was 192 with a membership of 11,497 and a working capital of Rs. 22,61,555. By the end of 1948-49, the number of societies increased to 328, membership to 19,296 and working capital to Rs. 24,21,537. These and other details for the year 1938-39 and the three years ended 1948-49 are shown in the table II at p. 321.

TABLE II. AGRICULTURAL CO-OPERATIVE CREDIT SOCIETIES.*

Year.	Number of Societies.	Number of Members.	Share Capital Paid.	Reserve Fund.	Other Funds.	Loans and Deposits held at the end of the year from					Working Capital **	Loans due by Individuals	Loans due by Banks and Societies.	Loans made during the year to	
						Members.	Non-Members.	Societies.	Provincial or Central Banks.	Government.				Individuals.	Banks and Societies.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
			Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1938-39 ..	192	11,497	1,38,588	6,12,365	60,108	1,39,781	77,913	8,479	12,29,056	..	22,61,555	17,35,462	..	2,05,819	..
1946-47 ..	287	13,861	2,69,877	5,91,532	77,893	67,385	52,675	46,252	7,43,422	27,052	18,76,088	12,28,550	8,852	4,56,624	..
1947-48 ..	308	14,563	3,24,328	6,11,892	58,421	91,776	51,740	58,487	8,29,297	..	20,16,936	13,83,252	8,279	5,64,574	10,000
1948-49* ..	328	19,296	4,61,883	6,32,420	86,301	1,54,094	76,948	56,047	9,52,964	..	24,21,557	14,53,150	77,866	6,11,210	1,68,704

TABLE III. MULTI-PURPOSE SOCIETIES.*

Year.	Number of Societies.	Number of Members.	Share Capital Paid.	Reserve Fund.	Other Funds.	Loans and Deposits held at the end of the year from					Working Capital. **	Loans due by Individuals.	Loans due by Banks and Societies.	Loans made during the year to	
						Members.	Non-Members.	Societies.	Provincial or Central Banks.	Government.				Individuals.	Banks and Societes.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
			Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1946-47 ..	13	916	13,115	2,686	3,310	751	1,984	1,454	10,573	..	33,903	4,733	..	5,775	..
1947-48 ..	17	1,177	23,465	3,474	2,409	4,155	3,220	483	10,899	..	48,105	10,464	..	16,028	..
1948-49* ..	34	3,915	97,825	7,741	5,976	26,043	1,108	1,803	1,13,748	..	2,53,252	11,723	..	9,537	45,770

* The figures are for the reconstituted district after the merger of States.
** For the purpose of this statement working capital is taken to be the total of columns 4 to 11.

CHAPTER 7. — Finance. CO-OPERATIVE CREDIT SOCIETIES AND BANKS. Multi-purpose Societies.

The working of the societies showed a net loss of Rs. 9,978 in 1938-39 and net profits in each of the three years ended 1948-49 were Rs. 19,994, Rs. 36,722 and Rs. 59,789 respectively.

Multi-purpose Societies.—These societies are also credit societies, but they link credit with marketing. In addition to providing short term and intermediate term credit they undertake to supply such agricultural requisites as seed, manure, and feeding stuffs for cattle, and also make arrangements for the joint sale of their members' produce. This enables them to advance loans against the security of members' agricultural produce. The need for such societies is felt all the more by the agriculturists whose debts have been adjusted. To satisfy this growing need, it is now desired to convert gradually agricultural co-operative credit societies into multi-purpose societies and to extend the field of operation of each society to groups of villages within a radius of five miles. To enable the multi-purpose societies to carry on their function of selling the produce of their members, Government have authorised the Registrar to sanction long term loans for the construction of godowns to store agricultural produce.

There were no multi-purpose societies in the district before 1939-40. At the end of 1948-49 their number was 34 with a membership of 3,915 and a working capital of Rs. 2,53,748. These and other details for the three years ended 1948-49 are given in table III at p. 321.

The working of these societies showed a net loss of Rs. 4,368 in 1946-47, a net profit of Rs. 2,137 in 1947-48 and again a net loss of Rs. 144 in 1948-49.

Agricultural credit societies, including multi-purpose societies, are now playing an increasingly important part in the field of agricultural finance where till recent years there were no alternatives to money-lenders as sources of credit. Various committees appointed by the State and Central Governments to study the question of extending rural credit emphasised the need for enlarging the sphere of co-operative societies with suitable reorganisation. The Co-operative Planning Committee advocated the extension of the movement so as to bring 50 per cent. of the villages and 30 per cent. of the rural population within the ambit of the reorganised primary societies. In the State of Bombay the period within which the objective was to be achieved was proposed as seven years from the year 1946-47. As a result of the steps taken by Government to implement these recommendations, the primary societies registered in this district up to the year 1948-49 covered 44·5 per cent. of the villages and 14·8 per cent. of the rural population.

With the application of the Bombay Agricultural Debtors' Relief Act to the whole of the district from April 1947, the need to extend crop finance to agriculturists whose debts were to be adjusted was felt because of the curtailment of credit by money-lenders. Where co-operative credit societies or multi-purpose societies did not exist, the central banks were advised to extend crop finance direct to agriculturists whose debts were to be adjusted and who were not members of any society dispensing credit. At the end of June 1949 arrangements for crop finance through the co-operative credit and multi-purpose societies and the central bank were made in as many

as 787 out of the 1,180 villages of the 12 talukas of the district. The details are given in the table below :—

TABLE IV.

Villages covered by Co-operative Credit Societies, Multi-purpose Societies and the Central Bank for crop finance at the end of June 1949.

Taluka.		Total number of Villages.	Villages covered by the Societies.
Indapur	..	85	85
Dhond	..	65	43
Ambegaon	..	112	74
Khed	..	155	111
Junnar	..	155	109
Shirur	..	79	73
Purandar	..	92	64
Bhimthadi	..	64	52
Poona City	..	10	2
Haveli	..	124	98
Mulshi	..	78	22
Mawal	..	167	54
Total	..	1,186	787

The number of applications for loans received druing the year 1948-49 for crop finance was 339, the amount asked for was Rs. 2,60,275 and the amount advanced was Rs. 1,51,145. Only six applications were rejected.

Land Mortgage Bank.

The Land Mortgage Bank.—The agricultural credit societies meet the short term and, to some extent, intermediate term credit requirements of the agriculturists. Their resources do not permit their undertaking long term finance. The Land Mortgage Bank satisfies this need to some extent. In Poona District there is only one such bank and its members numbered 887 in 1948-49. The bank advances long term loans to its members on the security of immovable property for : (1) redemption of mortgaged lands and houses and liquidation of old debts ; (2) improvement of agricultural land and adopting improved methods of cultivation; (3) purchase and installation of costly agricultural plant and machinery ; (4) purchase of land for the purpose of improvement, or more economic cultivation of existing holdings, or bringing under cultivation waste, forest or fallow lands.

The bank's capital is raised by entrance fees, shares, and deposits, and loans from the Provincial Land Mortgage Bank. The last mentioned constitutes the most important source of funds. The borrowings of the bank are limited to 20 times its paid up share capital plus reserve fund, subject to a maximum of the total of the outstanding loans given by it against mortgages and the other securities held by it. At the end of June 1949 the total working

capital of the Land Mortgage Bank, Poona, was Rs. 1·8 lakhs. The details are given below :—

TABLE V.

Working capital of the Poona Land Mortgage Bank.

	Rs.
Share Capital	23,543
Loans from the Provincial Land Mortgage Bank ..	1,35,665
Reserve Fund	7,430
Other Funds	19,208
Total ..	1,85,846

The bank gives loans on the mortgage of land and other immovable property of at least twice the value of the amount of loan. The maximum and minimum limits for loan as prescribed by the by-laws of the bank are Rs. 15,000 and Rs. 400 respectively, the maximum limit being allowed to be exceeded with the special sanction of the Registrar. Loans are made payable in from 10 to 20 annual equated instalments, according to the purpose of the loan and the repaying capacity of the applicant. Before loans are given to members, they have to be sanctioned by the Board of Directors of the Provincial Land Mortgage Bank. The following table shows the number and the amount of loans distributed by the Land Mortgage Bank, Poona, during the years from 1938-39 to 1948-49.

TABLE VI.

Loans distributed by the Poona Land Mortgage Bank.

Year.	Number of loans distributed.	Amount of loan distributed.
		Rs.
1938-39 ..	72	84,720
1939-40 ..	24	27,094
1940-41 ..	18	13,000
1941-42 ..	26	40,150
1942-43 ..	24	28,250
1943-44 ..	22	18,800
1944-45 ..	24	26,800
1945-46 ..	5	7,700
1946-47 ..	..	5,393
1947-48 ..	..	2,628
1948-49 ..	7	23,000

The rate of interest does not exceed 1½ per cent. over the rate charged by the Provincial Land Mortgage Bank. Loans for construction of wells are advanced at 3¾ per cent., for land improvement and purchase of agricultural machinery at 5½ per cent., and for redemption of debts and purchase of lands at 6 per cent. per annum.

Non-agricultural Credit Societies.—These are credit societies, mostly of the urban areas, catering to the needs of non-agriculturists like traders, artisans, salary earners and factory workers. They include urban banks, salary earners' societies and communal societies.

Non-agricultural Credit Societies.

The area of operation of a non-agricultural credit society is generally restricted to a town or part of a town, and persons residing in that area are eligible for membership. But any one who is already a member of any credit society, other than the Land Mortgage Bank or any other central financing agency, is generally excluded. The capital required is raised by the issue of shares, by accepting deposits and by borrowing from the central financing agency. The limit to borrowing is at present restricted to eight times the total amount of paid up capital, reserve and building funds minus accumulated losses.

Loans form the main and, in most cases, the only business of these societies. Fixed advances or loans are given on pledge of agricultural produce, gold or silver. Cash credit and overdrafts are made against fixed deposits or Government paper. The societies also provide other banking facilities, such as issue of drafts and *hundis*, and collection of cheques, *hundis* and draft bills, dividend warrants, etc. There are 17 such societies in the district during the year 1948-49. The following table shows their membership, loans made by them and sources of funds during the three years ended 1948-49 :—

TABLE VII.

Non-agricultural Credit Societies.

Year.	Number of Societies.	Members.	Loans made during the year.	Loans held at the end of the year from			
				Members.	Non-members.	Societies.	Central Financing Agency.
1	2	3	4	5	6	7	8
			Rs.	Rs.	Rs.	Rs.	Rs.
1946-47	60	23,560	Individuals.. 50,61,334	..	..	..	..
			Banks and Societies .. 1,78,395	22,46,807	16,23,012	13,916	2,26,113
1947-48	61	25,312	Individuals. 52,39,326	..	..	..	..
			Banks and Societies .. 61,949	24,91,432	13,52,112	2,514	90,879
1948-49	61	25,997	Individuals.. 56,74,543	..	..	..	..
			Banks and Societies	28,17,152	15,88,539	2,478	1,05,974

The aggregate profits of these societies during each of the three years were Rs. 81,237, Rs. 83,724 and Rs. 57,013 respectively.

Co-operative Urban Banks.—There were nine co-operative urban banks in the district during 1948-49. In 1939-40 too there were nine. The number decreased to seven in the next year, and remained constant till 1945-46 when one more bank was added. It again became nine in 1947-48.

Co-operative Urban Banks.

During the ten years ended 1948-49, the co-operative urban banks advanced loans averaging Rs. 20,00,000 annually. During each of the three years ended 1948-49, the loans granted were much higher.

The following table shows the loans advanced and the loans held by the banks from members and societies :—

TABLE VIII.

CO-OPERATIVE URBAN BANKS.*

Year.	Number of Banks.	Membership.	Loans made.	Loans held at the end of the year from		
				Members.	Non-members.	Provincial or Central Co-operative Bank.
1	2	3	4	5	6	7
			Rs.	Rs.	Rs.	Rs.
1946–47 ..	8	9,399	29,91,341	18,93,686	13,96,238	1,34,780
1947–48 ..	9	10,037	36,60,682	19,67,177	13,04,542	....
1948–49 ..	9	10,450	37,00,347	21,33,471	14,79,642	21,730

During each of these three years the aggregate profits of the banks were Rs. 29,155, Rs. 40,455 and Rs. 54,760 respectively, while the rate of dividend varied from 3 to 7½ per cent. in 1946-47 and from 2½ to 5 per cent. in 1947-48.

District Central Co-operative Bank.

The Poona Central Co-operative Bank Ltd., Poona.—This bank is the central financing agency of the district for all co-operative credit societies affiliated to it. It carries on general banking business with these societies. Apart from financing them, it serves also as a balancing centre, accepting the surplus funds of one society at a fair rate of interest and transferring them to another which requires more funds than it has. Membership of the bank is open to affiliated societies as well as individual shareholders. It also admits, as nominal members, members of primary societies requiring finance against agricultural produce and valuables and also persons who are not members of any society dispensing credit but whose debts have been adjusted and require finance for crops against security of agricultural produce and valuables. The Poona Central Co-operative Bank has recently amended its membership bye-laws providing that all credit-worthy agriculturists requiring finance for agricultural and other purposes may be admittd until they are absorbed as members of co-operative societies. The nominal members are required to pay only the entrance fee and are not given the right to vote.

The funds of the Central Bank consist of (i) share capital, (ii) reserve and other funds, (iii) current, savings and fixed deposits, and (iv) loans and overdrafts from banks. A provision is made in the bye-laws of the bank for allotting shares to the Bombay Provincial Co-operative Bank to the extent of Rs. 5 lakhs. The bank is allowed to borrow from the latter to the extent of eight times the total amount of its paid up capital, accumulated reserve and building funds minus accumulated losses. Subject to limits fixed by Government and the Registrar, the bank is permitted to accept deposits from local bodies and municipalities.

*The figures in this table are already included in the figures relating to non-agricultural credit societies in the previous table.

As on 30th June 1949, the number of members of the bank was 3,154 individuals and 502 banks and societies; and the working capital Rs. 1·25 crores. The corresponding figures as on 30th June 1938 were 2,883, 241 and Rs. 49 lakhs. Details of the working capital for the two years are given below :—

		1938. Rs.	*1948.* Rs.
Share Capital	..	3,70,860	3,96,090
Loans and deposits from—			
Members	..	39,05,385	1,00,54,506
Non-members	..	....	....
Societies	..	4,09,222	15,74,400
Provincial Bank	..	26,845	....
Reserve Fund	..	1,14,856	2,32,563
Other Funds	..	92,195	1,98,880
Total	..	49,19,363	1,24,56,439

Loans and cash credit are given to affiliated societies as well as to individual members within the limit fixed in the bye-laws and at rates of interest fixed by the board of directors from time to time. The bank, however, has to advance loans to agricultural primary societies at a rate of interest not exceeding 4 per cent. in order to enable them to advance loans for agricultural purposes at a rate not exceeding 6¼ per cent. In other cases, the rate of interest charged by the bank varies from 4 to 7 per cent. The rate of interest at which the bank itself borrows usually varies between 1¼ and 1½ per cent.

Between the years 1937-38 and 1948-49 the bank granted loans averaging Rs. 50 lakhs annually. The amount of loans during the three years ended 1948-49 is given below :—

Year.		Loans made to— Individuals. Rs.		Societies. Rs.
1946-47	..	29,86,866		18,08,,595
1947-48	..	14,99,380		42,43,351
1948-49	..	14,70,506	..	2,43,07,122

The profits of the bank during each of the three years were Rs. 54,768, Rs. 59,412 and Rs. 66,844 respectively. The rate of dividend was 6, 7 and 6 per cent.

JOINT STOCK BANKS.

Joint Stock Banks.—In 1948, there were seven joint stock banks registered in the Poona district. In addition to their registered offices, they had seven branches working in the district. Twelve other joint stock banks registered outside the district had opened branches, sub-branches or sub-offices in the district, numbering in all 22. The following statement, abstracted from the Statistical Tables relating to Banks in India for the year 1948 (published by the Reserve Bank of India), shows the distribution of joint stock

banks, their branches, sub-branches and sub-offices in the district :—

TABLE IX.

JOINT STOCK BANKS WORKING IN POONA DISTRICT (1948).*

Name of the Bank.	Branches etc. within the district.
(1) *Having registered offices in the district.*	
Bank of Maharashtra	.. Poona 2 (R.O. & B).
	Kirkee 1 (B).
Bank of Poona	.. Poona 3 (R.O. & 2 B).
Bharat Industrial Bank	.. Poona 2 (R.O. & B).
	Lonavala 1 (B).
	Baramati 1 (B).
Bhor State Bank	.. Bhor 1 (R.O.).
Kering Rupchand & Co.†	.. Poona 1 (R.O.).
Presidency Industrial Bank	.. Poona 1 (R.O.).
Swastik Bank†	.. Bhor 1 (R.O.).
(2) *Having registered offices outside the district.*	
Bank of Baroda	.. Poona 1 (B).
Bank of India	.. Poona 2 (B).
Banthia Bank	.. Poona 1 (B).
Bharat Bank	.. Poona 1 (B).
Central Bank of India	.. Poona 2 (S.B.).
Devekaran Nanjee Banking Co.	Poona 3 (S.B.).
	Baramati 1 (B).
	Walchandnagar 1 (B.)
Imperial Bank of India	.. Poona 2 (B).
National Savings Bank	.. Poona 1 (B).
New Citizen Bank of India	.. Poona 2 (B. & S.O.).
Punjab National Bank	.. Poona 2 (B. & S.O.).
United Commercial Bank	.. Poona 2(B. & S.B.).
United Western Bank	.. Poona 1 (B).

Bank of Maharashtra.

The Bank of Maharashtra was registered in 1936. Its registered office is in Poona City. It had 18 branches in 1948, out of which one was in Poona and three were in Bombay. Other places where it had branches in that year were Chalisgaon, Dhulia, Faizpur, Hubli, Jalgaon, Kalyan, Kirkee, Kolhapur, Kopargaon, Nagpur, Nasik, Ratnagiri and Sholapur (2). It is a scheduled bank.

Between 1936 and 1948, the paid up capital of the bank increased from Rs. 10,495 to Rs. 16,00,000, fixed deposits from Rs. 5,58,565 to Rs. 46,91381 ; current and savings banks deposits from Rs. 1,62,358 to Rs. 1,41,53,722 (Rs. 80·1 lakhs in savings deposits). The bank also had accumulated a reserve fund of Rs. 3,60,000 and a contingency fund of Rs. 50,000 in 1948. The total liabilities of the bank increased from Rs. 8·26 lakhs in 1936 to Rs. 2·18 crores in 1948. On the assets side, loans, cash credits and overdrafts increased from Rs. 2,60,857 to Rs. 94,32,883 ; investment from Rs. 4,80,462 to Rs. 84,27,997 (Rs. 71·5 lakhs in Government securities). Of the other assets in 1948, bills discounted stood at Rs. 2,20,000 ; sundry advances at Rs. 1,92,797 ; interest on investments at Rs. 31,597 ; lands and buildings at Rs. 2·36 lakhs ; cash on hand and at banks at Rs. 2·5 lakhs.

*R.O. = Registered Office ; B = Branch ; S.B. = Sub-Branch ; S.O = Sub-Office.

†In the Statistical Tables for 1951 this bank neither figures as a joint stock bank nor has it been shown as having any branch, sub-office, etc., in the Poona district.

The earnings of the Bank in 1936 were Rs. 11,737 and profits Rs. 634. Next year, that is, 1937, earnings were Rs. 28,000 and profits Rs. 13,752 and a dividend of 3½ per cent. was declared. In 1948, earnings amounted to Rs. 5,13,274, profits to Rs. 2,05,209 and the rate of dividend declared was 4 per cent.

Presidency Industrial Bank.

The Presidency Industrial Bank was registered in 1937 with its registered office in Poona. It is a scheduled bank and had in 1948 one branch in Bombay.

Between 1937 and 1948 the paid up capital of the bank increased from Rs. 27,995 to Rs. 7,15 165 ; deposits of all kinds from Rs. 1,13 681 to Rs. 59,19,378 (Rs. 17·9 lakhs in fixed deposits, Rs. 18·1 lakhs in savings deposits and Rs. 23·2 lakhs in current deposits). Of the other liabilities in 1948, reserve fund stood at Rs. 87,353 (reserve for investment, and reserve for bad and doubtful debts, at Rs. 11,200 and Rs. 15,153 respectively); amount due to outstanding creditors at Rs. 1,49,689. The total liabilities which stood at Rs. 1,43.967 in 1937 increased to Rs. 71,25,106 in 1948. On the assets side, loans granted increased from Rs. 70,625 to Rs. 34,11,047 ; bills discounted and purchased from Rs. 2,864 to Rs. 1,44,815 ; deposits and other advances from Rs. 25 to Rs. 19,506 ; investments from Rs. 15,183 to Rs. 21,15,761 (Rs. 19 lakhs in Government securities ; cash on band and at banks from Rs. 48,158 to Rs. 13,49,221.

In 1937, the first year of its working, the bank incurred a loss of Rs. 150. In 1938 its earnings were Rs. 13,572, profits Rs. 3,027 and the rate of dividend declared, 2½ per cent. In 1948 the corresponding figures were Rs. 2·9 lakhs, Rs. 72,212 and 3½ per cent.

Bank of Poona.

The Bank of Poona was registered in 1946 with its registered office in Poona. It is a scheduled bank and had, in 1948, four branches, two of which were in Poona, one at Sangli and one at Sholapur.

Between 1946 and 1948, the paid up capital stood at Rs. 12,50,000 ; the fixed and savings deposits increased from Rs. 2,94,699 to Rs. 8,25,847 (Rs. 4·69 lakhs in fixed deposits) ; current deposits and contingencies from Rs. 6,59,234 to Rs. 10,37,023. The total liabilities increased from Rs. 22,04,114 to Rs. 31,30,537. On the assets side, loans and other advances increased from Rs. 7,11,244 to Rs. 13,93,573 ; investments decreased from Rs. 9,83,752 to Rs. 8,12,998 (Rs. 7·8 lakhs in Government securities) ; cash on hand and at banks increased from 4,31,582 to Rs. 8,27,434 ; the fixed assets from Rs. 13,953 to Rs. 32,700.

In 1946, the first year of its working, the bank incurred a loss of Rs. 24,359. In 1947, the earnings were Rs. 1,00,426 and profits Rs. 9,129. In 1948, they were Rs. 1,15,718 and Rs. 17,210 respectively.

Bharat Industrial Bank.

The Bharat Industrial Bank° was registered in 1939 with its registered office in Poona. It is a non-scheduled bank and had, in 1948, in addition to a branch in Poona, five other branches at Baramati, Belapur, Khopoli, Lonavala and Ozar.

Between 1939 and 1948 the paid up capital increased from Rs. 62,470 to Rs. 3,98,536 ; fixed, savings, and current deposits from Rs. 64,549 to Rs. 48,73,177 (Rs. 16·04 lakhs in fixed deposits, Rs. 15·07 lakhs in savings deposits and Rs. 17·52 lakhs in current deposits). Of the other liabilities in 1948, reserve fund stood at

°This bank was required to hold valid licence under the Bombay Money-lenders Act, but was exempted from the provisions of sections 18 to 21 of the Act.

CHAPTER 7.
—
Finance.
JOINT STOCK BANKS.
Bharat Industrial Bank.

Rs. 23,000 and contingency fund at Rs. 7,000. The total liabilities of the bank increased from Rs. 1,28,140 to Rs. 56,60,264. On the assets side, loans, cash credits, overdrafts and bills discounted increased from Rs. 65,685 to Rs. 23,86,837; investments from *nil* to Rs. 17,73,702 (all in Government securities), cash on hand and at banks from Rs. 51,273 to Rs. 9.93,182. Of the other assets in 1948, building site stood at Rs. 78,853 and bills purchased at Rs. 2,78,219.

The earnings of the bank in 1939, the first year of its working, were Rs. 3,576 and its profits Rs. 202. In 1948 earnings were Rs. 2,82,435 and profits Rs. 42,063. The rate of dividend declared for 1948 was 6 per cent. on preference shares and 3 per cent. on ordinary shares.

Bhor State Bank.

The Bhor State Bank° was started in 1944 with its registered office in Bhor. It is a non-scheduled bank and had in 1951 three branches, at Pali, Shirval and Poona.

Between 1944 and 1948, the paid up capital of the bank increased from Rs. 1,25,000 to Rs. 2,50,000; deposits from Rs. 2,10,758 to Rs. 15,40,914 (Rs. 1·50 lakhs in fixed deposits, Rs. 4·17 lakhs in savings deposits and Rs. 9·74 lakhs in current deposits). There was no reserve fund till 1946, in which year an amount of Rs. 50,273 was set apart towards it which increased to Rs. 62,380 in 1948, inclusive of an investment reserve fund of Rs. 29,831. The total liabilities of the bank which stood at Rs. 3,38,831 in 1944, increased to Rs. 18,77,157 in 1948. On the assets side, advances and cash credits increased from Rs. 402 to Rs. 3,37,868 in 1945, the second year of its working, and to Rs. 6,68 338, in 1948. Between 1944 and 1948, investments rose from Rs. 2,90,720 to Rs. 9,64,866, while bills purchased decreased from Rs. 3,073 to Rs. 1,766.

In 1944, the bank incurred a loss of Rs. 1,786. In 1945 its earnings and profits were Rs. 14,945 and Rs. 6,162 respectively. In 1948, the earnings were Rs. 33,944 and profits Rs. 5,050. The rate of dividend declared for each of the three years 1946-48, was 4 per cent.

Working of Banks registered in Poona.

Table X at page 333 shows for each of the three years ended 1948, the total liabilities and assets of the five banks whose balance sheets have been analysed above. They show an increase from 3·6 crores to Rs. 3·9 crores. On the liabilities side, paid up capital increased from Rs. 37 lakhs to Rs. 42 lakhs; reserve fund from Rs. 3·6 lakhs to 5·6 lakhs; deposits from Rs. 3 crores to Rs. 3·3. crores. The current deposits, however, show small decreases. From Rs. 1·29 crores in 1946 they have decreased to Rs. 1·26 crores in 1947 and to Rs. 1·22 crores in 1948. On the other hand, both savings and fixed deposits show increases. Savings deposits increased from Rs. 1·03 crores in 1946 to Rs. 1·21 crores in 1948, while fixed deposits increased from Rs. 71 lakhs in 1946 to Rs. 78 lakhs in 1947 and to Rs. 87 lakhs in 1948. On the assets side, loans and advances show an increase from Rs. 1·59 crores in 1946 to Rs. 1·70 crores in 1948. Likewise investments show an increase from Rs. 1·16 crores in 1946 to Rs. 1·40 crores in 1948, though in 1947 they were less than in the previous year, the drop being about Rs. 20 lakhs in Government securities, which was however offset by an increase in the cash position from Rs. 61 lakhs to Rs. 79 lakhs. Bills discounted and purchased, on the other hand, show a steady decrease. They decreased from Rs. 20 lakhs in 1946, to Rs. 15 lakhs in 1947 and to Rs. 14 lakhs in 1948.

°This bank was required to hold valid licence under the Bombay Money-lenders Act, but was exempted from the provisions of sections 18 to 21 of the Act.

TABLE X.

Assets and Liabilities of five Joint Stock Banks having their registered offices in Poona District (1946, 1947 and 1948).*

Liabilities.	1946.	1947.	1948.	Assets.	1946.	1947.	1948.
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
Paid up capital	37,22,735	40,85,175	42,13,700	Loans and Advances ..	1,59,94,339	1,70,62,503	1,70,75,808
Reserve Fund	3,63,361	5,42,803	5,66,556	Bills discounted and purchased	20,50,897	15,77,498	14,43,267
Contingency Fund ..	50,000	57,000	57,000				
Deposits—				*Investments*—			
Current	1,29,02,579	1,26,31,326	1,22,28,413				
Savings	1,03,82,937	1,01,25,283	1,21,12,622	Government securities ..	1,11,62,586	96,53,588	1,20,78,458
Fixed	71,84,647	78,54,607	87,00,407	Others	5,02,986	5,13,641	20,16,868
Total ..	3,04,70,163	3,06,11,216	3,30,41,442	Total ..	1,16,65,572	1,01,67,229	1,40,95,326
Bills received for collection ..	10,33,717	11,41,772	9,67,546	Interest on investments ..	67,647	59,848	89,752
				Cash	61,05,265	79,80,672	60,34,209
Profit and Loss Account ..	3,70,150	3,09,892	3,75,990	Profit and Loss Account .	24,359	15,229	14,335
Others	3,49,465	6,65,419	4,15,062	Others .. .	4,51,512	5,70,398	8,84,599
Grand Total ..	3,63,59,591	3,74,13,377	396,37,296	Grand Total .	3,63,59,591	3,74,15,377	3,96,37,296

*That is, (1) Bank of Maharashtra, (2) Presidency Industrial Bank, (3) Bank of Poona, (4) Bharat Industrial Bank, and (5) Bhor State Bank.

CHAPTER 7.
Finance.
JOINT STOCK BANKS.
Poona Bankers' Clearing House.

Poona Bankers' Clearing House.—With a view to facilitating the clearing of cheques drawn on banks in Poona, a clearing house was started on 28th August 1947. The Agent of the Imperial Bank of India, Poona, is president of this clearing house and supervises its working.

The following banks were the members of the Clearing House up to June, 1951 :—

1. Imperial Bank of India, Poona.
2. Imperial Bank of India, Poona City.
3. Bank of India, Ltd., Poona.
4. Bank of Maharashara Ltd., Poona City.
5. Bank of Baroda Ltd., Poona City.
6. Bank of Poona Ltd., Poona City.
7. Central Bank of India Ltd., Poona City.
8. Devakaran Nanjee Banking Co. Ltd., Poona City.
9. National Savings Bank Ltd., Poona City.
10. New Citizen Bank of India Ltd., Poona City.
11. Poona Central Co-operative Bank Ltd., Poona City.
12. Presidency Industrial Bank Ltd., Poona City.
13. Punjab National Bank Ltd., Poona City.
14. United Commercial Bank Ltd., Poona City.

The Imperial Bank acts as the Clearing Bank.

The number of cheques cleared through the clearing house during the year 1951 was 3,34,382 amounting to Rs. 21,88,01,000.

INSURANCE COMPANIES.

Insurance Companies.—Ten insurance companies with their registered offices in the district were working in 1948. They were (1) the Commonwealth Assurance Co., Ltd.; (2) the Long Life Insurance Company Ltd.; (3) the Indian Progressive Insurance Co. Ltd.; (4) the Trust of India Assurance Co. Ltd.; (5) the New Provident Insurance Co. Ltd.; (6) the Supreme Mutual Assurance Co., Ltd.; (7) the Yashwant Mutual Insurance Co., Ltd.; (8) the Aundh Mutual Life Insurance Co., Ltd.; (9) the Continental Mutual Assurance Co. Ltd.; and (10) the All-India Motor Transport Mutual Assurance Co., Ltd. Besides these, some branches of insurance companies registered outside the district were reported to be working in Poona, *viz.*, (1) the New Asiatic Insurance Co. Ltd.; (2) the New India Assurance Co., Ltd; (3) the Oriental Government Security Life Assurance Co. Ltd.; (4) the Western India Life Insurance Co. Ltd.: (5) the Indian Globe Insurance Co. Ltd.; and (6) the Empire of India Life Assurance Co., Ltd.

Commonwealth Asssurance.

The Commonwealth Assurance Co. Ltd., was registered in 1930. In that year, its paid up capital was Rs. 47,265, and life fund, Rs. 442.

The total liabilities amounted to Rs. 55,801. This figure increased to Rs. 1,01,02,792 in 1948. Paid up capital in that year stood at Rs. 5,00,000, and the life fund at Rs. 86,23,547. For the first time the company did fire insurance business in 1948, and the fire fund at the end of that year stood at Rs. 8,938. On the assets side investments stood at Rs. 65,75,330 and loans at Rs. 19,96,451.

Long Life Insurance.

The Long Life Insurance Co., Ltd., was registered in 1933. In 1935 its paid up capital was Rs. 54,690, which increased to Rs. 2,15,990, in 1948. During this period the life assurance fund increased from Rs. 6,322 to Rs. 9,18,308 and deposits from Rs. 32,724 to Rs. 11,65,454. Thus, the total liabilities, which stood at Rs. 32,724 in 1935, increased to Rs. 12,51,685 in 1948. On the assets side, investments increased from Rs. 38,166 to Rs. 6,62,785, and loans on policies from Rs. 15,000 to Rs. 2,33,216. During the year 1948, the sums assured stood at Rs. 5·82 lakhs and the premiums paid totalled Rs. 1·61 lakhs.

Trust of India Assurance.

The Trust of India Assurance Co., Ltd., was registered in 1935. In 1937 its paid up capital was Rs. 41,080, which increased to Rs. 1,11,320 in 1948. During the same period, the life fund increased from Rs. 7,315 to Rs. 10,04,003 ; deposits from Rs. 1,337 to Rs. 10,200, and total liabilities from Rs. 57,788 to Rs. 12,37,396. On the assets side, investments increased from Rs. 26,868 to Rs. 7,57,830, and loans from *nil* to Rs. 2,95,270. During the year 1948 the sums assured stood at Rs. 14·16 lakhs, while premiums paid stood at Rs. 2·94 lakhs.

Indian Progressive Insurance.

The Indian Progressive Insurance Co., Ltd., was registered in 1935. In 1935-36, the paid up capital stood at Rs. 38,915, life fund at Rs. 104, and total liabilities at Rs. 65,934. In 1948, these figures stood at Rs. 76,390, Rs. 6,29,901 and Rs. 7,19,483 respectively. On the assets side, during this period, investments increased from Rs. 26,775 to Rs. 4,99,162 and loans from Rs. 6,337 to Rs. 1,53,718.

New Provident Insurance.

The New Provident Insurance Co., Ltd., was registered in 1940. In 1942, its paid up capital was Rs. 13,080 which increased to Rs. 18,690 in 1948. During the same period the life fund increased from Rs. 124 to Rs. 41,174, deposits from *nil* to Rs. 289, and total liabilities from Rs. 13,354 to Rs. 61,833. On the assets side investments increased from Rs. 10,070 to Rs. 51,072 and loans from *nil* to Rs. 1,370.

Working of Insurance Cos. registered in Poona.

The following table gives for 1946, 1947, and 1948, a consolidated statement of the assets and liabilities of the five insurance companies described above out of the ten which are registered in Poona District.

The other five were mutual insurance companies :—

TABLE XI.

INSURANCE COMPANIES REGISTERED IN POONA.

Liabilities.

	1946.	1947.	1948.
	Rs.	Rs.	Rs.
Paid up Capital	9,13,995	9,19,950	9,22,390
Life Assurance Fund	87,12,433	1,00,25,263	1,12,16,933
Fire Insurance Fund	*Nil.*	*Nil.*	8,938
Deposits	2,54,423	2,17,633	1,98,344
Reserve Fund	867	59,649	68,749
Liabilities in respect of outstanding claims	2,24,016	1,90,085	2,46,439
Others	2,28,332	2,57,260	7,11,396
Total ..	1,03,34,066	1,16,69,840	1,33,73,189

Assets.

	1946.	1947.	1948.
	Rs.	Rs.	Rs.
Investments :			
Government Securities ..	53,34,578	58,50,928	62,53,271
Others	22,73,687	23,01,303	22,92,918
Total ..	76,08,265	81,52,231	85,46,189
Loans	12,06,501	20,24,486	26,80,025
Outstanding Premiums	1,04,724	1,25,804	1,30,514
Cash	6,83,530	5,89,931	5,95,340
Land, Buildings etc.	3,00,339	4,84,178	6,75,654
Others	3,40,707	2,93,210	7,45,467
Grand Total ..	1,03,34,066	1,16,69,840	1,33,73,189

Mutural Insurance Co.

Of the mutual insurance companies (i) the Aundh Mutual Assurance Co., Ltd., and (ii) the Supreme Mutual Assurance Co., Ltd., were registered in 1941 ; (iii) the Yeshwant Mutual Insurance Co., Ltd., in 1943, (iv) the Continental Mutual Assurance Co., Ltd., in 1945 and (v) the All-India Motor Transport Mutual Assurance Co., Ltd., in 1946. Between the year of registration and 1948, the life fund of the Aundh Mutual increased from Rs. 12,300 to Rs. 2,59,906 ; of the Supreme Mutual from Rs. 301 to Rs. 4,46,418 ;

of the Yeshwant Mutual from Rs. 5,636 to Rs. 1,65,387. The Continental had no life fund till 1949, in which year it was Rs. 276. The All-India Motor Transport Mutual had, in 1947, an accident insurance fund of Rs. 43,583 and its total liabilities stood at Rs. 1,48,917. The total assets and liabilities of these companies, excepting the All-India Motor Transport Mutual Assurance, for the year 1946, 1947 and 1948 are shown in the table below :—

TABLE XII.

MUTUAL INSURANCE COMPANIES REGISTERED IN POONA.

Liabilities.	1946.	1947.	1948.
	Rs.	Rs.	Rs.
Life Fund	4,49,706	6,79,202	8,71,978
Premium and other deposits ..	97,021	1,11,422	1,16,660
Reserve Funds	2,800	811	1,872
Others	1,21,536	77,393	1,38,895
Total ..	6,71,063	8,68,828	11,29,414

Assets.	1946.	1947.	1948.
	Rs.	Rs.	Rs.
Investments	4,54,963	6,00,497	7,53,237
Loans	74,716	69,624	1,07,709
Outstanding Premiums	21,545	33,942	37,797
Cash	54,797	77,059	53,967
Land, Buildings, etc.	15,813	24,315	33,206
Others	49,229	63,391	1,43,498
Total ..	6,71,063	8,68,828	11,29,414

LOAN AND INVESTMENT COMPANIES.

Loan and Investment Companies.—There were in 1950 two loan and investment companies, *viz.*, (i) the Deccan Industrial Investment Trust, Ltd., Poona, registered in 1939, and (ii) the Maharashtra Industrial Investments Ltd., Poona, also registered in 1939.

In 1940 the paid up capital of the Deccan Industrial Investment Trust, Ltd., stood at Rs. 28,225, fixed deposits at Rs. 19,944, and total liabilities at Rs. 49,779. In 1948, they stood at Rs. 71,000, Rs. 2,54,219 and Rs. 3,93,404 respectively. The paid up capital of the Maharashtra Industrial Investments, Ltd., stood at Rs. 39,500 and total liabilities at Rs. 41,685 in 1939. In 1948 they stood at

CHAPTER 7. — Finance. LOAN AND INVESTMENT COMPANIES.

Rs. 70,375 and Rs. 2,85,659, respectively. It had also deposits of Rs. 1,99,141 in 1948. Of the assets of the Deccan Industrial Investment Trust, Ltd., in 1948, loans stood at Rs. 2,38,021; investments at Rs. 16,440 and cash at Rs. 16,440; of the assets of the other company the corresponding figures were Rs. 2,54,210, Rs. 14,555, and Rs. 7,037. The total assets or liabilities of the two companies together stood at Rs. 6,79,068 in 1948.

PUBLIC LIMITED COMPANIES.

Public Limited Companies.—Public limited companies incorporated in the district (other than joint stock banks, insurance companies and loan and investment companies) numbered 65 in 1948. Of these, 20 companies were registered in 1948 or 1949, 11 in 1947, 5 in 1946, 3 in 1945, 2 in 1944, 5 in 1943, 2 in 1942, 3 in 1941, 3 in 1940 and the remaining 11 before 1940. The oldest of the companies was incorporated in 1885 and that was the Deccan Paper Mills, Ltd. Of the existing 65 companies, whereas only 11 were registered between 1885 and 1940, during the ten years following 1940, 54 companies were registered.

Classification.

A classification of the companies according to the nature of business done shows that 46 of the 65 companies were in the manufacturing group. Of the remaining, two were in the group of trading, two in transport and one in the group of mills and presses, and 15 in the miscellaneous group.

Within the manufacturing group, the majority of the companies belonged to five major industries. They were: (i) printing, publishing and stationery; (ii) chemicals and allied trades; (iii) engineering; (iv) textiles, cotton and silk; and (v) clay, stone, cement, lime, etc. The distribution of the manufacturing companies in the year 1948 was as follows :—

Printing, Publishing and Stationery	..	..	..	8
Chemicals	..	..	..	10
Engineering	..	..	..	5
Textiles	..	..	..	5
Clay, stone, cement, lime, etc.	..	..	..	3
Tobacco	..	..	..	2
Public utility (light, power)	..	..	..	1
Match	..	..	..	1
Lamp, Soap	..	..	..	1
Tanneries	..	..	..	1
Sugar	..	..	..	1
Paper mills	..	..	..	2
Others	..	..	..	6
		Total	..	46

Among the miscellaneous group, four belonged to hotels, theatres and entertainments, two to tea and planting and the remaining five were of various descriptions.

Resources.

The table below gives a consolidated statement of the resources at the disposal of only 40 of the 65 companies. The statement was compiled from the balance sheets of 34 companies for 1948 and six companies for 1947. The balance sheets of the rest were not available for either of those years. Figures are given for different groups. The figures for the six companies whose balance sheets were available for 1947 are shown in brackets :—

TABLE XIII.

THE TOTAL LIABILITIES OF 40 OUT OF 65 PUBLIC LIMITED COMPANIES INCORPORATED IN POONA DISTRICT DURING THE YEAR 1948.*

Classification of Companies.	Total Liabilities.	Paid-up Capital.	Loans.	Deposits.
	Rs.	Rs.	Rs.	Rs.
I. Manufacturing—				
1. Sugar	96,30,129	11,98,158	64,07,242	....
2. Textiles	59,24,436	16,13,007	9,65,624	15,79,120
3. Paper mills	31,75,648	12,79,500	3,10,011	6,17,025
4. Engineering	26,44,613	25,89,273	....	18,480
	(10,156)	(10,012)	....	....
5. Chemicals	17,68,098	7,35,640	76,443	7,48,702
6. Clay, Stone, Lime, Cement, etc.	6,34,891	3,07,512	92,129	1,58,550
7. Light and Power	5,47,072	1,71,000	74,908	2,64,699
8. Tobacco	4,84,614	1,66,435	2,17,330	4,020
9. Printing	2,92,851	1,27,665	77,684	....
	(86,371)	(34,125)	(40,400)	....
10. Others	4,48,325	1,89,477	51,000	87,726
	(20,986)	(20,000)	(10,781)	(3,900)
II. Transport	10,47,053	9,86,640	6,000	3,500
III. Trading	1,67,241	1,01,800	9,955	21,969
IV. Miscellaneous	23,59,857	6,07,899	13,43,070	80,750
Total ..	2,91,24,818	1,00,77,006	96,33,426	35,83,641
	(1,17,513)	(64,137)	(51,181)	(3,900)

* For six companies figures were not available for the year 1948. The figures relating to these companies for 1947 are shown separately in brackets.

CHAPTER 7. — Finance. PUBLIC LIMITED COMPANIES. Resources.

The total amount invested in the 34 companies in 1948 stood at Rs. 2·91 crores. Paid up capital amounted to slightly above Rs. 1 crore; loans, Rs. 96·33 lakhs and fixed deposits, Rs. 35·83 lakhs. As may be expected, the amount invested in the manufacturing group contributed the largest share to the total. It stood at Rs. 2·54 crores. Out of this amount paid up capital was Rs. 83·54 lakhs, loans were Rs. 82·48 lakhs and deposits Rs. 34·78 lakhs. These figures reveal the importance of deposits as a source of company finance. In this particular year they formed nearly 14 per cent. of the total liabilities and slightly less than half the amount of loans, the other most important source of finance.

In many cases the amount of deposits was equal to the amount of paid up capital. The deposits of the light and power supply company were even higher than its paid up capital. In the textiles and chemicals groups the deposits were equal to the paid up capital. In the groups of paper mills and clay, stone, etc., the deposits were half the paid up capital. The total deposits, however, formed only one-third of the total of the paid up capital, mainly because the biggest of the companies shows no deposits.

Out of the amount invested in manufacturing companies, the Brihan Maharashtra Sugar Syndicate, Ltd., alone accounted for Rs. 96·30 lakhs. Next in order of magnitude were textiles with Rs. 59·24 lakhs; paper mills with Rs. 31·75 lakhs; engineering with Rs. 26·54 lakhs; and chemicals with Rs. 17·68 lakhs.

Working.

Most of the companies suffered losses during the year 1948, but their losses were more than offset by the profits of a few others. On the whole, the 34 companies realised a net profit of Rs. 10·08 lakhs. The groups of companies that suffered losses were printing and publishing; chemicals; engineering; and clay, stone and lime, etc. Those that made profits were textiles; sugar; and paper-mills. Among the groups of companies that suffered losses, there were one or two that showed very small profits and in many cases they showed neither profits nor losses. The profits totalled Rs. 15,61,988 and the losses amounted to Rs. 5,54,350. The net losses suffered by the different groups of companies were as follows :—

	Rs.
Printing and Publishing	5,571
Chemicals	45,517
Engineering	1,05,218
Clay, stone, lime, etc.	29,542
Others	2,87,604
Total	4,73,452

The net profits made by the groups are shown below :—

	Rs.
Textiles	9,19,620
Sugar	274,484
Paper Mills	2,83,493
Others	4,253
	184
Total	14,82,040

The percentage of net profits on paid up capital for the individual groups of companies works out at 56·9 for textiles, 22·9 for sugar and 22·1 for paper mills. For all the companies the percentage works out at 10.

Information regarding shares and shareholders was available for 30 companies. During the year 1948, the ordinary shares of these 30 companies numbered 73,541, preference shares 7,944 and deferred shares 11,280. All these shares were held by 4,722 persons.

PRIVATE LIMITED COMPANIES.

Private Limited Companies.—There were in the district 186 private limited companies working during 1948. A classification of them according to the nature of business shows that (i) 8 were in the group of Banking and Loan, (ii) 43 in Transit and Transport, (iii) 41 in Trading, (iv) 58 in Manufacturing, (v) 5 in Mills and Presses and (vi) 31 in Miscellaneous. Out of the eight companies in the first group, two were banks and the rest investment companies. All the companies in the second group were transport companies engaged in motor transport. In the third group, 26 were agencies and 15 were of various descriptions. The distribution of the 58 companies in the manufacturing group was as given below :—

1.	Printing, Publishing, etc.	.. ..	12
2.	Chemicals	.. ..	12
3.	Iron, Steel, etc.	.. ..	1
4.	Engineering	.. ..	10
5.	Canvas, India Rubber	.. ..	2
6.	Public Utility (Gas, water etc.)	.. ..	1
7.	Clay, stone, lime, etc.	.. ..	2
8.	Sugar	.. ..	1
9.	Cotton mills	.. ..	2
10.	Others	.. ..	15
		Total ..	58

Out of the five companies in the fifth group, two were oil mills; and out of the 31 companies in the miscellaneous group, three were planting companies, 7 were land and building companies, 13 hotels and theatres, and 8 were of various other descriptions.

The paid up capital of 144 out of the 186 companies stood at Rs. 89,69,690 during the year 1948. There was only one company which had a paid up capital above Rs. 5 lakhs. Those that had paid up capital between Rs. 1 lakh and Rs. 5 lakhs numbered 25; those between Rs. 50,000 and Rs. 1 lakh, 16; and those between Rs. 25,000 and Rs. 50,000, 23. Below Rs. 25,000 were the rest.

Classification.

The largest amount of paid up capital was in respect of manufacturing companies which accounted for Rs. 30·49 lakhs. Next in order were the transport companies with Rs. 30·9 lakhs; trading companies with Rs. 12·55 lakhs; and, lastly, the banking and investment companies with Rs. 47,000. The paid up capital under the various groups is shown below :—

I. *Banking and Investment*—

		Rs.	Rs.
(i)	Banking	.. 1,000	
(ii)	Investment	.. 46,000	
	Total	..	47,000

CHAPTER 7.
—
Finance.
PRIVATE LIMITED COMPANIES.
Classification.

		Rs.	Rs.
II.	*Transport* ..		30,09,000
III.	*Trading*—		
	(i) Agencies ..	6,60,695	
	(ii) Others ..	5,55,125	
	Total ..		12,15,820
IV.	*Manufacturing*—		
	(i) Printing, Publishing ..	2,66,000	
	(ii) Chemicals and Allied Trades ..	5,32,280	
	(iii) Engineering ..	1,09,000	
	(iv) Canvas, India Rubber ..	1,20,000	
	(v) Public Utility ..	50,000	
	(vi) Clay, stone, lime, cement ..	61,000	
	(vii) Sugar ..	52,000	
	(viii) Cotton mills ..	1,18,000	
	(ix) Others ..	17,42,000	
	Total ..		30,49,280
V.	*Mills and Presses*—		
	(i) Oil mills ..	11,000	
	(ii) Others ..	3,82,000	
	Total ..		3,93,000
VI.	*Miscellaneous*—		
	(i) Planting ..	....	
	(ii) Estate, land and building ..	1,52,460	
	(iii) Hotels, Theatres ..	7,91,300	
	(iv) Others ..	3,12,110	
	Total ..		12,55,870

STATE ASSISTANCE.
Agriculture.

State Assistance to Agriculture and Industry.—The financial help given by the Government to agriculture and industry is of considerable amount. Particularly large sums have been advanced by Government to agriculturists during the last five or six years. Loans to agriculturists are known as tagai loans, and they are granted under the Land Improvements Loans Act (XIX of 1883) for improvement of land, and under the Agriculturists' Loans Act (XII of 1884) for purchase of bullocks, fodder and agricultural implements. The grants of these loans were liberalised as part of the "Grow More Food" campaign as well as to meet the increased demand for them following the enforcement of the Bombay Moneylenders Act in 1947. The following statement shows the amount of *tagai loans* advanced in the district in each year since 1946-47 as well as the recoveries.

The opening balance as on 1st April 1946 was Rs. 7,88,955.

Year.	Advances during the year.	Recoveries during the year.
	Rs.	Rs.
1946-47 ..	6,83,960	4,18,917
1947-48 ..	10,53,998	4,00 839
1948-49 ..	41,74,392	16,00,140
1949-50 ..	33,21,601	23,75,501

Since the enforcement of the Bombay Agricultural Debtors' Relief Act, *tagai* loans have been granted to agricultural debtors for crop finance both in cash and in kind through grain banks, crop societies or the Revenue Department. To the poorer cultivators who have either no land or own insufficient land, these loans are granted for their maintenance as well as for the purchase of seed.

Tagai loans were also granted at lower rates of interest for particular schemes which the Government introduced. There was a scheme to sink new wells and to repair old ones. For this purpose the rate of interest was 3¼ per cent. per annum. Besides after the completion of the work a subsidy was granted which was limited to 25 per cent. of the cost, subject to a limit of Rs. 500 in the case of new wells and of Rs. 250 in the case of old wells. This was raised in the case of backward class agriculturists to 30 per cent. of the cost in the case of new wells subject to a limit of Rs. 600.

In Poona District 1,430 new wells have been sunk and constructed and 857 old wells have been repaired since 1946 till July 1950 as a result of which 11,151 acres of land have been brought under well irrigation.

The Government also introduced a potato cultivation scheme in 1947, and for this purpose *tagai* loans were granted in the form of potato seeds.

Industries.

Financial help to industries is given by Government under (i) the State Aid to Industries Rules, 1935, (ii) the scheme for grant of loans and subsidies to artisans for the purchase of appliances and tools, and (iii) the scheme for grant of loans to the educated unemployed for setting up in business or to start or develop industries of their own.

Details of the loans and subsides given under all the three schemes since their inception are shown below :—

I. *State aid to industries*—

Year.	Type of Industry.	Amount of loans.
		Rs.
1939 ..	Vegetable Oil Lamp	3,000
1940 ..	(i) Construction of Laboratory equipment.	1,440
	(ii) Cigarette making	9,500
1941 ..	Manufacturing of Photo-paper	1,750
1945 ..	Research on Fish	2,500
1948 ..	(i) Tanning and Leather	5,000
	(ii) Rubber Products	8,00,000
1950 ..	Litho Ink	10,000

CHAPTER 7. Finance. STATE ASSISTANCE. Industries.

II. *Loans and subsidies to artisans—*

Type of Industry.	No. of Loanees.	Subsidies.	Loans.	Total.
A		Rs.	Rs.	Rs.
Tanning ..	22	....	5,500	5,500
Wool ..	..	312	1,987	2,300
Total ..	22	312	7,487	7,800
B				
Leather working ..	2	325	1,,325	1,650
Tanning ..	5	500	2,600	3,000
Total ..	7	825	3,,925	4,650

III. *Financial assistance to the educated unemployed—*

Type of Industry.	No. of Loanees.	Subsidies.	Loans.	Total.
		Rs.	Rs.	Rs.
Manufacture of articles from Latex ..	1	....	500	500
Engineering workshop.	2	2,000	2,000	4,000
Insulated tapes ..	1	....	1,200	1,200
Fountain-pens ..	1	1,000	1,000	2,000
Science Apparatus ..	1	....	2,000	2,000
Combined sieves ..	1	....	2,000	2,000
Tin ..	1	....	1,000	1,000
Haskell *ghanis* ..	9	1,075	1,075	2,150
Total ..	17	4,075	10,775	14,850

CHAPTER 8—TRADE.

ACCORDING TO THE 1951 CENSUS STATISTICS, trade provides means of livelihood to 1,48,273 persons or 7·5 per cent. of the total population of the district.

The vast and rapid improvement in transport that has taken place during recent decades has effected marked changes in the organization and extent of trade in the district. The popularity of machine-made goods, Indian and foreign, and the growing importance of commercial crops have also influenced this transformation. Needless to say, the transformation is more marked in the urban than in the rural parts.

COURSE OF TRADE.

POONA CITY, as the headquarters of the district and the railway junction of the Central and Southern Railways, is naturally the main centre of trade in the district. In fact, it is an entrepot of the district, and its importance as such will be described later. Many of the taluka headquarters of the district are not connected by rail with Bombay, the main centre ot trade in the State, but several of them have easy access by means of good roads either to the Poona railway station, which is the junction between the Central and the Southern Railways, or to other railway stations on the main rail lines carrying traffic to Bombay. Sirur lies on the Poona-Ahmednagar road and, therefore, gets easy access to Bombay at the rail points on this road at Kedgaon or Poona. Indapur lies on the Poona-Sholapur road which touches Bhigavan on the railway line between Dhond and Kurduwadi. Baramati is connected to Poona *via* Nira and Jejuri and also by the Poona-Sholapur road, and has its rail points at Dhond and Patas. Purandar lies on the old Poona-Satara road and gets connection with Bombay through Poona. Haveli is connected to Poona by various main roads, Poona-Sholapur, Poona-Ahmednagar, Poona-Satara, Poona-Panvel and Poona-Paud. Mawal has easy access by road to Talegaon, Lonavala and Khandala, all of them railway stations on the main rail line between Poona and Bombay. Khed and Junnar lie on the Poona-Nasik road and get access to the main railway line at Poona and Talegaon.

IMPORTS.

THERE HAS BEEN IN RECENT TIMES an increase in the volume of imports into the Poona district. On account of restrictions on the movement of some essential goods and also procurement and rationing by the State as the result of war and post-war conditions in the country, the normal channels of trade have to some extent been blocked temporarily. The chief articles of import are grain, including rice, bajri, jowar and wheat; pulses, including gram, *tur*, *hulga*,

CHAPTER 8. Trade. IMPORTS.

math, udid and *mug;* oilseeds, including groundnuts, *khurasani* and cotton seeds; *Moha* flowers; salt; fish; metals; raw and refined sugar; tea and coffee; tobacco; timber; hardware; yarn (cotton, silk and art silk); cotton piecegoods; fancy and silk cloth; carpets; matches; kerosine oil; haberdashery; porcelain; various toilet goods; and building materials. Rice, which forms an important item of diet, is usually brought from Thana. Bajri is imported from Ahmednagar and Sholapur, and jowar, *hulga, math, udid, mug, tur* and gram from Sholapur. Wheat, especially the *bakshi* variety, comes from Hyderabad State, Sholapur, Khandesh and Gujarat. Oilseeds are brought from Sholapur and Satara. Cotton seed, which is an excellent cattle feed, is generally brought from the cotton-growing regions of Ahmednagar, Sholapur and Khandesh. *Moha* flowers come from Ratnagiri, Thana, Sholapur and various districts of Gujarat. Salt and dry fish are brought from Thana and Bombay, and fresh fish from Bombay. Under imported metals come zinc, copper, gold, silver, lead, brass, iron and tin. All these metals are generally imported from Bombay by rail or motor trucks. Gold and silver are extensively used for ornaments and vessels. Formerly copper and brass were imported in the form of blocks but they are now largely imported from Bombay in the form of ready-made metal sheets. Although the manufacture of copper and brass utensils is growing in Poona city, at present a substantial quantity of these vessels is brought to Poona city from Nasik. Iron and steel, which are used for a variety of purposes, come from Bombay. Imported groceries, chiefly dates, spices, condiments and coconuts, are usually imported from Bombay or Sholapur by rail. Refined sugar comes from Bombay, Sholapur and Ahmednagar, and raw sugar, of which since the opening of the Mutha and Nira canals a large quantity is produced in the Haveli taluka, is imported into Poona from Phaltan, Satara, Kolhapur and the Karnatak. Poona city is a large centre of trade in raw sugar (*gul*), and this feature will be described in detail later. A large quantity of imported raw sugar is re-exported to Gujarat and Saurashtra. Tea and coffee, which are extensively used by all classes of people in Poona, are brought from Bombay. Tobacco is brought to Poona from Kolhapur, Satara, Belgaum, Sholapur, Miraj and Sangli. Teak wood (Malabar) comes mainly from Ratnagiri, Thana and Dharwar. Other timber comes from Nasik and Thana. Indigo and yarn are chiefly brought from Bombay and Sholapur and are distributed among the handloom weavers of the district. Handloom fabrics and cloth, which consist mainly of *dhotars* and *sadis,* although they are manufactured in considerable quantities at Saswad, Baramati, Junnar and Manchar, are also imported from Burhanpur (M. P.), Yeola, Ahmednagar, Ahmedabad and Nagpur (M. P.). Mill made cloth is chiefly imported from Bombay, Ahmedabad and Sholapur. Silk, which is used in waist cloth, turbans, *sadis* and other women's garments, is imported from Bombay, Ahmedabad, Surat, Ahmednagar and Burhanpur (M. P.). *Satranjis* (carpets) are brought from Agra (U. P.), Khandesh, Ahmednagar and South India. Glassware, toilet articles, fancy articles and other costlier things are imported from Bombay and are chiefly consumed by the rich.

EXPORTS.

THE CHIEF EXPORTS from the district are its surplus agricultural produce, *viz.,* food grains, *gul,* potatoes, vegetables, fruits, betel leaves and colouring roots for dying Manufactured

products like brassware, shoes, silk cloth, handloom cotton cloth, invory and wooden toys, and perfumes from comparatively smaller exports. Forest products that are exported are myrobalans and honey. There is a small quantity of exports in hides, horns, and bones, which are derived from slaughtered or dead agricultural cattle. Since the opening and development of railway lines, the exports of perishable commodities have greatly increased, chief among them being betel leaves, vegetables and fruits from the Haveli and Purandar talukas, and potatoes from Junnar and Khed. This trade has grown rapidly on account of the impetus given to garden farming by irrigation facilities from the Mutha and the Nira canals. Plantains are sent from Ale, Rajuri, Belhe, Otur and Junnar to Bombay *via* the Talegaon and Valha railway stations and also by Satara Road to Poona. Grapes are exported from Vadgaon, Kandali and Rajuri in Junnar, and from Pabal and Kendur in Sirur. Figs are sent from Diva, Parinche, Sonaori, Gurholi and Mahur in Purandar; and from Gogalvadi, Alandi (Chorachi) and Uruli Kanchan in Haveli. Pomegranates are sent from Supa, Devalgaon-Gada and Vadgaon in Baramati, and from Alandi (Chorachi), Vadki and Uruli Kanchan in Haveli. Mangoes are grown extensively at Khed-Shivapur in Haveli, also at Sasvad, Chambli, Supa Khurd, Bhivri and Bopgaon in Purandar and Awasari Khurd and Kadus in Khed. In ordinary years some of these mangoes find their way to Bombay. Oranges, lemons and guavas are grown at Rajewadi, Talegaon-Dhamdhere and the outskirts of Poona city and find their way to markets *via* the Talegaon station. Potatoes are largely grown in Khed and are sent out of the district from Talegaon. Onions are sent from the Talegaon-Dabhade station. Chillies are also sent by the same route from Kahu, Gulani, Vaphgaon, Chakan and Bhos in Khed, and from Khodad, Narayangaon and Arvi in Junnar. Cabbages and other fresh vegetables go in large quantities to Bombay. The trade in betel leaves is rapidly growing, and these leaves are sent from Junnar, Purandar, Khed, Indapur and Baramati to Bombay and a number of other places in Bombay State.

Besides these vegetable products, colouring roots, raised in the district, are sold to customers in Bombay through their local agents. Bajri is sent from Haveli, Purandar, Khed and Junnar by carts and motor-trucks to Poona. Jowar is sent from Indapur, Baramati and Sirur by rail and road to Poona. As already stated, raw sugar, which is imported in large quantities, is re-exported to Gujarat and Saurashtra. Junnar handmade paper was formerly largely exported, but of late the trade has much fallen. Metal ware is made in large quantities in the city of Poona and these are sent by rail to Bombay and Sholapur, and by road to Satara, Kolhapur and other places. Indapur, Sirur, Mawal, Baramati, Purandar and Haveli export hides, horns and bones chiefly to Bombay and Poona, and Junnar and Khed export hides and horns only.

The distribution of imports and collection of exports are done at trade centres, markets, village shops and fairs and also by pedlars.

THE CHIEF TRADE CENTRES in the district, besides Poona city, are Junnar, Narayangaon and Ale in Junnar; Manchar, Ghoda, TRADE CENTRES.

CHAPTER 8. Trade. TRADE CENTRES.

Ambegaon and Awasari in Ambegaon; Vaphgaon, Pimpalgaon, Khed and Mahalunge in Khed; Sirur and Talegaon-Dhamdhere in Sirur; Talegaon-Dabhade in Mawal; Charholi Budruk, Phulgaon, Vagholi and Loni-Kalbhor in Haveli; Saswad, Rajewadi, Shivatakrar (Nira) and Jejuri in Purandar; Supa and Baramati in Baramati; Paud in Mulshi; Patas in Dhond; Indapur; and Bhor. Of these trade centres, Khandala, Talegaon-Dabhade, Poona, Loni-Kalbhor and Patas are on the Central Railway and Rajewadi and Nira are on the Southern Railway.

The leading merchants in these trade centres are from the traditional trading communities. The smaller merchants have each a capital of about Rs. 1,000, whereas the larger merchants own each capital to the extent of Rs. 1,50,000, which they invest in their trade. While Junnar, Ambegaon, Talegaon-Dabhade, Poona, Charholi Budruk, Saswad, Baramati and Indapur have trade relations direct with Bombay and other large markets, the trade of other centres is mostly local, not passing to places outside the district. The local merchants who deal directly with the merchants in Bombay and other large markets usually deal in grains, garden crops, mill-made piecegoods, haberdashery, stationery and other consumer goods, dried fish, salt, rice, coconuts, building materials, and hardware. The business in most of these centres is on a small scale. Regular trading is not generally carried on through agents, but large traders occasionally make use of agents when they are unable themselves to make purchases either in the villages or in Poona and Bombay. Agricultural produce passes through three or four hands before it leaves the district. It goes to the market generally through the village shopkeeper, who passes it on to a dealer in some large town who sends it direct to Bombay or to some export merchant in Poona. The more substantial farmers bring their produce themselves to the large markets of Poona and other centres. Farmers who grow garden crops, vegetables and betel leaves send their produce to Poona or Bombay through the usual agencies. The village shopkeeper usually purchases articles of exports in exchange for money advanced or lent. Like exports, imported articles also pass through several hands, the wholesale merchant in Bombay, the importer in Poona or any other large town, the dealer who purchases from the importer, and the petty retailer who buys from the dealer for sale to the consumer at his village shop or at some fair or market. In Poona city itself, the imported articles sometimes pass through two hands only, the wholesaler and the retailer. The consumer rarely buys from the importer direct. Occasionally, another middleman, the wandering pedlar, comes beween the importer and the consumer. The brokers are few and they do their business on commission basis. As a rule, brokers do no other business, but there is no rule or custom to prevent their engagement in other business, nor are their transactions limited to any one branch of trade.

NEXT TO THE CHIEF TRADE CENTRES in the assembling and distribution of goods come the market places, where a market is held on a fixed day in the week. The following is the list of villages where weekly markets are held :—

TABLE No. 1.

MARKET PLACES IN POONA DISTRICT.

Taluka.	Villages where weekly markets are held.
1. Ambegaon ..	1. Ambegaon, 2. Ghode, 3. Manchar.
2. Baramati ..	1. Baramati, 2. Belvandi, 3. Hindori and 4. Paravadi.
3. Bhor ..	1. Ambavade, 2. Ambede, 3. Bajarwadi, 4. Bhor, 5. Hirdoshi, 6. Kikavi, 7. Nasarapur, 8. Pale, 9. Shind and 10. Varudi Khurd.
4. Dhond ..	1. Dhond, 2. Karkamb, 3. Kedgaon, 4. Patas, 5. Yewat.
5. Haveli ..	1. Charoli Bk., 2. Chinchavad, 3. Fulgaon, 4. Hadapsar, 5. Khed-Shivapur, 6. Loni-Kalbhor, 7. Uruli-Kanchan.
6. Indapur ..	1. Bavada, 2. Bhigwan, 3. Bori, 4. Indapur, 5. Lasurne, 6. Kalas, 7. Nimbgaon-ketki, 8. Palasdev, 9. Walchandnagar.
7. Junnar ..	1. Ale, 2. Ane, 3. Belhe, 4. Junnar, 5. Madh, 6. Narayangaon, 7. Otur.
8. Khed ..	1. Ahire, 2. Chakan, 3. Chas, 4. Dawadi, 5. Dehene, 6. Kadus, 7. Khed, 8. Kurkundi, 9. Mahalunge, 10. Vaphgaon, 11. Wada.
9. Mawal ..	1. Ambegaon, 2. Chandkhed, 3. Induri, 4. Kamshet, 5. Karla, 6. Lonavla, 7. Nane, 8. Shivane, 9. Takvi (Bk.), 10. Talegaon-Dabhade, 11. Umbre, 12. Vadgaon,
10. Mulshi ..	1. Bhamburda, 2. Ghotavde, 3. Kolvan, 4. Mulshi, 5. Paud.
11. Purandar ..	1. Parinche, 2 Saswad, 3. Shivatakrar, 4. Wallie.
12. Sirur ..	1. Ghodnadi, 2. Kavthe, 3. Kendur, 4. Koregaon-Bhima, 5. Malthan, 6. Nhavre, 7. Pabal, 8. Ranjangaon Ganapati, 9. Shikrapur, 10. Talegaon-Dhamdhere.
13. Velhe ..	1 Ambegaon, 2. Sakhar, 3. Vele.

Of these 90 weekly bazaar villages the most important are Baramati, Dhond, Ghodnadi, Ghotavde, Junnar, Manchar, Saswad, Talegaon-Dhamdhere, Chakan, Bhor and Shivatakrar (Nira). Attendance in these weekly bazars varies from 150 to 700 sellers and from 500 to 2,500 buyers. In the rest, the attendance varies from 25 to 150 sellers and from 40 to 200 buyers. All these

CHAPTER 8. — Trade.

MARKET PLACES.

markets are only distributing centres, except Baramati, Ghodnadi, Indapur, Junnar, Khed, Saswad, and Talegaon-Dhamdhere, which are also assembling centres. The chief articles brought for sale are grain of all sorts, cloth, vegetables, fruits, groceries, spices, and other articles of daily use. Besides these articles, shoes, ropes, brooms, sugar (raw and refined), baskets, blankets and soap are also offered for sale in some of the important weekly markets. Some of the sellers are themselves the producers of the goods they sell, and others are either dealers or dealers' agents from the neighbouring town or village. The buyers are the people of the market place and the villages round about. The transactions are usually done on cash basis.

Cattle markets are held once a week at Baramati, Ghodnadi, Junnar, Indapur and Manchar, and a cattle market is held twice a week in Poona city, on Wednesdays and Sundays. Horses, ponies, cows, buffaloes, sheep and goats are brought for sale. In the mofussil places, the chief buyers are the agriculturists.

REGULATED MARKETS.

AN EFFORT WAS MADE AS FAR BACK AS THE EARLY THIRTIES of this century towards regulation of markets in this district. At first, cotton was the commodity brought under regulation by the Bombay Cotton Markets Act (XVII) of 1927. The market of Baramati was brought under the operation of this Act in 1927. The Bombay Agricultural Produce Markets Act (XXII) of 1939, was enacted to bring all other afiricultural commodities also under regulation° Because of monopoly procurement and rationing of cereals introduced as a war and post-war measure by the State Government actual effect could not be given to this Act in any large measure because, if cereals and gram were not included in the regulation, most of the markets were likely to be rendered financially uneconomic. But to meet a change in the situation, surveys have been carried out with a view to enforcing regulation in all such markets and proposals are pending before the State Government for regulating trading in a number of markets.

In the following paragraphs all the existing regulated markets in the district are enumerated and described :—

Baramati.

The market at Baramati is one of the oldest and most important produce markets of the district. It is regulated under the Bombay Agricultural Produce Markets Act (XXII of 1939), and is being managed by a committee consisting of representatives of agriculturists, traders and the Government. It has got a market yard of about two acres.

Both wholesale and retail trade is carried on in this market. It is predominantly a *gul* market, but pulses and oilseeds are also offered for sale. Annually about 30,000 carts of *gul* and 4,000 carts of pulses and oilseeds are assembled. Besides these commodities, other articles of daily use are also brought to the market on the weekly bazar day which is usually attended by about 2,000 people. Seasonal commodities are brought into the market yard and sold daily during the season. They are also stocked in godowns for sale throughout the year. The sellers are the producers from rural areas and the buyers are 120 merchants who deal in *gul*, oilseeds and pulses. There are 90 commission agents who act as middlemen between the buyer and the seller. The commission agent employs his own

°The purpose of this Act is described in Public Administration—Part V—the Co-operative Department.

weighmen and charges the parties concerned for the service. There are about 200 labourers who help the buyers and sellers in handling the goods. Pulses and oilseeds are sold through the commission agent by direct negotiations and *gul* by the open auction method. Sales generally start early in the morning and are over by noon. Accounts are settled by the evening and payment is made either on the same day or on the next. In the case of sales of *gul* stored in godowns, payment is made within a week or a fortnight. The commodities are brought by farmers in their own carts. There are about 100 godowns, most of which are residential premises used also for the purpose of storing commodities. There is a Merchants' Association at Baramati which has 120 members The association has laid down certain conditions and the members have to abide by them. There is also an important co-operative marketing society at Baramati *viz.*, the Nira Canal Co-operative Purchase and Sale Union, Ltd. This society disposes of the produce of members and non-members on commission basis. It deals mainly in *gul*, oilseeds, pulses and other non-controlled commodities. It also supplies agricultural implements, manures, tin-sheets and seeds to agricultural producers at controlled rates. It finances the marketing operations of its members. It is a member of the Merchants' Association at Baramati and also acts as a buyer in the market.

Bhor.

The Bhor market serves the entire Bhor taluka. A weekly bazar is held on Tuesdays in Mangalwar Peth and the commodities are bought and sold on the road side. This market handles pulses, *gul* and other commodities, and those too in such small quantities as suffice for the local consumption only. On the weekly bazar day, the produce are assembled in the market in the morning and sales by open direct negotiations are carried on till the evening. Payment is made in cash immediately. There are no commission agents in this market. The buyers and sellers are mostly local people and number 1,000 persons. The produce are brought generally by head-loads and sometimes by bullock carts. The grower himself does the weighing and does not charge any amount for the purpose. There are no market yards or godowns. The goods are stocked in the houses of various merchants.

Ghodnadi.

Ghodnadi is situated in the Sirur taluka on the Poona-Ambegaon Road and the market there serves the whole taluka. This market assembles pulses, oilseeds and *gul*, and the annual estimated arrivals of all the commodities are 5,300 carts. There is no separate market yard at Ghodnadi, and the produce is brought by the growers in their own carts to the various shops and to the godowns of commission agents. The bulk of the produce is brought for sale on the weekly bazar day on Saturday, attendance at which has been estimated at 1,000 persons. The sales are conducted by the open auction system. Weighment is done by the servants of commission agents. Payments are made promptly and in cash by the commission agent after deducting the customary merchandising charges. There are about 30 traders and 5 commission agents, 10 weighmen and 60 labourers operating in the market. The commission agents act as intermediaries between the seller and the buyer. Most of these traders and commission agents have their own godowns in their residential houses. There are 40 such godowns in the market.

Junnar.

The taluka of Junnar is served by the Junnar market which assembles groundnut, chillies, potatoes and *val*. Smaller quantities

CHAPTER 8. Trade. REGULATED MARKETS.

of pulses other than *val* are also handled in this market. About 2,100 cart-loads of all the commodities mentioned above have been estimated as annual arrivals in this market. There is a market yard at Junnar, about 10 acres in area, which is owned and supervised by the local municipality. There is a weekly bazaar held at Junnar on Sundays, where both wholesale and retail transactions are carried on. This bazar has an attendance of 1,500 persons. One significant feature of this market is that there are no middlemen or commission agents operating in it. The transactions take place directly between the sellers and the buyers. Weighment is done by the parties themselves and professional weighmen are not employed for the purpose. There are no customary marketing charges, such as commission and weighing charges, levied in this market. The produce are stored in godowns as in other markets. There are 50 such godowns.

Khed.

The Khed market is situated in the Khed taluka, and along with its sub-market at Chakan, serves the entire taluka. Potatoes and groundnuts are the chief commodities that are handled in these markets. The Khed taluka is an important potato growing region and produces yearly 18,000 cart-loads of potatoes and 4,000 cart-loads of groundnuts. But most of these is sold direct in the Poona and Bombay vegetable markets. Khed has a weekly bazar on every Sunday. The attendance on the bazar day is about 1,000. Merchants and their agents from Poona and Bombay visit the villages of the Khed taluka and purchase the crop directly from the growers. Proposals to regulate trade in potatoes and groundnuts at Khed and Chakan are pending before the State Government.

Manchar.

Situated in the Ambegaon taluka on the Poona-Sangamner Road, Manchar serves the whole of Ambegaon taluka for the marketing of potatoes. Except a small quantity consumed locally, the potatoes are sent to the markets in the consuming centres of Poona and Bombay. Manchar has a weekly bazar on every Sunday which is usually attended by 1,000 persons. Commodities other than potatoes are also brought for sale on the bazar day. With a view to developing this market, a proposal has been made to Government to regulate the potato trade in Ambegaon taluka by establishing a market yard at Manchar.

Nira.

Nira is situated in the Purandar taluka and the market there serves the villages of that taluka as well as some villages of the Phaltan taluka of the North Satara district. It is situated on the Poona-Baramati Road. This is mainly a *gul* market, but on the weekly bazaar day small quantities of pulses and oilseeds are also assembled. There is no special market yard and transactions in *gul* take place at the godowns of various merchants. The market is visited by 100 persons per day on an average and the weekly bazar is attended by about 1,000 persons. Farmers bring their produce to the market in their own bullock-carts daily during the season. Sales in this market are effected through open auction and payment is made within a week or a fortnight after deducting all merchandising charges. Weighment is done by weighmen who are servants of the commission agents.

Volume of Trade,

The following table shows the estimated annual arrivals and the merchandising charges prevalent in the abovementioned seven markets :—

TABLE No. 2.

IMPORTANT WHOLESALE MARKETS IN POONA DISTRICT—1948-49.

Market.	Commodities handled.	Estimated Annual Arrivals (carts).	Octroi.	Market Charges.				
				Commission.	Weighing.	Labour charges.	Charity.	Discount.
			Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Baramati ..	*Gul.* ..	30,000	0 8 0 per cart.	1 0 0 per palla.	*Nil.*	0 6 0 per Rs. 100.	0 2 6 per Rs. 100.	....
	Pulses (Oil-seeds).	4,000	0 8 0 ,,	1 9 0 per Rs. 100.	0 1 0 per bag.	0 1 0 per bag.	0 2 0 per cart.	....
Khed ..	Potatoes ..	18,000	*Nil.*	6 4 0 ,,	0 12 0 per cart.	0 6 0 per cart.	0 0 3 ,,	1 9 0 per cart.
Chakan ..	Groundnuts ..	4,200	....	....	....	....	....	....
Manchar ..	Potatoes ..	*	*	*	*	*	*	*
Ghodnadi ..	Pulses ..	2,100	....	1 9 0 per Rs. 100.	0 0 9 per bag.	0 0 3 per bag.	0 1 0 per Rs. 100.	....
	Oil-seeds ..	1,200	....	1 9 0 ,,	0 0 9 ,,	....	....	....
	Gul ..	2,000	....	1 9 0 ,,	0 0 6 per bhely.	*Nil.*	*Nil.*	....
Junnar ..	Groundnuts ..	500	*Nil.*	*Nil.*	*Nil.*	*Nil.*	*Nil.*	....
	Chillies ..	600	*Nil.*	*Nil.*	....	....	....	....
	Potatoes ..	600	....	....	....	....	....	....
	Val ..	400	....	....	....	....	....	....
Nira ..	*Gul* ..	*	....	1 0 0 per Rs. 100.	....	0 6 0 per cart.	0 2 6 per cart.	....
Bhor ..	Pulses ..	....	....	....	....	....	....	....

*Figures not available at the time of compilation.

CHAPTER 8.

Trade.

VILLAGE SHOPKEEPERS.

VILLAGE SHOPKEEPERS occupy an important place in the organisation of trade in rural areas. Almost every village has one or more shopkeepers who provide its inhabitants with their day to day necessities. The following statement gives the estimated number of shops in various talukas :—

TABLE No. 3.

SHOPS IN POONA DISTRICT (1949-50).

	Taluka.		Number of Villages.	Number of Shops.
1.	Ambegaon	..	104	242
2.	Baramati	..	64	361
3.	Bhor	..	189	130
4.	Dhond	..	66	268
5.	Haveli.	..	127	629
6.	Indapur	..	86	305
7.	Junnar	..	137	122
8.	Khed	..	158	297
9.	Mawal	..	177	615
10.	Mulshi	..	132	94
11.	Poona City	..	6	122
12.	Purandar	..	86	421
13.	Sirur	..	80	182
14.	Velhe	..	131	14
		Total ..	1,543	3,802

This statement shows that on an average there are two shops for every village. In the case of some talukas the average works out at more than four shops per village and in some others more than five shops. In the talukas of Junnar, Bhor, Velhe and Mulshi, a few villages have no shops and they have to draw their daily necessities from shops in the neighbouring bigger villages. Velhe Mahal in particular has only 14 shops for 131 villages. Most of the villages of Velhe Mahal are, therefore, ill-equipped as regards shops, due no doubt to their small size and inaccessibility.

Except grain, which he buys from the local producers, the village shopkeeper draws his stock-in-trade from the large towns with which he has business relations and where probably he gets credit facilities. His stock generally includes grain, groceries, raw and refined sugar, salt, oil, *tup,* spices, coconuts, washing soap, tea, tobacco, betelnuts, and other articles required by people for their daily use. Hotel and restaurants and cloth shops are quite common in rural areas. Though every dealer does not keep a stock of cloth, it is not necessary for the villagers to go every time to the taluka headquarters for purchasing cloth. Cloth shops are located at least in a few villages of the taluka, and cloth can also be bought at the weekly bazar centres. Besides *sadis, dhotars,* hand-spun and hand-woven cloth, the cloth merchants keep stocks of various kinds of mill-made cloth. Exchange of commodities is generally uncommon, but for metal wares cultivators sometimes pay in grain as they do not always have ready cash with them. The village shopkeepers usually act as suppliers of credit, both directly by loans of cash and indirectly by sales on credit. They themselves or sometimes their agents go to market towns and fairs to buy and sell their merchandise. A few shopkeepers doing business in villages and possessing sufficient resources deal in building materials, transport vehicles, machinery, fuel and manufactured commodities. The number of such shopkeepers in the talukas is, however, very small.

The following statement compiled from the quarterly returns under the Bombay Sales Tax Act of 1946, gives an idea of the volume of business done by the big shop :—

▲ Bk Vf 2—23

TABLE No. 4.

STATEMENT SHOWING THE NUMBER OF REGISTERED DEALERS IN POONA DISTRICT AND THEIR GROSS TURNOVER FOR QUARTER ENDED 31ST MARCH 1950.

(Turnover in thousands of rupees).

—	Food Stuffs and Hotels.		Clothing and other Consumers' Goods.		Building Materials.		Transport Vehicles and Goods.		Machinery and Capital Goods.		Fuel and Power.		Industrial Commodities.		Miscellaneous.		All Commodities.	
	No.	Gross Turnover.	No.	Gross Turnover.	No.	Gross Turnover.	No.	Gross Turnover.	No.	Gross Turnover.	No.	Gross Turnover.	No.	Gross Turnover.	No.	Gross Turnover.	No.	Gross Turnover.
Baramati Town ..	19	85,25	63	23,39	3	98	..	..	1	7	1	20	5	2,78	..	..	92	1,12,67
Baramati Taluka ..	31	3,67	10	1,39	..	..	..	..	..	..	..	..	..	..	..	..	41	5,06
Indapur Taluka ..	48	7,88	23	9,38	..	..	..	..	1	7	..	..	..	..	..	..	72	17,33
Dhond Town ..	34	7,28	23	4,34	..	..	..	..	..	..	2	1,52	1	6,55	..	..	60	19,69
Dhond Taluka ..	9	2,37	8	1,12	..	..	..	..	..	..	..	..	..	..	..	..	17	3,49
Haveli Taluka ..	10	2,22	6	93	..	..	..	..	..	..	..	..	..	..	..	..	16	3,15
Lonavla Town (Mawal Taluka).	11	2,14	6	2,76	..	..	..	..	..	..	1	9	1	67	..	..	19	5,66
Talegaon Town (Mawal Taluka).	6	2,20	7	2,30	1	23	..	..	..	..	1	33	..	..	..	..	15	5,06
Mawal Taluka ..	8	1,36	7	1,57	..	..	..	..	..	..	..	..	..	..	..	..	15	2,93
Mulshi Petha ..	7	82	9	76	..	..	..	..	..	..	..	..	..	..	..	..	16	1,58
Purandar Taluka ..	41	26,29	33	3,86	..	..	..	..	..	..	..	..	1	4	1	7	76	30,26
Junnar Town ..	11	1,43	10	1,46	1	12	1	6	..	..	..	..	..	..	..	..	23	3,07
Junnar Taluka ..	11	2,37	6	1,30	..	..	..	..	..	..	..	..	..	..	..	..	17	3,67
Sirur Taluka ..	13	3,89	43	12,24	..	..	..	..	..	..	..	..	..	..	..	..	56	16,13
Khed Taluka ..	17	4,39	4	51	..	..	..	..	..	..	..	..	..	..	..	..	21	4,90
Ambegaon Taluka ..	13	4,49	15	2,38	..	..	..	..	..	..	..	..	..	..	..	..	28	6,87
Bhor Town ..	14	1,74	11	10,16	..	..	..	..	..	..	1	1	..	..	..	..	26	11,91
Bhor Taluka ..	*Nil.*	*Nil.*	1	36	..	..	..	..	..	..	..	..	..	..	..	..	1	36
Poona District ..	303	1,59,79	285	80,21	5	1,33	1	6	2	14	6	2,15	8	10,04	1	7	611	2,53,79

CHAPTER 8. — Trade.

VILLAGE SHOP-KEEPERS.

Since the turnover of most of the retail shops in the Poona district does not reach the minimum prescribed for registration under this legislation (Rs. 10,000 in the case of importers and manufacturers and Rs. 30,000 in the case of other dealers), a considerable number of retail shops fall outside the scope of the statement.

During the quarter ended 31st March 1950, there were 611 registered dealers under the Sales Tax Act and their gross turnover amounted to Rs. 2,53,79,000. Most of these registered dealers fall under "Food-stuffs and Hotels" and "Clothing and other Consumer goods". The registered dealers in these categories are to be found all over the district, whereas registered dealers in other categories are not to be so found, except 10 in Baramati, 1 in Indapur, 3 in Dhond Town, 4 in Mawal, 2 in Purandar, 2 in Junnar and 1 in Ambegaon.

FAIRS.

THERE ARE QUITE A LARGE NUMBER OF FAIRS associated with important deities and religious festivals, where considerable quantities of agricultural and other commodities are brought for sale. In the year 1948-49, the number of such fairs held in the Poona district was 176.

TABLE No. 5.
FAIRS IN POONA DISTRICT.

Taluka.	No.
Ambegaon	14
Baramati	10
Bhor	7
Dhond	1
Haveli	9
Indapur	5
Junnar	25
Khed	7
Mawal	12
Mulshi	15
Poona City	9
Purandar	41
Sirur	5
Velhe	16
Total ..	176

It will be seen from this table that Purandar (41) and Junnar (25) have comparatively larger numbers of fairs. Dhond Taluka has only one fair held every year. Some of the famous and older fairs are held at Ale, Otur, Nimdari, Narayangaon, Belhe and Hivare in Junnar; Nimgaon Ketki, Kharpudi, Kelgaon, Chakan, Kadadhe, Dhamane and Bhimashankar in Khed; Vehergaon and Vadgaon in Mawal; Kondhavpur, Wade Bolhai, Dehu, Chinchwad and Ravet in Haveli; Paud, Ghotavade, Shere, Tamhani Budruk, Vadgaon, and Nive in Mulshi; Shirasgaon, Vadgaon, Mandavgaon, Ranjangaon, Malthan, Mukhai, Pimpale, Jambut, Kawthe, Talegaon-Dhamdhere and Kanhur in Sirur; Saswad, Jejuri, Pur, Vir, Malshiras and Diva in Purandar; Valki, Pargaon, Nangaon, Varvand and Dhond in Dhond; Supa and Morgaon in Baramati; Narsingpur in Indapur; Pakhadi, Kurangwadi, Harnas, Kapurvahal, Hingeya and Dhamunashi in Bhor; and at Vele, Bamanghar and Bhordi in Velhe Mahal. All of these are fairs held in honour of local deities. The attendance for the period of the fair varies from 200 to 25,000 at various fairs, One noteworthy fact is that at the fair held at Vele in Velhe Mahal, about 8,000 visitors attend the fair and the turnover of business amounts to Rs. 40,000.

These fairs are usually attended by pedlars, itinerant merchants, villagers from the neighbourhood and petty shopkeepers. Wholesale traders usually do not attend these fairs and, therefore, the turnover at most of the fairs is small. The usual salesmen are sweetmeat makers, gardeners, grocers, tasssel makers, coppersmiths, grain parchers, weavers, tailors, betel-leaf vendors and oilmen, The buyers are usually the residents from the village and its neighbourhood and pilgrims from distant places. The transactions at all these fairs are done on cash basis and rarely does one find farmers exchanging grain for oil, chillies and other articles of common use. At some places where large fairs are held, the local authorities make arrangements of land, layout and accommodation for persons attending the fair.

Pedlars.

Next in importance to religious fairs are the pedlars who go hawking merchandise from village to village. This class of merchants still plays quite an important role in the trade organization of the district, but the system of peddling has undergone considerable changes in recent years. The growing importance of weekly bazars and fairs does not give much scope for pedlars going from village to village. The villagers, who used to patronise these pedlars, show a definite preference for the periodical markets. They now obtain their necessities either from the village shops or from the weekly bazaars held in the village or near about. This, however, does not mean that pedlars have altogether disappeared from the rural areas. The system of peddling from village to village does exist in most of the talukas of the district. The pedlars also hawk their goods in weekly markets and fairs lying within their reach.

In the olden days pedlars belonged to certain specified classes, namely Gujarat, Lingayat and Marwar Vanis besides some classes of professionals such as oilmen, weavers, gardners, tailors, betel-leaf vendors, etc. In course of time, the vanis gave up this form of trade and settled down in villages and towns as regular shopkeepers. Very recently, however, displaced persons from West Pakistan who have migrated to the Poona district have taken up the work of peddling which the vanis have given up. This phenomenon is noted particularly in Baramati, to which place are attracted inhabitants of the refugee camps at Uruli and Dhond. These pedlars, old and new, usually move from village to village when the reaping season is over and return to their places just before the commencement of the monsoon. They usually carry their goods on horse or bullock carts and sometimes on their own shoulders. In some parts of the district, bicycles have replaced bullock or horse carts. They obtain the stock of their merchandise from Poona or other nearby towns and sell the same in rural areas, market towns and fairs within their circuit. They are usually known to their customers. There are different types of pedlars, each type handling a particular class of commodities. Grocers usually handle groceries and spices; tailors cloth and ready-made clothes; gardners fruits, vegetables and spices; coppersmiths metal wares; goldsmiths cheap ornaments; betel-leaf vendors betel-leaves; and oilmen oil and ghee (*tup*). A few pedlars hawk cloth, perfumes and pearls also. Perfumes are bought only by the richer classes of people. Most of these transactions are on cash basis. A few *balutedars* are also seen doing peddling business in the Poona district.

TABLE No. 6.

Statement showing Imports and Exports in Poona Municipal Corporation Limits according to Octroi Returns (1944-45 to 1948-49).

		1944-45.		1945-46.		1946-47.		1947-48.		1948-49.	
		Quantity in Maunds.	Value in Rupees.	Quantity in Maunds.	Value in Rupees.	Quantity in Maunds.	Value in Rupees.	Quantity in Maunds.	Value in Rupees.	Quantity in Maunds.	Value in Rupees.
Corn ..	Import ..	15,92,704	1,90,39,968	7,41,517	1,17,75,379	4,34,465	77,32,755	14,47,901	2,16,99,751	83,91,908	11,61,62,081
	Export ..	92,582	10,36,114	42,852	6,54,136	1,02,069	14,36,986	5,08,604	59,10,197	6,94,991	77,88,498
Sugar ..	Import ..	2,75,521	51,66,019	64,712	12,29,528	43,068	9,47,496	1,90,393	66,63,755	5,60,630	1,96,22,050
	Export ..	3,071	57,581	4,819	91,561	1,542	33,924	25,425	8,89,875	39,316	13,76,060
Cattle goods ..	Import ..	14,41,307	1,58,54,364	15,82,225	2,06,95,999	16,65,121	2,43,49,668	19,49,767	2,36,05,009	15,77,710	1,81,73,794
	Export ..	3,772	27,748	2,797	50,544	2,003	90,608	22,185	2,00,146	57,212	4,90,568
Fire wood ..	Import ..	21,85,930	65,57,790	21,45,940	64,37,820	20,27,872	50,69,680	21,96,079	54,90,197	26,06,858	78,20,54
	Export ..	....	....	....	....	....	....	....	....	....	....
Charcoal ..	Import ..	9,53,212	42,89,454	10,00,479	45,02,155	7,99,684	36,98,538	7,40,744	37,03,720	6,50,343	52,02,744
	Export ..	....	....	....	....	....	....	....	....	14,052	1,17,216
Petrol* ..	Import ..	1,04,024	20,49,280	88,206	35,22,453	1,48,965	29,67,812	2,73,952	38,55,113	1,67,150	40,80,639
	Export ..	8,882	1,99,343	6,625	1,22,515	27,480	3,34,592	10,024	3,00,894	31,202	5,17,512
Cement ..	Import ..	46,931	1,64,259	1,01,761	3,56,163	3,33,059	11,65,706	2,98,081	14,15,885	2,58,690	12,28,777
	Export ..	162	567	3,200	11,200	....	....	1,022	4,854	1,743	8,478
Building material except cement.	Import ..	19,04,872	51,86,980	15,55,134	58,52,442	34,36,403	1,33,26,824	34,97,011	1,43,01,164	45,91,836	1,69,46,984
	Export ..	27,815	1,24,026	7,524	1,20,225	22,310	3,10,160	24,823	2,17,518	30,402	4,63,037
Tea ..	Import ..	19,022	13,71,296	27,149	20,58,095	25,415	24,99,735	37,329	29,88,607	25,308	37,69,047
	Export ..	1,425	1,13,948	1,125	60,883	3,133	1,71,774	1,135	95,808	1,819	2,63,879
Tobacco ..	Import ..	45,505	45,50,500	58,790	58,79,000	49,966	59,95,920	34,105	68,21,000	45,932	91,86,400
	Export ..	24,513	24,51,300	16,893	16,89,300	31,371	37,64,520	14,909	29,81,800	19,117	38,23,400
Piecegoods ..	Import ..	59,007	1,20,72,384	98,458	1,88,92,420	1,30,396	1,94,24,858	80,470	1,27,43,755	66,135	1,53,76,691
	Export ..	7,435	8,89,890	10,178	20,52,608	11,993	15,84,835	12,430	14,01,707	10,732	17,21,825
Iron, Copper, Brass Etc.	Import ..	1,33,867	1,14,49,122	1,88,846	1,08,65,005	2,89,902	55,98,501	2,57,138	91,51,569	3,20,904	1,19,83,744
	Export ..	11,155	12,89,576	17,853	9,62,463	38,057	12,53,172	27,786	13,71,056	23,841	9,52,713
Miscellaneous goods.	Import ..	1,02,546	74,44,448	1,71,037	1,13,51,142	1,84,633	1,24,88,333	1,71,122	1,43,29,457	2,15,639	1,73,23,034
	Export ..	8,722	6,36,296	8,731	8,45,640	26,550	19,99,409	19,771	13,00,346	17,284	19,50,191

*Converted into weight from gallons, according to the information given by the Poona Municipality.

TABLE No. 7.

STATEMENT SHOWING IMPORTS AND EXPORTS IN POONA MUNICIPAL CORPORATION LIMITS ACCORDING TO OCTROI RETURNS (1949-50 AND 1950-51).

		1949-50.		1950-51.	
		Quantity in Maunds.	Value in Rupees.	Quantity in Maunds.	Value in Rupees.
Foodstuffs and cattle feed.	Import ..	58,25,402	12,87,65,852	71,07,562	24,70,27,440
	Export ..	7,70,530	1,31,35,428	14,29,605	3,93,85,828
Grains ..	Import ..	19,24,033	3,12,51,112	31,41,540	5,34,06,180
	Export ..	6,72,119	98,62,647	11,80,146	2,00,62,482
Sugar ..	Import ..	1,05,194	36,81,790	2,25,366	3,85,37,586
	Export ..	59,057	20,98,495	93,485	1,59,85,935
Unrefined Sugar ..	Import ..	4,55,218	1,45,66,976	3,76,690	82,86,659
	Export ..	8,887	2,84,384	35,088	7,71,807
Ghee (*tup*) ..	Import ..	32,641	65,28,200	31,777	44,59,057
	Export ..	302	60,400	2,236	3,14,588
Animals for slaughter (fowls).	Import ..	3,352	6,70,369	3,354	5,86,864
	Export ..	*Nil.*	*Nil.*	7	1,343
Articles of fuel, lighting and washing.	Import ..	38,86,012	3,03,66,595	47,36,484	5,07,95,577
	Export ..	85,402	48,.0,033	7,90,799	1,31,27,502
Oil	Import ..	90,705	63,49,350	97,885	86,14,104
	Export ..	53,181	37,22,670	24,080	21,28,868
Building materials ..	Import ..	36,72,858	1,22,11,652	49,09,516	2,07,56,874
	Export ..	12,347	1,37,887	16,598	3,90,939
Cement ..	Import ..	1,50,040	7,09,697	3,12,481	13,63,100
	Export ..	218	454	4	791
Drugs, spices, gums, perfumes, etc.	Import ..	2,27,275	1,45,93,688	2,51,980	1,59,42,852
	Export ..	21,950	14,84,475	72,352	31,32,464
Drugs and spices ..	Import ..	2,17,964	1,36,58,846	3,88,306	1,48,30,124
	Export ..	21,642	14,26,822	30,040	80,85,250
Tea	Import ..	20,818	24,25,202	27,305	35,40,878
	Export ..	4,092	5,26,458	9,589	12,98,755
Tobacco ..	Import ..	91,879	1,14,70,043	1,06,279	1,12,13,841
	Export ..	23,733	20,76,686	30,027	34,98,394
Piecegoods ..	Import ..	60,980	1,59,72,535	54,490	1,49,16,350
	Export ..	9,299	11,93,917	7,527	3,50,880
Metals ..	Import ..	2,31,601	1,48,68,670	1,86,749	46,81,324
	Export ..	44,093	23,31,344	5,538	2,95,014
Miscellaneous ..	Import ..	1,83,876	1,66,89,297	4,18,450	2,89,00,902
	Export ..	19,240	23,97,404	37,739	30,45,845

VOLUME OF TRADE.

AS ALREADY STATED POONA CITY SERVES AS AN ENTREPOT of the district proper. An exhaustive and accurate description of the wholesale and retail trade of the city is not possible due to the absence of any official on non-official data covering the whole field.

CHAPTER 8.

Trade.

Tables Nos. 6 and 7 at pages 356 and 357 are compiled from the octroi returns of the Poona Municipal Corporation.

VOLUME OF TRADE.

The gross imports represent all imports that came into the octroi area, including those re-exported. The total quantity of goods imported into Poona city in the year 1950-51 was 2,23,76,214 maunds and their total value was Rs. 52,78,59,712. Since the beginning of the last World War, a large variety of commodities were conveyed to out-stations through the Poona city. The Municipality recovered import duty on such articles at its import nakas, but refunded the duty, subject to a deduction of 10 per cent. if the commodities were removed out of the municipal limits within seven days. The above statements show the gross imports and the portion re-exported within a period of one year. As the imports are mainly for consumption or use within the city, the re-exports in normal times are relatively in very small quantities. During the war period (1939-43), owing to the difficulty in obtaining railway bookings, goods were sent to other centres *via* Poona by road. Further, the controlled distribution of cloth during the war and the immediate post-war period necessitated the imports of cloth into Poona in the first instance with a view to their despatch later to the taluka centres of the district. Since 1947, Government have been import-ing all rationed food articles also into Poona before re-export to the different talukas in the district. The result, therefore, is that both the imports and re-exports from Poona have swollen during the war and post-war years.

The total quantity of goods re-exported from Poona city in the year 1950-51 was 37,64,860 maunds and their total value was Rs. 10,68,76,685. The largest re-export from the city is that of cereals. In the year 1950-51, the city exported 11,80,146 maunds of cereals valued at Rs. 2,00,62,482. The other principal exports are of cattle goods, petrol, building materials, and iron, brass and copper wares. Firewood and charcoal are not re-exported out of Poona.

A scrutiny of the figures of imports shows that almost all classes of commodities are imported into Poona city in appreciable quantities. Building materials, cereals, firewood, cattle goods, sugar, cloth and textiles, and tobacco are, however, the most prominent among them. In the year 1950-51, the largest imports in the city among them. In the year 1950-51, the largest imports materials, firewood, cereals, charcoal, iron, brass and copper wares, cement, and sugar. The imports of building materials show an appreciable increase during the period especially in certain lines, such as cement and steel and iron goods, which have come to be increasingly used in building construction since the beginning of the last World War. Large housing schemes were embarked upon because of the increase in population and also the sudden influx of refugees. This stimulated the imports of all sorts of building materials into the city. The increasing imports of food grains and cloth are, as already stated, largely due to the State policy of importing all rationed foodstuffs and cloth into Poona in the first instance with a view to distributing them among all talukas of the district. Moreover, Poona is not an important textile manufactur-ing centre and the needs of the city and the district have to be met by importing large quanties of cloth from bigger textile centres like Bombay, Sholapur and Ahmedabad.

WHILE IT IS NOT ALWAYS POSSIBLE TO DISTINGUISH between a retail and a wholesale shop the following table gives information about the distribution of wholesale establishments in Poona city by important wards based on an inquiry conducted by the Gokhale Institute of Politics and Economics in the year 1937-38.

TABLE No. 8.

DISTRIBUTION OF WHOLESALE ESTABLISHMENTS IN POONA CITY BY IMPORTANT WARDS (1937–38).

Type.	Ravi-war.	Nana.	Bha-vani.	Rest of Wards.	Total.	Number of persons engaged.
I. Building Material etc.						
Timber (Bdg.) ...	10	11	42	24	87	307
Hardware ...	4	...	...	2	6	16
Brass and Copperware	11	...	...	2	13	24
Soap, Match boxes, etc. ...	4	3	...	5	12	25
Fuel Depots ...	...	2	1	4	7	18
Total (I) ..	29	16	43	37	125	390
II. Food, Drink and Tobacco—						
(A) Food—						
Grain and Grocery	8	47	40	20	115	335
Gul	...	...	18	1	19	94
Rice	...	3	...	6	9	31
Vegetable Oil ...	...	2	1	3	6	7
Miscellaneous ...	3	2	2	3	10	22
Total (A) ...	11	54	61	33	159	489
(B) Tobacconists ...	2	6	4	2	14	34
Total (II) ...	13	60	65	35	173	523
III. Fibres and Leather—						
Cotton, Silk etc. ...	1	2	1	1	5	11
Leather and Other Leather Articles ...	7	2	1	...	10	33
Total (III) ...	8	4	2	1	15	44
Grand Total ...	50	80	110	73	313	957

CHAPTER 8. Trade.

WHOLESALE TRADE.

Grain and Grocery.

Several changes in the organization of wholesale trade in Poona have taken place during the fifteen years after the inquiry of the Gokhale Institute. The largest volume of wholesale business continues to be in grain and grocery even in 1953 as it was in 1937-38 and dealers in these two categories of commodities also continue to be located in the same neighbourhood namely Bhavani Peth, Nana Peth, Dane Ali and areas near about. At present (1953) there are about 200 shops transacting this business, some of them doing it even on a retail basis. Due to the imposition of controls on food grains during the war and post-war periods and the introduction of rationing in urban areas, the pattern of wholesale trade in grain and grocery has necessarily changed to a certain extent. There is a definite tendency to concentrate on non-rationed and non-controlled articles to make up for the loss of trade in controlled and rationed commodities.

In 1953, as in 1937-38, wholesale dealers act both as wholesalers and as commission agents in regard to most of the commodities, that is, different types of pulses, *gul* and sugar. A very large portion of the total dealings in the wholesale market is transacted on a commission basis.

The producer, or the trader who has acquired the produce from him, consigns it for sale to the dealer in Poona. The consignor delivers the goods at the shop of the wholesaler (in his capacity as a commission agent) in Poona and entrusts its sale to him; it is only rarely that the consignor is himself present at the sale. As a rule between 70 and 90 per cent. of the estimated value of the produce is advanced to the consignor by the commission agent. The commission agent disposes of the goods according to the instructions of the consignor. If the consignor desires to withhold the produce from the market in expectation, say, of a rise in prices, the produce is stored in the godown of the commission agent. The latter charges for storage a rent of one anna per bag in the case of pulses and other dry articles, 6 pies per tin of oil, and 6 pies per *rava* (block) of *gul*, irrespective of the duration of storage. A commission of half an anna per rupee is generally charged on sale, but in the case of oil it is 1½ to 2 per cent. and in sugar only 1 per cent. There is also an insurance charge of two to three annas per Rs. 100. The old charges, known as *batta, kasar* and *dharmadaya* are not now prevalent. A period ranging from 15 days to a month is allowed for the payment of the bill. In the case of sugar, however, payment has to be made immediately.

The original lay-out of the shopping area is such that most wholesalers have space for storing the produce at the back of their own shops. The bigger wholesalers supplement this by acquiring additional accommodation at one or more places in the neighbourhood. The capacity of individual godowns is sometimes considerable, reaching up to 10,000 bags in some cases. The godowns, however, are not ordinarily permanent vermin-proof structures. Hence the stored produce is liable to be attacked by rats, etc., and a small annual loss occurs on that account.

Poona does not command a hinterland rich in agricultural produce. Consequently, the dealings of the Poona traders are confined largely to what is consumed in the city itself. Much produce does not pass through their hands for distribution elsewhere. One exception to this rule is *gul*.

CHAPTER 8.

Trade.

WHOLESALE TRADE.

Vegetables and Fruits.

Trade in vegetables and fruits yields in importance only to that in grain and grocery from the point of value. The position was the same even at the time of the inquiry of the Gokhale Institute in 1937-38. Although there is a large volume of consumption in Poona City of the districts' produce of vegetables and fruits, there is a considerable quantity of exports from the district to outside towns, especially Bombay. Only one-fourth of the vegetables and fruits produced in the district is taken direct to outside centres and the rest passes through Poona city. The transport of these goods is done by carting agents. The bulk of the exports are to Bombay, but fruits like *santra, musambi* and pomegranates find markets in the States of Madhya Pradesh and Uttar Pradesh.

The re-export trade in vegetables and fruits has expanded since the Gokhale Institute Inquiry in 1937-38, when it is said to have been small. The number of wholesalers computed at about 80 in 1937-38 has increased to about 160 in 1953. They make their purchases from the commission agents. The consignor or his agent brings the produce to the market and entrusts it to the commission agent who sells it, usually on the morning after the receipt of the produce, by auction in the market. Important commission agents have ordinarily some warehousing accommodation of their own, but this is not used for holding over the produce for a number of days. There are no facilities for cold storage. The auctions take place daily within the market at the separate pitches fixed for the various kinds of produce.

In 1937-38, in connection with some kinds of produce, the auction was found not to be open, that is, the bidding instead of being public by word of mouth was said to be under cover of cloth by signs. This system has disappeared entirely in 1953. Each lot of an individual consignor is auctioned separately. The commission charged is one anna per rupee in the case of ordinary fruits, one anna and a half for *musambi,* and two annas for vegetables. Charity is collected at the rate of one anna to 4 annas per Rs. 100, but the collections are earmarked for expenditure on occasions of festivals in the villages wherefrom the goods are brought to the Fulay Market. The turnover of individual wholesalers ranges from Rs. 50,000 to Rs. 1,00,000. As sales are effected immediately, there is no system of advance on good wherehoused.

Snuff and Tobacco.

In the late days of the ninteenth century Poona was the largest snuff and tobacco market in the Deccan. In the early decades of this century, large-scale manufacture of *bidis* also came to be carried on in the city. In 1937-38 the Gokhale Institute Inquiry showed that tobacco products were manufactured on a large scale in Poona. In 1953 the position has not much changed except for the fact that there has been a steep decline in the manufacture of snuff. Raw tobacco is being imported mainly from Sangli (Satara District), Chikodi (Belgaum District) and Jayasingpur (Kolhapur District). A fairly large quantity also comes from Kaira (Gujarat). The larger part of these imports is utilized for the manufacture of *bidi,* cured tobacco and snuff, and a small part is re-exported to Nasik, N. Satara, and smaller towns in the district itself. The bigger dealers in tobacco are all, properly speaking, commission agents and not wholesalers. The produce is consigned to them either by the producer, or more generally, by the dealers in the producing centres. Not infrequently, the dealer accompanies the

CHAPTER 8. Trade. WHOLESALE TRADE. *Snuff and Tobacco.*

consignment personally. All expenses up to the point of delivering the consignment into the warehouses of the commission agents is met by the consignor. On receipt of the consignment, about seven-eighths of its estimated value is advanced to the consignor by the commission agent. Rent for warehousing is six annas per bag. The responsibility for damage or destruction in his warehouse is shouldered by the commission agent. The number of commission agents or wholesalers for the sale of raw tobacco is very limited, being only five. Individual turnover is between Rs. 50,000 and Rs. 1,00,000 per annum.

The re-exports from Poona were chiefly to the neighbouring Deccan districts. The main customers are local curers of tobacco and the manufacturers of snuff and *bidi*. The sales to these are ordinarily made on credit, the settlement of the bill being expected within two months of the sale. The purchaser meets the expenses of transporting the produce from the warehouse of the commission agent to his own place of business and other incidental expenses. The rate of commission charged is from 3 to 4 per cent. The produce does not ordinarily remain for a long time in the warehouse of the commission agent. The chief items of expenditure incurred by the consignor, in addition to the transport charges up to the Poona railway station, is usually *hundekari*, charges for getting the produce from the railway station to the warehouse, at the rate of three annas per bag, and municipal octroi at the rate of Rs. 1-8-0 per maund.

Piecegoods.

Wholesaling on ony scale in piecegoods is unknown in Poona. The bulk of the imports of cotton piecegoods is mill-made goods, Indian or foreign, and is chiefly from or through Bombay. A considerable proportion of the retailers of cloth in Poona deal with wholesalers in Bombay through their agents in Poona and there is consequently little scope for the growth of wholesale trading business in Poona. Between October 1948 and December 1952, control on cotton textiles prevailed. From November 1948 to September 1949 and from September 1950 to December 1952, wholesale distribution of cotton textiles (both cloth and yarn) was arranged for the Poona district through the Poona District Co-operative Sale & Purchase Union, Ltd. The trade in hand-loom products, local and imported, is handled by a few merchant-financiers, details regarding whose operations are given in the account relating to the local hand-loom weaving industry.

Brass and Copperware.

The wholesale trade in brass and copper sheets and brass and copper manufactures is dealt with in the section relating to that handicraft.

Timber.

In 1937-38, when the Gokhale Institute Inquiry was carried out, there were about 35 wholesale shops which dealt in timber. Most of them were situated in and around Bhavani and Nana Peths. Some of these shops belonged to small building contractors. The kind of timber dealt in were mainly country, Burma and red teak and *devdar*. Most of them were imported from Bombay or the forest area in the Thana district. A certain quantity of inferior types of timber came to the city from the surrounding rural parts.

During the war, there was a lot of building activity in and near Poona City, but this was confined almost entirely to Defence requirements. After the war, as a result of the unprecedented demand for housing accommodation, building activities have multiplied. As a necessary consequence timber is in great demand.

WHOLESALE TRADE. *Timber.*

Wholesale trade in this commodity has increased several fold and there has been a change in its pattern. Building contractors have left the field of wholesale trade in timber, and more than 125 wholesalers are now engaged in the trade. They are more or less concentrated in Nana, Bhavani and Ganesh Peths, where a large saw-mill to prepare the timber for various uses has also come into existence. The total consumption of timber in Poona City is said to amount to about a crore of rupees per annum. A large part of the timber imported into Poona re-exported, to neighbouring talukas and districts. Imports come from Thana, Kolaba, Nasik, West Khandesh and Surat districts and also from Indore and Madhya Padesh. From Bombay also a lost of teak is imported. The turnover of individual wholesalers is between Rs. 2,00,000 and Rs. 10,00,000 per annum.

RETAIL TRADE.

RETAIL TRADE is carried on by a large number of shops which are located in the various wards, peths and streets of the city. All sorts of commodities are retailed by the owners of these shops, who provide a link between the wholesaler and the consumer. Most of the shopkeepers have a small stock in trade which is replenished as soon as exhausted. They usually have dealings with some wholesalers in the city, but quite a few have direct dealings with outside merchants, particularly in the cloth trade. Retail sales are done usually on cash basis and payment for it is prompt.

The Bombay Shops and Establishments Act (LXXIX of 1948) has been brought into force in Poona City, the cantonments of Kirkee and Poona and the Baramati municipal area. The Act enforces compulsory registration of all shops and establishments and the administration of the Act is entrusted to the local municipal bodies. A register of all such shops and establishments is maintained, and the following statement shows the number of shops registered and employment therein as on 31st March 1951 :—

TABLE NO. 9.

NUMBER OF SHOPS REGISTERED UNDER THE BOMBAY SHOPS AND ESTABLISHMENTS ACT OF 1948 (1950–51.)

Area.	Number of shops.	Employment.		
		Males.	Females.	Children.
1. Poona Municipal Corporation ..	17,266	40,132	3,258	1,458
2. Poona Cantonment	1,459	4,092	91	55
3. Kirkee Cantonment	667	1,517	112	41
4. Baramati Municipality ..	659	1,898	149	14

The following table records for the year 1950, the distribution of shops in Poona city wardwise and the extent of employment in the trade :—

TABLE No. 10.

DISTRIBUTION OF SHOPS IN POONA CITY (WARDWISE), 1950.

Shops.	Vetal.	Sadashiv.	Ganj.	Nagesh.	Nana.	Shukrawar.	Kasba.	Shanivar.	Ravivar.	Budhwar.	Ganesh.	Mangalwar.	Somwar.	Narayan.	Shivajinagar.	Bhavani.	Ghorpade.	Poona City : Total.	Poona City : Employment. Men.	Women.	Children.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Grocery	78	242	106	23	167	326	174	65	206	63	54	63	84	70	152	203	25	2,110	4,755	445	205
Fruits and vegetables	33	46	20	..	32	61	..	27	43	14	9	21	20	20	75	30	3	454	657	147	28
Milk and milk products	13	73	9	..	15	60	16	20	19	36	9	9	27	18	9	14	5	352	607	91	22
Sweetmeats and eatables ..	10	29	..	4	19	70	14	4	..	17	17	7	9	..	12	20	2	234	549	79	24
Sugarcane juice shops	4	31	5	..	..	16	9	6	8	7	6	3	8	11	22	6	1	143	320	24	30
Mutton, beef, fish and eggs ..	25	..	4	1	22	16	21	..	62	..	10	3	2	7	31	16	..	220	413	75	14
Pan, bidi, cigarettes and tobacco ..	65	78	51	16	72	257	62	24	112	83	37	29	65	34	144	92	13	1,234	2,489	273	87
Wine	..	..	..	..	2	6	..	..	..	..	..	..	..	..	..	..	2	10	47	..	..
Tobacco and snuff	..	..	..	..	..	..	..	2	..	..	..	..	..	..	..	..	..	2	10	..	..
Medicines	..	34	..	2	..	10	9	..	18	47	..	..	..	..	6	4	..	130	896	96	27
Kadba	3	20	4	..	6	13	..	2	31	27	..	32	..	..	..	14	..	152	264	61	6
Stationery, cutlery, bangles and provision	17	97	..	10	28	122	31	46	66	..	8	7	13	11	51	9	..	516	950	98	74
Leather goods and footwear ..	7	36	..	4	4	22	38	1	10	..	..	..	6	..	..	10	15	153	302	12	7
Cycles and cycle accessories ..	18	81	35	6	41	79	39	35	52	..	12	16	33	30	73	34	7	591	1,209	25	42

Gramophone, radio and electical goods	6	49	..	4	2	25	..	17	7	3	2	..	6	8	19	..	..	148	310	8	14
Watches and opticals	..	16	..	8	..	14	..	9	12	62	1	..	..	8	..	..	..	120	258	2	6
Umbrella, locks and trunks	..	..	9	..	..	9	..	..	..	..	..	..	..	..	..	2	2	22	87	..	2
Wood,-fuel	..	88	28	8	44	80	60	41	57	..	14	38	43	26	21	55	6	609	2,023	233	42
Motor, motor cycles-sales and repairs.	..	56	..	..	..	..	..	..	..	14	..	..	11	..	..	..	..	81	282	3	2
Cloth and hosiery	..	71	..	4	9	106	70	71	129	154	8	..	6	11	1	16	1	657	1,660	40	48
Ready-made clothes	70	..	..	..	..	..	..	..	10	130	31	..	..	..	2	..	..	243	588	42	10
Photography	8	11	1	..	..	10	..	6	2	..	..	..	..	..	..	..	..	38	53	..	4
Furniture	..	..	..	..	30	..	7	11	20	..	..	..	..	10	..	..	4	82	288	7	21
Utensils (metal)	..	4	..	2	5	109	122	..	131	..	..	4	2	..	..	6	9	394	1,272	35	24
Hardware	..	..	..	3	..	64	..	..	118	10	20	..	..	15	33	24	..	287	883	11	30
Building material	..	14	..	..	..	16	..	1	7	..	37	..	10	..	..	4	..	89	279	12	
Timber	..	..	..	..	8	16	..	..	8	..	..	..	..	..	..	67	..	94	377	5	3
Flower	4	22	..	..	4	..	4	6	15	..	1	..	5	8	3	..	..	67	154	17	5
Agarbatti, hair oils, and perfumes	..	..	..	..	..	..	3	..	16	..	..	..	..	..	..	3	..	22	69	46	4
Frame-makers	..	..	..	..	..	5	..	..	..	..	3	..	..	..	..	..	..	8	34	..	1
Glass mirrors and glassware	..	..	..	..	..	..	..	..	29	..	..	..	..	..	..	..	..	29	59	9	1
Cages	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	1	1	..	..
Agricultural requisites	..	..	..	..	..	5	..	..	1	..	..	..	1	..	..	..	..	7	41	1	..
Ammunition and gunpowder	..	..	..	..	..	2	..	..	2	..	..	..	..	..	..	..	..	4	17	..	..
Zari (gold and silver thread)	..	..	..	..	..	..	..	..	3	..	..	..	..	..	..	..	..	3	5	1	..
Waste material	..	..	..	..	7	..	..	..	13	..	..	..	..	..	3	11	..	34	105	5	1
Book-sellers and publishers	12	..	..	..	..	10	..	25	12	34	..	..	..	5	3	38	..	139	290	6	29
Stationery and newspaper	..	..	..	..	1	..	..	..	9	7	..	..	..	..	..	5	..	22	99	..	..
Petromax	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1	1	..	..

Table No. 10—*contd.*

Shops.	Vetal.	Sadashiv.	Ganj.	Nagesh.	Nana.	Shukrawar.	Kasba.	Shaniwar.	Raviwar	Budhwar.	Ganesh.	Mangalwar.	Somwar.	Narayan.	Shivajinagar.	Bhavani.	Ghorpade.	Poona City : Total.	Poona City: Employment.		
																			Men.	Women.	Children.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Petrol	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	1	..	..
Leaf-cups and platters	..	..	..	..	..	3	..	..	2	..	..	..	..	..	..	..	..	..	5	5	2	..
Sheep and goats	..	..	..	..	..	..	..	..	.	..	..	..	..	..	..	152	..	152	347	..	7	
Miscellaneous	3	22	14	14	..	3	3	17	3	3	10	11	15	25	74	..	..	217	510	71	15	
Total ..	364	1,132	286	104	51	53	682	436	1,228	711	289	243	366	316	735	836	95	9,877	23,566	1,982	841	

With the inclusion of the Poona Suburban Municipality into the Corporation, shops and establishments in the suburban area have now come under the operation of the Act of 1948. Since this happened only very recently many of the details available regarding the shops in Poona city are not available regarding the shops in the suburban area.

The following table shows the distribution of shops in the Poona Suburban Area in 1950 :—

TABLE No. 11.

DISTRIBUTION OF SHOPS IN POONA SUBURBAN AREA (1950).

Description.	Number.
Grocery and provision	318
Fruits and vegetables	120
Sweetmeats and eatables	18
Mutton, Fish, Eggs Etc.	41
Milk and Milk products	4
Sugarcane juice	16
Pan, Bidi, Cigarettes, Tobacco	182
Wine	2
Cycle and cycle accessories	107
Cloth	48
Wood fuel	107
Motor accessories	1
Leather goods and footwear	23
Agricultural requisites	5
Utensils (metal)	2
Flowers	6
Stationery	35
Frame makers	1
Watches	3
Furniture	2
Electrical goods	2
Photography	3
Glass and glassware	1
Medicine	1
Total ..	1,048

CHAPTER 8.
—
Trade.
RETAIL TRADE.

In the Poona Municipal Corporation registers are included a number of establisments connected with certain specific professions. Among them are tailoring shops, haircutting saloons, flour mills, laundries, bakeries, dairies, small repair shops, etc. Owners of such establishments render specific services on payment of money. In the table given above, these establishments have been excluded, and only shops dealing in commodities have been included. Professional establishments regardig specific services have been shown in the section dealing with "Other Occupations."

There are 9,877 retail shops in the Poona city area giving employment to 23,566 men, 1,982 women and 841 children. There are, 1,048 such shops in the Poona Suburban area, but the employment figures for them are lacking. These retail shops are dispersed in all the peths and localities of the city, but Shukrawar, Raviwar, Sadashiv and Bhavani peths have a larger concentration of shops and are followed by Kasba, Shivajinagar and Ganesh peths. About 50 per cent. of the shops are located in these peths and the remaining are distributed over the rest eleven peths of the city.

The dispersion of retail shops is as would be expected. Grocery, *pan* and *bidi* shops, and coal, wood and fuel depots, show a high degree of dispersion. The ubiquitous nature of the establishments engaged in cycle repair and in selling cycle accessories reflects the greatest popularity of this vehicle in the city of Poona. There is a slightly lesser degree of dispersion in the case of shops dealing in stationery, general merchandise, vegetables, fruits, and sugarcane juice. On the other hand, shops which do not serve common or daily needs, *viz.*, shops selling brass and copper ware, specialised glassware, hardware, or ready-made clothes are highly concentrated. The concentration of shops selling mutton, fish and eggs is due to the lack of demand in certain peths and also due to the regulations imposed by the municipality. Footwear shops are highly concentrated as also the florists. Among the more important types, a fair degree of concentration is shown by cloth shops, chemists and druggists, and book-sellers.

Grocery.

According to the register of shops and establishments, there are 2,110 shops dealing in grocery in Poona City and 318 shops in the Poona Suburban areas. In the City, the 2,110 shops give employment to 4,755 men, 445 women and 205 children. The shops are highly dispersed throughout the city but the numbers are larger in Shukrawar, (326), Sadashiv (242), Raviwar (206), Bhavani (203), Kasba (174), Nana (167), Shivajinagar (152) and Ganj (106). Grain of all sorts, *gul*, sugar, oil, spices and other items of grocery are sold. Most of the shops are small with individual stocks worth between Rs. 50 and Rs. 1,000. The value of the stock in trade of some shops is as much as Rs. 10,000. Almost all the grocery shops are of long standing. All the commodities sold in these shops are brought from wholesalers in Poona. Usually the shopkeepers purchase the commodities on credit from the wholesalers and settle the bills within three or four weeks. It is a general practice in these shops to employ servants for handling and weighing the commodities. The larger shopkeepers sometimes employ also clerks and accountants for maintaining account books.

In the first fortnight of every month, sales are higher than in the second. Even in regard to weekly sales, the volume is larger at the

beginning of the week than at the end. As between seasons, business is more brisk in the summer than in the rainy season. Sales generally shoot up at Divali and other religious festivals.

RETAIL TRADE.

Pan, Bidi, Cigarettes, and Tobacco.

Next in importance to shops selling grocery are those selling *pan, bidi,* cigarettes and tobacco. There are 1,234 of them in Poona City of which 257 are in Shukrawar peth, 144 in Shivajinagar and 112 in Raviwar peth; and 182 in the Poona Suburban area. The shops in Poona city give employment to 2 489 men, 273 women, and 87 children. Most of the shops are small ones managed by one or two persons. *Pan, bidi,* cigarettes, cheap cigars, chewing tobacco and occasionally sweets are the articles sold in these shops. They get their stock in trade locally from wholesalers. A large number of them make small quantities of *bidis* usually sufficient for their own sales. The value of the stock in trade kept by individual shops varies between Rs. 5 and Rs. 500. These shops have been doing quite good business due to the increasing habit of smoking and *pan* chewing. Their business is generally slack in the rainy season and quite brisk on Saturdays, Sundays and other holidays.

Cloth and Hosiery.

Cloth and hosiery shops come next. These are 657 such shops in Poona City, giving employment to 1,660 men, 40 women and 48 children. Of these, 154 are in Budhwar peth, 129 in Raviwar peth and 106 in Shukrawar. There are 48 cloth and hosiery shops in the Poona Suburban area. These shops stock and sell all kinds of textiles, cotton, woollen and silk, such as shirtings, coatings, *sadis* and all kinds of hosiery goods. A majority of the shopkeepers purchase most of their requirements through the local agents of the various textile mills and buy only a small quantity of their requirements directly from Bombay. Most of these shops are owned by members of the traditional merchant communities who have long been in the business. The value of the stock in trade of a small shop is usually Rs. 500, whereas a few large shop-keepers have each stocks of the value of Rs. 50,000. Most of these shopkeepers employ salesmen and clerks in their cloth shops. Business is done throughout the day. The rainy season, as in case of other shops, is generally slack during the year, sales generally shooting up during the season of marriages and festivals.

Wood fuel, (Firewood and Charcoal).

There are 609 shops in Poona City dealing in wood fuel, and these shops provide employment to 2,023 men, 233 women and 42 children. Of these, 88 shops are in Sadashiv peth, 80 in Shukrawar, 60 in Kasba peth, 57 in Raviwar and 55 in Bhavani peth. There are 107 shops in the Poona Suburban area dealing in wood fuel. These shops deal in firewood, charcoal, dried dung-cakes, and in some cases coal and coke. A large quantity of firewood is imported into Poona by railway from surrounding districts, and the shopkeepers obtain their supplies from the importers. They also buy wood fuel coming into the City in cart-loads from the neighbouring rural parts. Firewood comes generally in large blocks of wood and the local dealers get them split into suitable sizes. The fuel merchants in Poona bring coal from the northern and eastern parts of India in railway wagons. The stock in trade varies in value from Rs. 75 in case of a smaller shop to Rs. 1,000 in the case of a bigger one. Firewood and charcoal being commodities of daily use, their sales are fairly steady throughout the year.

CHAPTER 8.
—
Trade.

RETAIL TRADE.

Cycle shops.

Poona is often called a city of bicycles, and this is justified by the fact that there are in use in the City nearly 60,000 bicycles or nearly one bike for every eight of the population. We find, therefore, a good number of shops dealing in cycles and cycle accessories. There are 591 cycle shops in Poona City, of which 81 are in Sadashiv peth, 79 in Shukrawar peth, 73 in Shivajinagar and 52 in Raviwar peth. These shops in Poona City, give employment to 1,209 men, 25 women and 42 children. There are 107 cycle shops in the Poona Suburban area. Only a few of these shops deal in new bicycles. Most of the shops only sell cycle accessories and do repair work. A number of them hire out cycles at fixed rates per hour or per day. The cycles kept for hire in this manner are, after a time, sold away fetching quite reasonable prices to the shopkeepers. It has been calculated that in about a year and a half the total receipts from hiring out a bicycle generally equal its original cost. The shopkeepers purchase their stock of accessories locally on cash payment. The small cycle shop usually stocks goods worth Rs. 250, while some of the bigger ones keep individually Rs. 4,500 worth of stocks. The summer season is said to be a brisk trade period for these shops.

Stationery, Cutlery, Bangles, and Provision.

Stationery, cutlery, bangles and provision have been grouped together. There are 516 shops dealing in them in Poona City, of which 122 shops are in Shukrawar peth, 97 in Sadashiv peth, 66 in Raviwar peth and 51 in Shivajinagar. The Poona Suburban area has 35 shops dealing in stationery and general merchandise. These shops in Poona City provide employment to 950 men, 98 women and 74 children. In addition to stationery, they sell toilet articles, hosiery, pencils, ink, nibs, bangles, cutlery, and other provision goods. A great majority of the goods sold are brought from Bombay, and a few are purchased locally. The smaller merchants have relatively smaller stock-in-trade, and the value of their individual stock usually varies from Rs. 300 to Rs. 500. Some of the bigger shops keep stocks up to Rs. 10,000. The sales of all shops mount up in the months of June and July when the educational institutions in the City reopen after the vacation. The sales for the rest of the year are steady.

Fruits and Vegetables.

There are 454 shops dealing in various kinds of green vegetables and fruits in Poona City and 120 in the Poona Suburban area. In Poona City this trade gives employment to 657 men, 147 women and 28 children. Most of these shops are small units and are managed by one person, and they cater to the needs of their immediate neighbourhood. They obtain their stock in trade from the Fulay market and the stock of each shop does not generally exceed Rs. 20 in value. They cannot keep larger stocks because of the perishable nature of the commodities. These vegetable shops have a fairly steady business throughout the year, but trade is more brisk during the summer season.

Brass and Copperwares. (Metal utensils).

The manufacture of metal utensils, mainly of brass and copper, is a flourishing industry in Poona. Aluminium and stainless steel vessels have also been latterly taken up for manufacture. The products of the local industry as well as the utensils imported from outside are sold through 394 shops in Poona City and 2 shops in the Poona Suburban area. Of the city shops, 131 are in Raviwar peth, 122 in Kasba peth, and 109 in Shukrawar peth. Shops in the

city engage 1,272 men, 35 women and 24 children. Their stocks include various kinds of kitchen ware, such as dishes, pans, *patelyas*, cups, saucers, spoons, frying pans, etc. The retail shopkeepers usually obtain their stock in trade from the wholesalers but sometimes also from persons known as *karkhandars, i.e.*, wholesale merchants selling goods of their own manufacture. There are also some retail shops owned by the *karkhandars* themselves who sell there their own products. The brisk season in this trade begins with November and ends in June.

Hardware.

The chief market for ironware in Poona is located in a narrow street in Ravivar peth known as Bohori Ali. There are 287 hardware shops in the city, of which as many as 118 are in Raviwar peth and 64 in Shukrawar peth. These hardware shops employ 883 men, 11 women and 30 children. In this trade particularly there is no sharp difference between the wholesale and the retail trade. The bigger shops in Bohori Ali do wholesale business in addition to dealing directly with the local consumers. The commodities sold consist chiefly of iron sheets, galvanized iron sheets, iron bars, angles, tees, beams and channels, joints and wires, piping and sanitary fittings of all kinds, screws, nails, handles and railings, tools, iron implements, locks, paints, varnishes, linseed oil, etc. These shops also deal in cement and other minor building materials. The bigger shopkeepers make their purchases direct from the manufacturers of iron and steel, and the smaller ones purchase chiefly from the Bombay market and occasionally also from the bigger shops in Poona. Some of these shops have attached to them small workshops where old ware are reconditioned and repaired.

As hardware is a relatively costlier group of commodities, the stock of individual dealers ranges in value between Rs. 700 and Rs. 50,000. The bigger shopkeepers have warehousing arrangements for keeping considerable quantities of hardware. The demand for hardware is brisk during the fair season, which is favourable for building construction, and it is dull during the monsoon.

Sugarcane Juice.

Sugarcane juice, a popular and refreshing drink, is sold in almost all peths of Poona City. There are 143 sugarcane juice shops in the city and 16 in the Poona Suburban area. And nearly fifty per cent. of the city shops are located in Shivajinagar, Sadashiv and Shukrawar peths. The shops in Poona City provide employment to 320 men, 24 women and 30 children. They function only during the season when sugarcane is available, that is during eight months of the year, and are closed during the rainy season. A majority of the shops are only appendices of permanent shops dealing in other eatables, cold drinks or *pan-bidi*. The juice is extracted from sugarcane by means of a crusher operated either manually or by bullocks. Supplies of sugarcane are obtained locally in the wholesale vegetable and fruit markets.

Leather goods and Footwear.

Footwear and other leather goods, such as suit cases, hand bags, straps, etc., are sold in Poona City through 153 shops of which 38 are situated in Kasba peth, 36 in Sadashiv peth and 22 in Shukrawar peth. These shops employ 302 men, 12 women and 7 children. The Poona Suburban area have 23 shops dealing in leather goods and footwear. In addition to leather goods and

CHAPTER 8. Trade. RETAIL TRADE.

footwear, these shops also deal in leather, and accessories of shoe-making such as sewing thread, nails and clips. There are some shops dealing exclusively in leather, while there are others dealing exclusively in footwear and leather goods. Leather is purchased locally, whereas footwear and leather goods are obtained from outside. Some of these shops also make footwear to order, engaging workers on piece rates for the purpose. The stock in trade of each of these shops is usually worth about Rs. 1,200. Business is generally steady throughout the year except in the monsoon months when it is rather slack.

Flowers.

There are 67 shops selling flower in the city, of which 22 are in Sadashiv and 15 in Raviwar peth. This group gives employment to 154 men, 17 women and 5 children. There are 6 flower shops in the Poona Suburban area. Poona City has been quite famous for its flower business and this receives mention in the old Gazetteer also. The shopkeepers are generally *malis,* the traditional gardeners. They sell various kinds of flowers, nosegays, garlands, boquets and decorative bunches of flowers. Most of these florists have their own gardens in which they grow the flowers they sell. According to requirements, they also buy flowers from other garden owners. The stock of a florist does not exceed in value Rs. 50, because of the perishability of the stock. In summer and the marriage season, the trade is generally brisk. In the brisk business periods, these florists sometimes employ workers on piece rate to prepare garlands, nosegays, etc.

Medicines.

In Poona City there are 130 shops selling medicines. They style themselves as chemists and druggists. They are specialised in selling chemicals of various kinds, patent medicines, foreign and indigenous drugs, surgical instruments and indigenous medicines. Of these shops, 47 are in Budhwar peth, 34 in Sadashiv peth and 18 in Raviwar peth. These shops employ 896 men, 96 women and 27 children. There is only one shop shown in the Poona Suburban area dealing in medicines. A large part of the chemicals and drugs sold in Poona City are those imported from foreign countries. Most of the Poona shops make their purchases in Bombay. The shops usually have large quantities of stock in hand. Individual stock generally varies between Rs. 2,000 and Rs. 25,000.

The above is an account of the most of the important categories of retail shops in Poona city. There are a large number of other shops which deal in various other articles of daily requirement and also of occasional necessity. The statement regarding retail shops give a clear idea of the location of shops and the extent of employment offered by them.

Volume of business.

The following statement, compiled from the quarterly returns under the Bombay Sales Tax Act of 1946, shows for Poona city the number of registered dealers, their location by *peths* and gross turnover for the quarter ended 31st March 1950. Since the turnover of most of the retail shops in Poona city does not reach the minimum prescribed for registration under the Act (Rs. 10,000 in the case of importers and manufacturers and Rs. 30,000 in the case of others), a considerable number of retail shops fall outside the scope of the following statement :—

TABLE No. 12.

STATEMENT SHOWING THE NUMBER OF REGISTERED DEALERS IN POONA CITY* AND THEIR GROSS TURNOVER FOR QUARTER ENDED 31ST MARCH 1950.

(Turnover in thousands of rupees.)

Area.	Foodstuffs and Hotels.		Clothing and Other Consumers' Goods.		Building Material.		Transport vehicles and goods.		Machinery and Capital Goods.		Fuel and Power.		Industrial Commodities.		Miscellaneous.		All Commodities.	
	No.	Gross Turnover.	No.	Gross Turnover.	No.	Gross Turnover.	No.	Gross Turnover.	No.	Gross Turnover.	No.	Gross Turnover.	No.	Gross Turnover.	No.	Gross Turnover.	No.	Gross Turnover.
Camp ..	83	1,769	1,45	46,46	12	6,61	1	2	..	..	4	12,31	..	..	23	374	268	86,83
Ravivar Peth ..	18	17,69	104	58,94	17	7,52	..	..	..	..	1	77	..	..	..	..	140	84,92
Shukravar Peth ..	31	14,24	26	12,48	1	35	1	12	..	..	1	93	..	..	3	29	63	28,41
Nana Peth ..	4	2,35	..	..	..	..	..	..	..	..	..	..	..	..	1	6	5	2,41
Bhavani Peth ..	54	99,58	14	4,24	16	6,19	..	..	..	..	..	..	1	2,24	9	2,05	94	1,14,30
Rasta Nagesh Peth.	4	38	8	3,40	..	..	1	29	..	..	2	44	..	..	..	..	15	4,51
Somvar Peth ..	10	1,97	5	51	2	49	..	..	..	..	..	..	..	..	2	1,28	19	4,25
Ganesh Peth ..	..	..	..	..	2	48	..	..	..	..	..	..	..	..	..	..	2	48
Kasba Peth ..	12	2,20	2	43	1	8	..	..	..	..	..	..	..	..	..	..	15	2,71
Vetal Guruvar Peth.	8	1,68	40	34,99	..	..	..	..	..	..	1	3	..	..	..	..	49	36,70
Mangalvar Peth ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	*Nil.*	*Nil.*
Suburban Area ..	19	5,36	11	26,69	3	1,16	..	..	..	..	1	8	..	..	2	1,83	36	35,12
Gunj Peth ..	..	..	1	2	..	..	..	..	..	..	..	..	..	..	..	..	1	2
Budhvar Peth ..	36	9,43	1,69	38,19	..	..	10	4,46	3	3,33	2	1,28	..	..	8	3,37	228	60,06
Sadashiv Peth ..	52	12,32	75	13,32	5	41	2	7	2	13	1	1	7	92	7	2,66	151	29,84
Kirkee ..	27	5,98	21	2,65	1	3	..	..	1	4,94	..	..	..	..	..	..	50	13,60
Narayan Peth ..	21	3,19	15	1,85	..	..	..	..	1	6	..	..	1	44	..	..	38	5,54
Shivajinagar ..	38	11,78	25	4,99	5	1,06	9	4,20	2	1,52	2	76	1	1,87	1	10	83	26,28
Shanivar Peth ..	9	2,14	25	6,74	..	..	3	48	6	88	..	..	1	28	..	..	44	10,52
Total ..	426	2.07,98	6,86	2,55,90	65	24,38	27	9,64	15	10,86	15	16,61	11	5,75	56	15,38	1,301	5,46,50

*"Poona city" under Sales Tax administration includes areas of Poona Cantonment and Kirkee Cantonment.

CHAPTER 8. Trade.

RETAIL TRADE.

The statement shows that during the quarter ended 31st March 1950, there were 1,301 registered dealers under the Sales Tax Act and their gross turnover amounted to Rs. 5,46,50,000. About fifty per cent. of the registered dealers in Poona city deal in clothing and consumer goods and their number is 686. The next most numerous class of shopkeepers are those who deal in food-stuffs and eatables and their number is 426.

Juna Bazar.

Semi-weekly markets functioning on Wednesdays and Sundays are held in Shivajinagar, where mostly old and reconditioned goods are bought and sold. This institution, known as Juna Bazaar, is very ancient. A variety of goods are handled at this market, the chief among them being old clothes, hardware, footwear, cycle accessories, glass bottles, tins, brass and copper ware, furniture, books and pictures, mattresses and pillows, and mechanical tools. The bazar on Sunday attended by about 200 sellers is larger and fuller than the one on Wednesday which is attended only by about 180 sellers. The sellers of old clothes are mostly women. Generally these women hawk from day to day, brass, copper and aluminium wares, exchanging them for old clothes which they sell on the bazar day. Hardware includes all sorts of cutlery, iron pots, iron furniture, locks and keys. Quite a number of hardware sellers are women.

HAWKERS.

LIKE THE PEDLARS, THEIR COUNTERPARTS IN THE RURAL AREAS, the Poona city hawkers play an important part in the retail trade. These hawkers are 3,201 in number. They have been classified by the Poona Municipal Corporation into four main groups for purposes of licensing and regulation. In the first group, there are 748 hawkers, who squat at fixed places on the streets and handle footwear, spectacles, fountain-pens, locks and umbrellas. Most of the refugees from Sind, who mostly deal in cloth, also fall in this category. The second group consists of hawkers who move about from place to place with their merchandise on their heads. They number 1,725. They are not allowed to hawk in some areas of the city. The third class of hawkers are those who move about from place to place taking their stock in trade in hand carts. They are 657 in number. The fourth group of hawkers, numbering 71, use handcarts but, unlike those in the third category, they are stationery and not roving. The commodities in which the hawkers falling outside the first group deal in cloth; ready-made clothes; vegetables; fruits, fresh and dry; sweets; *bhel* and parched grains; cutlery; crockery; hosiery; sprouted grains; toys; and other miscellaneous articles. Figures of their turnover are not available. These hawkers were found to be moving through the busy streets of Poona, collecting persons around them, with the result that great inconvenience was caused to the general public and to vehicular traffic. With a view to reducing this nuisance, the Municipal Corporation has introduced a system of licensing of hawkers and regulating their trade. Monthly licence fees of Rs. 4, As. 8, Rs. 3 and Rs. 3 per month respectively are levied from the abovementioned four categories of hawkers. About 50 suitable sites have been selected for accommodating the first and fourth types. These sites are away from places of heavy traffic and are classified according to the methods of hawking. These hawkers, excepting such of them as sell food articles, have to keep their stalls, which are provided for them by the Corporation, open like other shopkeepers between 8 a.m. to 12 noon and 4 p.m. to 8-30 p.m.

The location of these hawkers has been so arranged that it does not in any way affect the retail trade carried on by the retail shopkeepers.

PRICES CURRENT ON 15-11-1950.

TO GIVE AN IDEA OF THE COMPARATIVE PRICES of various articles at the time of the compilation of this Gazetteer, statements regarding wholesale and retail prices in Poona current on 15th November 1950, are given below :—

TABLE No. 13.

WHOLESALE PRICES IN POONA CITY (15TH NOVEMBER 1950).

Commodities.	Variety/Quality.*	Unit.†	Rs. a. p.
Cereals—			
Paddy	Medium ..	....	15 8 8
Rice	Fine ..	....	25 14 8
Wheat	White ..	....	13 0 0
Jowar	White ..	....	10 1 8
Pulses—			
Gram	....	....	19 8 0
Tur	....	....	21 0 0
Mug	....	....	24 0 0
Udid	....	....	20 0 0
Masur	....	....	20 0 0
Sugars—			
Gul	Sort I ..	....	19 12 0
Sugar Refined ..	D-24 ..	....	33 10 0
Oilseeds—			
Groundnut	Unshelled ..	....	20 0 0
Sesamum	Black ..	....	12 0 0
Rape and Mustard ..	White ..	....	40 0 0
Linseed	....	....	30 0 0
Coconut	....	Per 1,000	270 0 0
Fruits—			
Plantains	....	Per gross ..	3 12 0
Oranges	....	Per gross ..	38 0 0
Vegetables—			
Potatoes	....	....	21 0 0
Onions	....	....	12 0 0
Livestock—			
Bullocks	Class I ..	Each ..	300 0 0
Bullocks	Class II ..	Each ..	250 0 0
Cows	Class I ..	Each ..	190 0 0
Cows	Class II ..	Each ..	120 0 0
Sheep	....	Per score ..	600 0 0
Others—			
Tobacco	Leaf country ..	....	200 0 0
Cottonseed	....	....	11 8 0
Ghee	Agmark ..	....	300 0 0
Fodder	Straw (paddy) ..	....	5 15 6
Fodder	Stalks ..	....	9 0 0
Turmeric	....	....	45 0 0
Dry chillies	....	....	94 0 0

*When there is no reference to any specific quality, fair average quality is implied.

†Prices are given in rupees per standard maund of 82 2/7 lbs. unless otherwise specified.

CHAPTER 8.

Trade.

PRICES CURRENT ON 15-11-1950.

TABLE No. 14.

RETAIL PRICES IN POONA CITY (15TH NOVEMBER 1950).

Commodities.	Variety/Quality.*	Unit.†	Seers	Chataks.
Cereals—				
Paddy	Coarse ..	....	2	13
Rice	Coarse ..	....	2	6
Wheat	White ..	....	1	13
Jowar	White ..	....	3	12
Bajri	....	....	4	0
Ragi	....	....	2	5
Pulses—				
Gram	Whole ..	....	2	0
Tur	Whole ..	....	2	0
Mug	Whole ..	....	1	14
Udid	Whole ..	....	1	10
Masur	Whole ..	....	1	6
Sugars—				
Gul	Sort I ..	....	1	8
Gul	Sort II ..	....	1	12
Sugar Refined ..	D-24 ..	....	1	1
Oils—				
Groundnut oil ..	....	....	0	7
Sesamum oil ..	....	....	0	8
Castor oil	....	....	0	6
Mustard oil ..	....	....	0	8
Linseed oil ..	....	....	0	6
Vegetables—				
Potatoes	....	....	2	4
Sweet potatoes ..	....	....	11	0
Onions	....	....	....	
			Rs. a. p.	
Fruits—				
Plantains	....	Per dozen ..	0 9 0	
Oranges	....	Per dozen ..	2 6 0	
			Seers	Chataks.
Others—				
Milk	....	....	1	8
Ghee	Ungraded ..	....	0	6
Dry chillies ..	....	....	0	7
Salt	....	....	15	0
			Rs. a. p.	
Tobacco	Leaf ..	Per lb. ..	2 10 0	
Eggs	'A' Grade ..	Per dozen ..	2 6 0	
Mutton	....	Per seer ..	2 0 0	
Kerosine oil ..	....	Per gallon ..	1 4 6	
Firewood	....	Per maund ..	2 8 0	
Coarse cloth ..	....	Per yard ..	0 13 0	

*When there is no reference to any specific quality, fair average quality is implied.

†Prices are given in seers and chataks (80 tolas and 5 tolas respectively) per rupee unless otherwise specified.

TRADE ASSOCIATIONS.

THERE ARE 35 ASSOCIATIONS OF TRADERS AND MERCHANTS connected with different trades, industries and businesses in Poona city. Of these, 7 are connected with grocery trade, 3 with general commission business; and 3 with cloth trade. There are 2 associations

TRADE ASSOCIATIONS.

in each of the following trades namely, tailoring, flour-mills, and motor transport. There is one association for each of the following trades, viz., printing-press, tobacco, watches, timber, hotels and restaurants, cycles, sweetmeats, flour-mills, trunks, ghee, goldsmith, brass and copper wares, hardware and banks. Most of these associations have been formed with a view to bringing about closer co-operatoin amongst the members of the trade or industry concerned, to lay out a common policy and to devise ways and means of further promotion of their business. Often disputes among the members of the trade are referred to these associations for amicable settlement.

The Maharatta Chamber of Commerce and Industries.

The Maharatta Chamber of Commerce and Industries, with its headquarter building at Tilak Road, occupies a pre-eminent position among these associations. This Chamber was established in the year 1934 for the purpose of representing the economic, commercial, trade and industrial interests of Maharashtra. Since its inception, it has been striving for the economic development of Maharashtra as an integral part of India through local initiative and effort. It is represented on a number of official and -non-official bodies in Poona and Bombay. It has played an important part in initiating and developing business enterprise. It awards the G. S. Parkhe Industrial Merit Prizes and the B. S. Kamat Memorial Prize. It also conducts the Ogale Memorial Economic Lectureships. The Chamber also conducts a commercial monthly named *Sampada*. The funds and the properties of the Chamber exceed in value Rs. 1,50,000.

CHAPTER 9—TRANSPORT AND COMMUNICATIONS.

FROM THE BEGINNING OF THIS CENTURY, Poona has tried to keep pace with modern development in transport and communications. Vast improvements have been made in transport by roads, railways and air, and in communications by post, telegraphs, telephones and wireless. The following are the figures of population engaged in transport and communications during the years 1881 and 1951, as shown in the census for the respective years :—

TABLE No. 1.

PERSONS ENGAGED IN TRANSPORT AND COMMUNICATIONS : 1881 AND 1951.

1881.		1951.	
Category	Number of persons engaged.	Category.	Number of persons engaged.
Railway ...	2,204	Transport by railways ...	6,813
Roads ...	2,323	Transport by roads ...	7,926
Canals and Rivers (and Seas) ...	42	Transport by water ...	97
		Transport by air ...	91
Message ...	648	Postal Services	1,147
		Telegraph Services ...	317
		Telephone Services ...	200
		Wireless Services ...	161
Total ...	5,217	Total ...	16,752

RAILWAYS.

TRAFFIC IN PRE-RAIL DAYS was carried on through highways with the help of carts and pack animals. Increasing production—both agricultural and industrial—necessitated cheaper and quicker means of communication, both for passengers and for goods and commodities. A series of famines and years of scarcity conditions also necessitated the laying of railway lines for facilitating relief operations. Besides, the Poona district has been the headquarters of the Southern Command of the Indian Army, which fact also furthered the development of railways in the district.

CHAPTER 9. — Transport and Communications. RAILWAYS.

The Great Indian Peninsula Railway Co. laid their main line from Khandala to Bhigavan, a distance of 106 miles, in the year 1858 and the Southern Mahratta Railway Co. laid the metre gauge route from Poona to Nira in 1886. The Dhond-Baramati narrow gauge section was constructed in 1913. The present route mileage of railways in Poona district stands at 186·1 miles. As a result of the re-grouping of the railways the Great Indian Peninsula Railway has now been grouped under the Central Railway and the Madras and Southern Mahratta Railway, which name arose out of the amalgamation in 1907 of the Madras and the Southern Mahratta Railways, has been allocated to the Southern Railway. Of the 186·1 miles, 138·1 miles are under the Central Railway and the rest 48 miles are under the Southern Railway. Eight out of the fourteen talukas of the district, *viz.*, Mawal, Mulshi, Haveli, Dhond, Baramati, Indapur, Purandar and Poona City, have been connected by railways with the cities of Poona and Bombay and the districts of Ahmednagar, Satara, Sholapur and Nasik. The other six talukas of the district, *viz.*, Bhor, Junnar, Ambegaon, Sirur, Velhe and Khed, have no railway communication. These talukas are served mostly by motor bus traffic.

Central Railway.

The main line of the Central Railway emanates from Bombay and enters the Poona district at Khandala near the crest of the Sahyadris. It then courses through the district for 107·5 miles cutting across the talukas of Mawal, Mulshi, Haveli, Dhond, and Indapur. From Khandala for about 20 miles the line runs west to east through a rough and hilly country and then passes through the fertile plain lying between the Indrayani and Pavana rivers, 21 miles south-east to Poona, From Poona its course is east along the valleys of the Mula-Mutha and the Bhima, 48 miles to Dhond and then south-east 17 miles to Bhigavan, where it enters the Sholapur district. The line then passes south-east to Hyderabad and Madras. The construction of this line was undertaken in 1856 and the section from Khandala to Poona was opened for traffic on 14th June 1858 and from Poona to Bhigavan on 15th of December during the same year.

This railway provides both passenger as well as goods train services. It has 24 stations on its route through this district, namely, Khandala 78 miles from Bombay, Lonavla 80, Malavali 85, Kamshet 90, Vadgaon 96, Talegaon 98, Ghoravadi 99, Begdevadi 101, Dehu Road 104, Chinchvad 109, Pimpri 111, Kirkee 116, Shivajinagar 118, Poona 119, Hadapsar 123, Loni 130, Uruli 137, Yevat 145, Kedgaon 153, Patas 159, Dhond 167, Bori-byal 173, Malthan 179, and Bhigavan 184. Of these Dhond and Poona are junction stations. The track between Poona and Bombay is electrified and train services between Khandala and Poona are run by electric energy. The passenger and goods traffic on the Poona-Karjat section of the Central Railway has shown an enormus increase during recent years. The total number of passengers carried by the railway from the seven° stations of the Poona district lying on this line has increased from 14,80,019 in 1941 to 75,59,501 in 1951, which means a five-fold increase during the last ten years. There has also been an enormous increase in the movement of passengers to health resorts, such as Mahableshwar, Panchgani, Talegaon, Lonavala, and Khandala. These health

°Poona, Shivajinagar, Kirkee, Chinchvad, Dehu Road, Talegaon and Lonavala.

resorts have developed considerably during recent years. Better railway facilities on this line have also lent a helping hand towards the establishment of Vallabhanagar, a residential colony at Pimpri, T. B. Sanatoriums at Talegaon and Malavali, a General Hospital at Talegaon and the Physical Culture and Yoga School at Lonavala. The ancient and famous caves at Karla and Boja as well as the forts of Lohogad and Visapur have been made accessible to the general public on account of convenient train service.

The quick and adequate transport facilities provided by the railway on the Bombay-Poona line has made Bombay city a regular market easily accessible to the agricultural products of the Poona district, including large quantities of perishable goods like fruits, vegetables and potatoes. In fact, the Poona district takes the pride of place as the main supplier of these goods to Bombay city. Besides, the location of a large number of factories working in this district is along the railway lines, and this shows to what extent transport facilities provided by the railways may govern the location of industries.

Two branches of the Central Railway, *viz.*, Dhond-Manmad and Dhond-Baramati sections, emanate from Dhond, and the Southern Railway line emanates from Poona. The Dhond-Manmad line connects this district with the neighbouring district of Ahmednagar and also with the north-east and the south-east sections of the Central Railway. The line was opened on 16th March 1878. Only one station on this line, *viz.*, Dhond, and 2·6 miles of route mileage of this line lie in the Poona district.

The narrow gauge Dhond-Baramati section connects the regions of Baramati with the main line at Dhond. The direction of this line is southwards and the route mileage is 28. Besides Dhond, it has four stations, namely, Ravangaon 8 miles from Dhond, Sirsuphal 14, Katphal 21, and Baramati, the terminus 28. It is a narrow gauge steam line.

All the stations on the Central Railway lines in the Poona district are provided with buildings, booking offices and quarters for the station staff. The stations of Poona, Lonavala and Dhond are spacious modern buildings, and there are waiting rooms, refreshment rooms and tea stalls provided for the convenience of the travelling public. Waiting rooms are also provided at Khandala, Kamshet, Talegaon, Dehu Road, Chinchavad, Kirkee, Shivajinagar, Loni, Uruli, Kedgaon, Patas and Baramati. There are tea stalls and refreshment shops on almost all stations of the Central Railway. A safety siding has been provided at Khandala station. There is a railway workshop at Lonavala.

Southern Railway.

The Southern Railway has only a metre gauge line in this district. It runs from Poona southwards to Bangalore and passes through 48 miles of the district. The construction of the Western Deccan section of the Southern Mahratta Railway was sanctioned in December 1883. and work was begun in March 1884. The work was completed after two years and the line started functioning in 1886. This line was amalgamated with the Madras Railway in 1907, and now, after the recent re-grouping, forms a part of the Southern Railway.

CHAPTER 9. — Transport and Communications. RAILWAYS. Southern Railway.

The Poona-Bangalore line starts from Poona and for about 10 miles runs almost parallel to the main line of the Central Ralway at a distance of about 3 miles to the south. Near Loni, 10 miles east of Poona, the line turns more to the south and skirts the Sinhagad-Bholeswar range, rising with a ruling gradient of one in one hundred till it crests the Bhor incline about 21 miles south-east of Poona and about 675 feet above the level of the Poona railway station. From this point the railway line turns south, leaving Saswad about 8 miles to the west and passes straight to Jejuri 32 miles south-east of Poona. At Jejuri, it passes through the Purandar hills and runs southwards till near Nira, where it crosses the Nira river and enters the Satara district. It traverses Poona city and the talukas of Haveli and Purandar.

Besides Poona, it has 10 stations, namely Ghorpuri, 2 miles from Poona, Saswad Road 7, Phursangi 11, Alandi 16, Gurholi 21, Rajewadi 25, Jejuri 32, Dondaj 37, Walhe 42 and Nira 48.

Nira is the metre gauge rail head for the Phaltan Sugar Factory, to which it is connected by a narrow gauge line worked by the factory. A large metre gauge engine shed has been constructed at Ghorpuri and there are also goods lines facilitating the transhipment of goods between the broad gauge of the Central Railway and the metre gauge of the Southern Railway. From Poona to Ghorpuri, the track is double line and it crosses the Central Railway line at the Koregaon Park level-crossing.

An idea of the outward traffic on this line can be had from the following statement :—

TABLE No. 2.

SOUTHERN RAILWAY, POONA (1949-50.)

Stations.	Number of passengers (Outward).	Quantity of goods sent through these stations (Tons).
1. Poona	4,80,579	43,332
2. Ghorpuri	21,219	13,240
3. Saswad Road	15,990	1,107
4. Phursangi	4,911	42
5. Alandi	8,410	32
6. Gurholi	4,755	33
7. Rajewadi	50,416	423
8. Jejuri	1,23,690	214
9. Dondaj	4,183	.....
10. Walhe	58,487	77
11. Nira	1,53,587	7,387

AS ALL THE OTHER DECCAN DISTRICTS, Poona has had to depend on road communications to a large extent and roads have played a considerable part in its economy since the earliest times. Its road system was not well developed in the earlier half of the nineteenth century, but large schemes of road development were embarked upon during the latter half. The development of the railway system also began during the same period. Road construction, when it began in the nineteenth century, was based in the first instance on a series of main trunk lines with a view to connecting the district with the neighbouring districts and also with Bombay, the headquarters of the Province. Later on, with growing agricultural, industrial and trading activities in the district, the necessity was felt of linking up all centres of production and distribution with the Poona city. Accordingly between 1890 and 1900, a number of secondary main lines were laid down. After the completion of these through lines of communication was undertaken the work of constructing feeder roads for railways and connecting important places which had, because of the exigencies of railway alignment, been left isolated. The main trunk lines as well as the important feeders were usually constructed, metalled and maintained by the Provincial Govenment, while the others were left to the local bodies to be financed out of their own funds. During the 20th century, particularly after 1914, *i.e.*, the beginning of World War I, road development assumed great importance with the rapid growth of the motor transport system. Poona, as the second headquarters of the Provincial Government and the headquarters of the Southern Command, saw good road schemes executed during the period, with the result that considerable advancement in the economy of the district took place.

Development has been particularly marked during the last twenty years. The total road mileage has increased from 1,793 miles in 1933* to 2,718 in 1949-50 : metalled roads from 417 to 755 miles, and unmetalled roads from 1,376 to 1,946 miles. The metalled roads form 27·8 per cent of the total road mileage. The surface of metalled roads is everywhere water bound macadam, except that within the municipal limits of Poona and other municipalities superior surfaces have been constructed. The unmetalled roads are either *murum* or mere earth roads. *Murum* is crumbled trap rock which gives a fair surface and can sustain light motor traffic during all seasons. Earth roads are only fair-weather roads.

The area served by each road mile shows a welcome decline from 2·9 square miles to 2·2 square miles, in spite of the recent merger with the district of the Bhor State which had a larger area per road mile owing to its hilly nature. But the number of persons served by each road mile has increased from 642 to 711, which must must be attributed to increase in population outrunning the increase in road mileage.

---

*Gadgil, D. R. and Gogate, L. V.—"Survey of Motor Bus Transportation in Six Districts of the Bombay Presidency" conducted by the Gokhale Institute of Politics and Economics, Poona—1935.

The statement below shows in detail the various categories of roads in the district, their mileage and condition :—

TABLE No. 3.

ROAD MILEAGE IN POONA DISTRICT (1949-50).

Category.	Total.			Metalled.			Unmetalled.		
	miles.	fur.	ft.	miles.	fur.	ft.	miles.	fur.	ft.
(A) *State* ...	478	1	337	458	2	311	19	7	26
(B) *District Local Board* ...	2,072	0	0	221	0	0	1,851	0	0
(C) *Municipal* ...	167	7	263	78	2	385	76	7	556
Dhond ...	2	6	120	1	5	580	1	0	200
Indapur* ...	2	0	0	Not available.					
Lonavala ...	10	5	401	7	1	560	3	3	501
Baramati ...	6	3	330	3	2	0	3	1	330
Alandi ...	2	0	0	2	0	0	*Nil.*		
Talegaon Dabhade* ...	2	0	642	Not available.					
Saswad ...	5	0	0	2	4	0	2	4	0
Sirur ...	7	0	0	7	0	0	...	...	...
Jejuri* ...	3	0	0	Not available.					
Junnar ...	9	3	90	3	4	565	5	6	185
Bhor* ...	5	4	0	Not available.					
Kirkee Cantonment ...	7	0	0	7	0	0	...	...	...
Poona ...	105	0	0	44	0	0	61	0	0
Total ...	2,718	0	600	757	5	36†	1,947	6	582†

State Roads.

The entire road system is maintained by three different authorities, namely, the State Government, the Poona District Local Board and the various municipal bodies within the district. The State roads have a length of 478 miles and form 17·6 per cent. of the total road mileage of the district. They are mostly big arterial roads serving the needs of the State in general and the Poona district in particular, and they have even all-India importance. They either emanate from Poona or pass through the district. The national highways namely the Bombay-Poona Road, the Poona-Sholapur Road, the Poona-Nasik Road and the Poona-Bangalore

*Detailed figures of metalled and unmetalled roads are not available for this municipal body.

†The total given falls short of the actual as detailed figures are not available for Indapur, Talegaon-Dabhade, Jejuri and Bhor.

Road, the State highway namely the Poona-Ahmednagar Road and two major district roads namely the Poona-Baramati and the Poona-Satara Road come under this category. The maintenance and development of these roads are undertaken by the State Government through its Public Works Department and the charges are met from the State revenues. Almost the entire length of these roads is metalled and only 19 miles remain to be metalled.

Local Board Roads.

The District Local Board roads have a length of 2,072 miles, which is 76·2 per cent. of the total road mileage of the district. These roads are spread over the various talukas of the district and their maintenance is vested in the District Local Board. Roads falling in this category are local roads and cart tracks—mostly fair-weather roads—which link up various centres of cultivation, industry and trade with the national highways, railway stations, market towns, headquarters of talukas and Poona city. Nearly 89 per cent. of these roads, *i.e.*, a length of 1,851 miles, are unmetalled and during the monsoon are rendered unserviceable. During the fair weather, light motor traffic is possible on these roads.

Municipal Roads.

The thirteen municipalities in the district have 167 miles of roads under their jurisdiction, which comes to 6·2 per cent. of the total mileage of roads in the district. A little more than 50 per cent. of these roads are good metalled ones. One hundred and five miles out of the 167 miles are located within the limits of the Poona Municipal Corporation and each of the other municipalities have only a few miles of municipal roads.

Junnar Taluka.

The Junnar taluka, which is not served by any railway, is connected to the Ahmednagar district, which lies to the north and east of it, by roads on which the chief means of transport are bullock carts and motor buses. To the west lies the Thana district to which communication is possible by two ghats (passes), *viz.*, Naneghat and Malsej. Traffic through these passes is now usually on bullocks and occasionally on head-loads. The Naneghat Funicular Tramway Co., was attempting to cut a passage through the rocks to run a tramway which would make communication easy between Junnar and the Thana district. But the attempt has not succeeded.

Ambegaon Taluka.

In the Ambegaon taluka there are no road communications to the interior villages. The Poona-Nasik Road passes through the taluka and the road is motorable. There are also two motorable roads maintained by the District Local Board, one from Manchar to Ambegaon and the other from Manchar to Bhimashankar *via* Ghodegaon.

Khed Taluka.

The Khed taluka, which is not touched by any railway, has a fair road mileage. The Poona-Nasik Road passes through this taluka touching Khed, the taluka headquarters, and a number of villages. There are five other motorable roads in the taluka maintained by the District Local Board.

Sirur Taluka.

In Sirur taluka, there is only one State road passing through it, *viz.*, the Poona-Ahmednagar Road. There are also other motorable roads from Ghodnadi to Kavathe, Kendur to Shikrapur and Ghodnadi to Andhalgaon.

CHAPTER 9. — Transport and Communications.

ROADS.

Mawal Taluka.

Regions of the Mawal taluka fall on the main highway—the Bombay-Poona Road—and also the main line of the Central Railway. The Bombay-Poona Road is metalled and there is considerable traffic passing through it. Almost all villages of this taluka are connected by fair season cart tracks and unmetalled roads with this highway and the Central Railway.

Mulshi Taluka.

The Mulshi taluka has only one good road which runs from Poona to the Mulshi dam. There are two smaller roads—one from Paud to Kolwan and the other from Pirangut to Muthe—but during the monsoon these roads are flooded rendering them unfit for traffic.

Velhe Mahal.

In Velhe Mahal, there is only one motorable road passing from Ambavane to Velhe, a distance of about 13 miles. Except two cart tracks, used during the paddy season, one from Rule to Ambegaon (6 miles) and the other from Kuran to Mose (5 miles), there are no other public roads or cart tracks fit for traffic throughout the year. The mahal on the whole is ill-equipped with communication facilities. During the monsoon most of the roads and tracks become unserviceable.

Haveli and Poona City Talukas.

Communication facilities in the Haveli and Poona City talukas are very good and development is still going on. The Bombay-Poona Road, the Poona-Ahmednagar Road, the Poona-Nasik Road, the Poona-Sholapur Road and the Poona-Satara Road—all traverse these talukas and have greatly facilitated both goods and passenger traffic in the rural areas. Poona, being the headquarters of the Southern Command, has also direct motorable link-ups with the hilly and interior tracts of these talukas.

Bhor Taluka.

The Bhor taluka is in the same condition as Velhe Mahal. Two State roads, namely, the Poona-Bangalore Road and the Mahapral-Pandharpur Road, pass through the taluka, but a major portion of the taluka is covered with hills and forests. There are some unmetalled roads and cart tracks which go out of use during the monsoon.

Dhond Taluka.

Dhond is connected to Poona, Sholapur, Ahmednagar and other neighbouring districts by good highways and also by railway. The railway plays an important role in the economic life of this taluka. Quite a few villages of the taluka are connected with the main and the branch lines of the Central Railway by roads and cart tracks. The national highway of Poona-Sholapur Road passes through the taluka and is served by feeder road services. The road-rail co-ordination has facilitated easy and swift transport of goods in the taluka.

Purandar Taluka.

In the Purandar taluka there are three motorable roads, namely, (i) the Poona-Satara Road passing through the taluka *via* Saswad, Jejuri, Walhe and Nira; (ii) the Saswad-Vir Road passing through Pimpale and Parinche and (iii) the Saswad-Kapurwahal Road. Their present condition, however, is not very good.

Baramati Taluka.

The taluka of Baramati is happily placed so far as roads are concerned. The motorable road from Nira to Indapur passes through

the taluka; and there are three other good roads emanating from Baramati and going to Diksal, Phaltan and Morgaon. All these roads provide suitable and easy means of communication to the villages of the taluka. There are, however, no good roads in the *jirayat* tract (dry areas) of the taluka.

ROADS. Indapur Taluka.

The Indapur taluka, which is least served by railways, has a good number of roads. Motorable roads exist between Baramati and Indapur, Indapur and Akluj, Baramati and Diksal, Nimgaon Ketaki and Loni, Nimgaon Ketaki and Chandgaon, Kalas and Kumbhargaon and Bavada and Narsingpur.

State Transport. *History.*

An important landmark in the field of transportation in the Poona district was the introduction of the State Transport service in the year 1948. This has brought about unification of control and extension of service in the sphere of motor bus transport, enhancing the advantages of this form of transport to local agriculture and business. Since the end of the First World War, motor bus transportation has been steadily growing in the district. Because of its swifter and cheaper movement of goods and traffic, the motor bus has gradually replaced the bullock cart as a means of communication for any but very short distances. The business of plying buses has become very popular. According to a survey conducted by the Gokhale Institute of Economics and Politics in the year 1934-35, there were 248 has owners plying 473 vehicles on various routes in the district. Of these owners, 163 owned but one single bus each. During the years that followed, especially after 1939, motor bus transportation received fresh impetus, as the Poona district became the centre of large military activities, and numerous small unit operators started plying their vehicles in and about Poona. Unchecked rivalry among the bus operators had an undesirable effect on the transport system as a whole. In order to attract patronage, the services were made cheaper at the sacrifice of the convenience, and occasionally even of the safety, of the travelling public. While the extension of cheap and rapid transport was welcomed, complaints about overcrowding, irregularity, rash driving and annoyance began to pile up. In 1948, therefore, the Government of Bombay took up road bus transport as a State monopoly. It is now being operated through a statutory corporation specially created for the purpose, viz., the Bombay State Road Transport Corporation.

Poona has the unique distinction of being the district where the scheme of nationalisation of motor bus transportation was first introduced. Work in "Poona Division" was started on 1st June 1948 and completed in February 1949; and by the end of 1951 the division had reached its maximum capacity. The Poona district, with the exception of a few of its eastern talukas, and some portions of the Satara district, form the "Poona Division' of the State Transport. The Corporation took over all the then existing bus routes from the private operators, and it has now opened also new routes in order to meet effectively the demands of industry, trade and the travelling public. The Divisional Office of the State Transport is located on the Shankarshet Road in Poona City, and its activities are controlled by a Divisional Controller and the staff under him.

The following two statements give us an idea of the various routes under operation during March 1950, the route mileage, the number of vehicles plying and the average number of persons that travelled—route-wise :—

TABLE No. 4.

OPERATIONS OF BOMBAY STATE TRANSPORT—POONA DIVISION—(MARCH 1950).

Station.	Destination.	Distance. (miles)	Number of Vehicles Plying.	Average number of persons travelled. (Daily)
1	2	3	4	5
I. Poona ..	Ahmednagar ..	76	6	1,148
	Sirur ..	43	5	778
	Kanhur ..	72	2	233
	Shikrapur ..	23	1	140
	Talegaon ..	25	3	501
	Nasik ..	130	3	457
	Sangamner ..	88	3	502
	Junnar ..	56	4	380
	Alandi ..	14	3	940
	Pimpri ..	20	2	496
	Dehu Road ..	18	2	149
	Ane ..	74	2	127
	Ambegaon ..	56	1	120
	Wada ..	42	1	131
	Bhose ..	23	1	176
	Chakan ..	18	1	125
	Khed ..	26	5	690
	Narayangaon ..	46	2	301
	Paud ..	21	4	420
	Mulshi ..	28	2	173
	Kolwan ..	28	2	89
	Kondavkopra ..	13	1	362
	Theur ..	16	1	93
	Alandi (ch) ..	16	1	191
	Sinhagad ..	12	1	282
	Khadakwasla ..	9	1	201
	Supe ..	42	3	223
	Dhond ..	47	3	285
	Shrigonda ..	64	1	....
	Saswad ..	19	4	429
	Satara ..	69	13	1,268
	Bhor ..	32	6	935
	Mahabaleshwar ..	75	3	1,068
	Wai ..	55	3	410
	Kondanpur ..	20	3	192
	Shirwal ..	32	2	228
	Panchgani ..	64	2	430
	Vele ..	45	2	....
	Madhuthind ..	20	1	....
	Pabal ..	38	1	141
	Poona Station ..	4	2	830
	Nasarapur ..	20	1	68
	Dighi ..	6	2	72
	Kirkee ..	6	2	88
	Yewat ..	27	1	61

Station.	Destination.	Distance. (miles)	Number of Vehicles Plying.	Average number of persons travelled. (Daily)
1	2	3	4	5
II. Satara ..	Satara Road ..	12	9	1,105
	Wai ..	21	4	662
	Koregaon ..	12	6	717
	Modha ..	15	1	361
	Nira ..	32	1	242
	Mahabaleshwar ..	41	1	163
	Humgaon ..	20	1	270
	Rahimatpur ..	11	1	106
	Limb ..	8	1	180
III. Talegaon ..	Junnar ..	52	4	469
	Narayangaon ..	42	3	353
	Manchar ..	34	2	188
	Ghodegaon ..	42	1	152
	Ambegaon ..	52	1	96
	Ane ..	67	1	123
	Belhe ..	62	1	180
	Pabal ..	34	1	174
	Wada ..	38	1	140
IV. Saswad ..	Vir ..	16	2	123
	Morgaon (Via Nira)	36	1	47
	Morgaon (Via Jejuri)	20	1	163
	Jejuri ..	10	1	94
	Purandar ..	6	3	145
V. Narayangaon	Ane ..	23	1	155
	Ambegaon ..	26	1	209
	Pargaon ..	14	1	96
	Junnar ..	10	1	....
VI. Khed ..	Talegaon ..	22	1	72
	Kadus ..	6	1	156
	Wada ..	16	2	133
VII. Wai ..	Mahabaleshwar ..	20	2	424
	Wathar ..	20	3	530
	Bhor ..	32	1	219
VIII. Manchar ..	Ambegaon ..	18	1	81
	Junnar ..	18	1	107
	Ghodegaon ..	8	1	....
IX. Sirur ..	Vadgaon ..	23	1	179
	Nevara ..	14	1	317
	Kavathe ..	18	1	333
X. Junnar ..	Ane ..	33	2	173
	Pargaon ..	24	1	159
XI. Bhor ..	Lonand ..	26	2	470
	Ambawade ..	8	1	251
XII. Dhond ..	Kharade ..	28	2	168
XIII. Shikrapur ..	Sirur ..	36	1	187

TABLE No. 5.

BOMBAY STATE TRANSPORT—POONA DIVISION (MARCH 1950).
NUMBER OF ROUTES, DISTANCE. VEHICLES AND PASSENGERS (MARCH 1950).

Station.	Routes emanating from	Route distance (in miles).	Number of Vehicles Plying.	Total number of passengers travelled daily (Average).
1. Poona ..	45	1,678	115	15,933
2. Satara ..	9	172	25	3,806
3. Talegaon ..	9	423	15	1,875
4. Saswad ..	5	88	8	572
5. Narayangaon ..	4	73	4	460
6. Khed ..	3	44	4	361
7. Wai ..	3	72	6	1,173
8. Manchar ..	3	44	3	188
9. Sirur ..	3	55	3	829
10. Junnar ..	2	57	3	332
11. Bhor ..	2	34	3	721
12. Dhond ..	1	28	2	168
13. Shikrapur ..	1	36	1	187
Poona Division ..	90	2,804	192	26,605

It will be seen from the tables that in March 1950, the State Transport in "Poona Division" had under operation 90 bus routes and the average daily mileage was 2,804 miles. On an average 26,605 passengers were carried daily. The operating fleet was composed of 204 vehicles and the average number of vehicles on the roads was 153. In many cases vehicles operated on more routes than one. The average distance travelled by a passenger in the State Transport buses during March 1950 has been estimated at 17·9 miles. During the monsoon some of the routes operated in the western hilly areas have to be suspended. At other times, the traffic is more or less constant. The table showing in detail the various routes brings out the fact that the State Transport in "Poona Division" has not only provided more comfortable and quicker means of transport within the district but has also connected the district with the adjoining districts much more effectively than before. There are routes emanating from Poona and going to Ahmednagar, Satara and Nasik. The bus routes have been so planned that all the important centres of agricultural and industrial production are linked up with trade centres and market places; and this has to great extent facilitated the disposal of goods and commodities grown in those

centres. The State Trasport runs special bus services to various places of interest and also to places of pilgrimage in order to help tourists and pilgrims.

ROADS.

State Transport. *Routes, mileage, vehicles and passengers.*

Half of the total number of routes under operation emanate from Poona city which is not only the headquarter town of the district but also an entrepot of the inland trade. There are 45 bus routes emanating from Poona and going to 45 different places within the district and even outside. On an average 115 vehicles daily carry 15,933 passengers. Satara and Talegaon are the other important starting stations, each with 9 bus routes emanating from it. Other State Transport stations, with the number of bus routes emanating from each marked in brackets, are Saswad (5), Narayangaon (4), Khed (3), Wai (3), Manchar (3), Sirur (3), Junnar (2), Bhor (2), Dhond (1) and Shikrapur (1). The numbers of routes are fixed by the Divisional State Transport authorities and trips and vehicles are increased or decreased according to traffic needs.

The State Transport has not yet undertaken the movement of goods traffic in the Division. It has planned to undertake goods traffic as soon as an adequate number of vehicles are available.

Amenities for Passengers.

Modern and commodious bus stations and sheds are provided at Poona, Panchgani, Dhond, Supe, Pimpri, Kanhu, Satara Road, Wathar, Ane, Ghodegaon, Junnar, Kavathe, Pabal, Nira, Wada, Lonand, Koregaon, Alandi and Vir. Facilities of advance reservation and booking of tickets have been provided at Shivajinagar (Poona), Sirur, Bhor, Khed, Shikrapur, Panchgani, Narayangaon, Swargate (Poona), Mahabaleshwar, Junnar, Wai and Satara. A box carrying first-aid equipment is kept in each bus and the conductors are trained in first-aid methods. For the safety of the travelling public, the speed limit of buses has been regulated. Special vehicles are run on routes leading to fairs. There are arrangements for recording complaints from the public, and such complaints are attended to.

Fares.

The rates of fares charged have been kept at the lowest to fit in with the principle of an uniform rate. The fare is calculated at the rate of 9 pies per mile, but the charge being on a stage basis and a stage being four miles, the minimum charge is three annas, which increases by multiples of three annas according to the number of stages. Children are charged half the adult rate, with a minimum of 2 annas. These rates were arrived at by averaging all the bus rates prevailing at the time of the inauguration of the State Transport in the Division. The Poona Division, made puite a good amount of savings during the year 1949-50. These savings do not all go to the Government treasury ; a large part is used for the welfare of the passengers and the workers of the organization. About half of the savings are earmarked for improvement of roads and the remaining for construction of bus stations, provision of amenities to passengers and facilities to the staff. The Corporation has promised to give a substantial contribution to the development of unmetalled roads and highways and also for some *pucca* roads.

Workshops.

For the proper maintenance of the buses of the State Transport, 15 depots and garages, to each of which is attached a small workshop, have been opened at various places, where oiling, greasing, cleaning and maintenance of vehicles are carried out. These depots

and garages with the number of vehicles attached to each are as shown below :—

TABLE No. 6.

Depots and Garages.	Number of vehicles attached.
1. Poona-Swargate "A"	21
2. Poona-Swargate "B"	23
3. Poona-Shivajinagar	30
4. Satara	25
5. Narayangaon	15
6. Talegaon	13
7. Sirur	10
8. Bhor	11
9. Mahabaleshwar	5
10. Wai	7
11. Khed	5
12. Sangamner	3
13. Saswad	6
14. Shikrapur	5
15. Dhond	8

The head workshop of the Poona Division is located on the Shankarshet Road and it looks after the monthly and the quarterly maintenance of buses attached to the Division.

Staff. The Division maintains administrative, operational and workshop staff as follows :—

Category.	Number.
Administrative Staff ..	.. 268
Operational Staff ..	.. 910
Workshop Staff ..	.. 568.
Total	.. 1,746.

The administrative staff, 263 in number, includes the Divisional Controller, Traffic Manager, Accounts Officer, Divisional Statistician, Labour and Publicity Officer, and the entire staff working under them to run the administration of the Poona Division. The operational staff, numbering 910, includes those who actually operate the bus routes, namely, drivers, conductors, depot managers, inspectors and traffic controllers. The workshop personnel, numbering 568, is a technical staff attached to the various workshops in the Division, and includes engineers, mechanics, skilled workers and the labour employed in those workshops. Recruitment of the staff on a basic salary of Rs. 75 or below is done by the Divisional Selection Committee, and the non-gazetted staff on a salary above Rs. 100 is

recruited by the Central Selection Committee. The recruitment of staff on a minimum salary of Rs. 250 and above (officers of Class I and II) is done by the State Transport Service Board, Central Office, Bombay.

Regular classes for the training of conductors and drivers are conducted by two instructors, and first-aid training is imparted by the St. John Ambulance Association of Poona.

For the staff, the Divisional Office runs a staff institute, a co-operative canteen, a fair price shop and a sports club. For dissemination of news and information about the activities of the Divisional State Transport, a bulletin in Marathi is also published by the Divisional Office.

Poona Municipal Transport.

A private company known as the Silver Jubilee Motors Ltd., commenced operating a bus service in Poona City on 1st March 1941. After nine years, the service was taken over by the Poona Municipal Corporation on March 1, 1950. At the time of the municipalisation of the service the company had a fleet of about 50 vehicles and used to operate about 32 buses on 12 different routes within the city. The Corporation after taking over the service added bus services leading to suburban places like Kondhwa, Hingne, Pashan, Aundh and Kirkee. It is the aim of the Municipal Corporation to link up all distant places, commercial localities and other places of interest with the Poona Railway Station. The starting points and destinations of the various routes are shown in the following statement :—

TABLE No. 7.

ROUTES OF THE POONA MUNICIPAL TRANSPORT (1950).

Route.	Course (via).
1. Swargate to Poona Station	Budhwar Chouk and Shivajinagar.
2. Swargate to Hingne	Deccan Gymkhana and Prabhatnagar.
3. Swargate to Poona Station	Jangali Maharaj Road.
4. Deccan Gymkhana	Rastapeth, Poona Station.
5. Deccan Gymkhana to Kirkee Bazaar ..	Poona Station.
6. Deccan Gymkhana to Poona Station ..	Vishrambag Vada.
7. Deccan Gymkhana to Aundh	Ganeshkhind.
8. Deccan Gymkhana to Pashan	Shivajinagar.
9. Deccan Gymkhana to University ..	Mhasobagate.
10. Deccan Gymkhana to Poona Station ..	Ganeshpeth.
11. Poolgate to Kondhwa	Vanavadi.
12. Poolgate to Hadapsar	Bhairobagate.
13. Poona Station to Mental Hospital ..	Yeravada.
14. East Street to Ghorpadi	Kahun Road.

CHAPTER 9. — Transport and Communications. ROADS. Poona Municipal Transport.

The Poona Municipal Transport, as the Corporation's undertaking is now known, runs a fleet of 65 buses which include 22 old buses owned by the Silver Jubilee Motors Ltd., 36 new Chevrolet buses and 7 diesel oil vehicles. Of the new 35 buses, 25 buses have a seating capacity of 28 passengers and the rest 10 can carry 22 passengers each. The large buses are operated on the outer routes and the small buses are confined to routes in the city proper where the roads are narrow and winding. In the year 1950-51, the undertaking's total operations of scheduled service mileage aggregated to 18,79,948 miles and its traffic receipts to Rs. 19,59,079. The total number of passengers travelled was 1,66,53,667 for the year, which gives a daily average of 45,352 passengers.

The headquarters of the Poona Municipal Transport are also at Shankarshet Road. The total establishment of all sections of the Traffic Department amounts to 336 persons, of whom 262 constitute the cadre of drivers and conductors, the remaining being the supervisory personnel. A Transport Manager is responsible for the entire transport undertaking and is assisted by two Traffic Superintendents and a Works Manager. While municipalising the service, the Corporation took over most of the staff of the private company. There is a Labour and Publicity section attached to the undertaking which concerns itself with the day to day labour problems. There are two Labour Unions, namely, the Bus Kamgar Union and the Bus Kamgar Sabha. Though they are not legally recognised by the Corporation, yet all the representations of these Unions are duly considered.

Vehicles in Poona City.

In addition to the motor vehicles run by the Poona Municipal Transport Service, there were in Poona City in the year 1950, 780 victorias° and tongas and 640 passenger and labour bullock-carts taxed under the Public Conveyance Act. There were also, owned for private purposes, 766 lorries, 1,490 motor cars, 600 motor cycles, 161 victorias° and tongas, 556 bullock carts, 41 rickshaws, 2,689 hand carts and approximately 60,000 bicycles. In the neighbouring areas of the Cantonments of Poona and Kirkee, there were in 1950-51, 405 motor cars, 63 motor lorries, 143 motor cycles, 211 victorias and tongas, 179 bullock carts, 52 hand carts, 10 auto-rickshaws and 5,000 bicycles.

WATER TRANSPORT.

WATER TRANSPORT plays relatively an insignificant role in the transport system of the district. In the olden days, when there were no good bridges and rapid means of transport, boats were used for the purpose of transhipment of goods and passengers at various river crossings. But the importance of these ferries has considerably declined during recent times with the construction of railway lines, roads and bridges. This does not mean that the ferry services have completely disappeared, for, mostly during the monsoon, boats are still used at many crossings in the Bhima, Ghodnadi, Indrayani, Kukdi, Mandvi, Mina, Mosa, Mula-Mutha, Nira and Pavana.

Transport along rivers does not exist in any organised form in Poona District, except for a motor launch service run by the Deccan Waterways Co. between Khadakwasla (Haveli) and Kuran Budruk (Velhe Mahal)—a distance of about 20 miles. This service touches a number of villages in the talukas of Haveli, Mulshi and Velhe Mahal.

Besides this, country boats, cover short distances along the streams of various rivers.

°The number of victorias in Poona City and the neighbouring cantonment areas is small.

CIVIL AVIATION.

THE POONA DISTRICT HAS GOT FACILITIES OF AIR TRAVEL also, as it falls on the route of south-bound air services from Bombay. The air services from Bombay to Bangalore and Belgaum on Thursdays and Sundays halt at the Lohogaon Aerodrome, which is located 7 miles north-east of Poona city. The Lohogaon aerodrome is a military airfield under the control of the Defence Department. This aerodrome has made quicker air travel possible between Poona, Belgaum, Hyderabad, Bangalore and Bombay.

REST HOUSES.

FOR THE CONVENIENCE OF THE TRAVELLING PUBLIC and the officers of the various State Departments, there are 9 inspection bungalows maintained by the Public Works Department, 3 bungalows by the Forest Department, 17 bungalows by the Nira Canals Division, 3 bungalows by the Poona Irrigation Research Division, 2 bungalows by the District Local Board, Poona, and one rest house at Lonavala maintained by the Lonavala Municipality. The P. W. D. bungalows are located at Kamthadi, Karla, Khandala, Khed, Narayangaon, Patas, Paud and Poona. The forest bungalows are at Ambavane, Bhimashankar and Hivre. Inspection bungalows under the charge of the Nira Canals Division and the Poona Irrigation Division are situated at Baramati, Bavda, Bhatghar, Haturna, Jejuri, Kedgaon, Khadakvasla, Malsiras, Mandwa, Nimgaon, Nimsakhar, Padegaon, Pimpra, Purandar, Sansara, Uruli, Vir and Wathar. The District Local Board's bungalows are at Ghoda and Pokhari. Most of these bungalows are furnished with decent furniture, crockery, and bedding material and are looked after by watchmen. At some of these bungalows, even food is available. These bungalows are intended for the use of the touring officers of the departments concerned and are available to the public when they are not in the occupation of the officers. Permission for occupation has to be obtained in advance from the authorities concerned.

Besides these bungalows, there are 313 *dharmashalas* (rest houses) located at various places important from the point of view of trade, fairs, pilgrimage and industry, and are meant for the use of the travelling public. The exact location of these *dharmashalas* is given in the glossary of places. The total number of *dharmashalas* is spread over various talukas as follows : Ambegaon 14, Baramati 28 Bhor 4, Dhond 13, Haveli 25, Indapur 13, Junnar 18, Khed 139, Mawal 15, Mulshi 7, Poona 5, Purandar 14, Sirur 17, and Velhe Mahal 1.

There are also *chavdis* or village offices in almost all villages of the district. In those villages which have no rest houses, these *chavdis* are used as resting places by Government officials and members of the travelling public. The location of these *chavdis* has also been shown in the glossary of places.

RADIO AND WIRELESS.

SINCE RADIO SETS CAME INTO USE IN INDIA during the early thirties of this century, Poona has taken very enthusiastically to them. In regard to the number of radio sets in use, the district ranks third in the Bombay State, next only to Bombay City and Ahmedabad and has 13,905 sets in use. Of these, 13,841 are owned by domestic users, 24 by various educational institutions and 40 by the Government of Bombay. The 40 sets owned by the Government of Bombay are distributed in the rural areas of the district for the benefit of the rural population and special rural programmes in all regional languages are broadcast from the Bombay Station of the All-India Radio. The licences for the use of radio sets in Poona are issued by the local post office on behalf of the Government of India. The yearly licence fee is Rs. 15 per set.

CHAPTER 9. — Transport and Communications.

RADIO AND WIRELESS.

There is no broadcasting station located at Poona.* It is interesting, however, to observe that the University of Poona is planning to instal a station for broadcasting educational features. The Beam Wireless Transmitting Station of the Government of India Overseas Communication Service is located near the Dighi village, about 8 miles from Poona along the Poona-Alandi Road. It forms one of the vital links in the general organization of overseas communications between India and the rest of the world. The Beam Wireless Receiving Station is located at Dhond. These two stations send out and receive radio-grams, cable-grams and photo-telegrams and link up India with the United Kingdom, the United States of America, China, Australia, Japan, Indonesia and Thailand. They also maintain an internal service between Bombay and New Delhi. The Central Office at Bombay serves as a transit link.

POSTS.

THE DISTRICT OF POONA FORMS A PART OF THE POONA POSTAL DIVISION. Besides the chief receiving and disbursing office at Poona, the district contains 186 sub and branch post offices, spread over in various talukas as follows :—Ambegaon 11, Baramati 16, Bhor 1, Dhond 11, Haveli 20, Indapur 11, Junnar 18, Khed 18, Mawal 12, Mulshi 4, Poona City 33, Purandar 18, Sirur 12, and Velhe Mahal 1. The Poona Head Post office controls all the post offices in Poona. There are 25 sub-offices in Poona City and other sub-offices are located at Baramati, Chakan, Chinchwad, Dhond, Diksal, Ghoda, Indapur, Jejuri, Junnar, Kedgaon, Khadakwasla, Khandala, Khed, Kirkee, Lonavala, Mahalunge, Manchar, Narayangaon, Otur, Patas, Purandar, Saswad, Sirur, Supe, Talegaon-Dabhade, Talegaon-Dhamdhere and Vadgaon. The remaining offices are branch post offices. These post offices serve the nearby villages besides those in which they are located. The mails are delivered daily or periodically in the villages by postmen employed in these post offices. At all post offices, including branch post offices, postage stamps and post cards are sold and money orders issued and received. At sub-offices postal savings banks are run. The mails are carried in the Poona district by various railway lines, buses and in some cases by postal runners and pony carts.

TELEGRAPHS

BESIDES THE CENTRAL TELEGRAPH OFFICE AT POONA CITY, there are 30 other telegraph offices serving the entire district. These are located in various talukas as follows : Baramati and Supe in Baramati ; Bhor in Bhor ; Dhond, Kedgaon, Patas and Yevat in Dhond ; Dehu Road, Pimpri and Uruli Kanchan in Haveli ; Diksal and Indapur in Indapur ; Junnar and Narayangaon in Junnar ; Khed in Khed ; Kamshet, Khandesh, Malavali, Lonavala and Talegaon-Dabhade in Mawal ; Aundh, Bhamburda, Ghorpudi and Shivajinagar in Ponna ; Jejuri, Nira, Rajevadi and Saswad in Purandar ; and Sirur and Talegaon-Dhamdhere in Sirur. There are, however, no telegraph offices in the talukas of Ambegaon, Mulshi and Velhe Mahal. Telegraph offices are also located at the various railway stations of the Southern and the Central Railways lying within the district.

TELEPHONES.

TELEPHONE FACILITIES IN THE POONA DISTRICT are merely confined to Poona and Lonavla where there are departmental exchanges. These places are also connected with the rest of India by inland trunk exchanges.

*The All-India Radio opened at Poona a short-wave station of 1 k. w. power on 1st October 1953. The station is located in the Central Buildings.

CHAPTER 10—OTHER OCCUPATIONS.

THE PREVIOUS CHAPTERS HAVE GIVEN AN ACCOUNT OF THE PRINCIPAL sectors of the economy of the district in which the majority of the working population is engaged. They do not, however, fully exhaust the field of economic activity and a fair percentage of the working population is still left unaccounted. Persons forming this percentage are engaged mainly in public administration; professions like law, medicine, education, religion and the fine arts; domestic service; and certain other occupations some of which are attracting a growing number of persons to the urban areas. Of the last mentioned the more important are milk supply, tailoring, hair cutting and running of hotels and restaurants and of laundries. The demand for the goods produced or services rendered by these occupations is on the increase. The persons engaged in public administration and those following the learned professions have also increased, the increase being particularly high in public administration. A decrease has occurred in the number of persons living on unearned income and on religion.

ADMINISTRATION.

A fairly large percentage of the working population of the district is engaged in public administration. The censuses include under public administration, broadly, the police and village watchmen; persons working in the offices of Government, municipalities and other local bodies; and village officials and servants. They exclude persons belonging to the learned professions, like teachers, doctors, lawyers and engineers, some of whom although in the service of Government have been grouped separately under other appropriate headings.

The 1881 census records a total number of 19,537 under the head "Persons engaged in the General and Local Government of the country." This head is divided into three sub-heads, which with the numbers engaged in each are shown below :—

	Males.	Females.
(1) Officers of National Government [i.e., the then Provincial (now State) and the then Central (now Union) Governments]	17,454	....
(2) Officers of municipal, local and village governments.	1,671	168
(3) Officers of foreign or independent Governments or States (including what were previously known as Native States).	131	113
Total ..	19,256,	281

CHAPTER 10. — Other Occupations. ADMINISTRATION.

The census report, however, notes that the figures against (1) and (2) might include a large number of village officials who were not full time servants of Government and whose main occupation was agriculture.

The figures of the 1911, 1931 and 1951 censuses, which follow more or less similar classification under public administration, are shown below for comparison :—

Service.	1911.		1931.		1951.	
	Males.	Females.	Males.	Females.	Males.	Females.
1. Police ..	2,859	..	1,641	2	4,791	127
2. Service of the State.	3,088	..	8,230	208	18,685(*a*) 21,035(*b*)	653(*a*) 350(*b*)
3. Service of Indian and foreign States	87	..	57	2	285(*c*)	19(*c*)
4. Municipal and other local (not village) service ..	993	140	649	177	3,321	615
5. Village officials and servants including village watchmen.	10,300	2,530	5,791	1,189	2,012	212
Total ..	17,327	2,670	16,368	1,578	50,129	1,976
Total of males and females ..	19,997		17,946		52,105	

The high figure at the 1951 census reflects the expansion during the war period and after in the offices of Government, both State and Union.

BARBERS.(*d*) Barbers are to be found all over the district. The census figures show that barbers numbered 2,642 in 1911 and 2,377 in 1931. The census of 1951 records their number as 3,180. In the city of Poona, there were 371 barbers in 1937. Now there are 1,327. The number of shops was 201 in 1937, while now (1951) it is 435(*e*). Of these 435, Shukarwar Peth accounts for 60, which is the largest number for any ward, and Sadashiv Peth for 56. In each of the other wards the number varies from 5 to 35. The equipment of the shops consists of a few pieces of furniture, several sets of the necessary instruments, and toilet requisites. In most cases, the owners of the shops themselves work, assisted by other paid employees. A sample survey of 20 shops in 1937 revealed that in only 8 of them outside labour was employed. The workers are usually paid fixed salaries per month, but in some cases the arrangement is different, the worker being paid half or an agreed part of the amount charged for every service rendered by him. The monthly salary of the servants included in the survey varied from Rs. 15 to Rs. 25 while the boys were paid round about Rs. 3 a month.

(*a*) Employees of the State Government.
(*b*) Employees of the Union Government.
(*c*) Employees of non-Indian Governments.
(*d*) The figures and account relating to 1937 are taken from "Poona—A Socio-Economic Survey—Part I. Economic" by Prof. D. R. Gadgil : Publication No. 12 of the Gokhale Institute of Politics and Economics, Poona. The sample survey or private census referred to was part of this survey.
(*e*) This figure was compiled from the records of the Poona Municipal Corporation.

The 1951 census shows the number of persons absorbed by domestic service as 15,602, of whom 4,229 were women. Persons included in this group are cooks, indoor servants, water carriers, grooms, coachmen, motor-car drivers and cleaners, etc. While the number employed in this occupation increased between 1901 and 1911, it decreased successively during the next two decades. Between 1931 and 1951, however, there has been an increase. The variations during the period 1901-1951 are shown below :—

1901	13,966
1911	15,843
1921	10,449
1931	8,982
1941	†
1951	15,602

In 1937 a sample survey, by wards, of families employing domestic servants was carried out in Poona city, where a large number of domestic servants find employment. The survey revealed wide variations in the number of servants employed in different wards. In Mangalvar, Nihal, Ganesh, Nana, Ganj, Ghorpade-Gultekdi, and all wards except the Suburban Roads in the Suburban Municipality, very few families or none employed servants ; while in Sadashiv, Narayan, Shaniwar, Budhavar, Rasta and Suburban Roads, a large number of families employed one or more servants each. Of 4,529 families surveyed, 789 families employed 1,018 domestic servants. The highest number employed per family was three and it was in the Suburban Road area. The total number of families included in the sample, the number of families employing domestic servants, the number of domestic servants and the monthly wages paid per domestic servant are shown below :—

Ward.	Number of families included in the sample.	Number of families employing domestic servants.	Number of domestic servants.	Wages paid per domestic servant in Rs.
Shivajinagar	252	49	80	7·8
Sadashiv	368	154	197	3·7
Narayan	131	54	71	3·8
Shanivar	164	77	94	3·0
Budhavar	186	102	117	2·5
Ravivar	371	93	99	3·1
Kasba	374	25	33	5·4
Mangalvar	146	4	5	4·4
Somavar	219	24	30	5·8
Rasta	77	40	47	3·7
Nihal	41	5	5	2·2

*See foot-note (*d*) at p. 398.
†No figures are available for 1941.

CHAPTER 10.

Other Occupations.

DOMESTIC SERVICE.*

Ward.	Number of families included in the sample.	Number of families employing domestic servants.	Number of domestic servants.	Wages paid per domestic servant in Rs.
Ganesh	130	5	6	3·2
Nana	365	10	10	4·2
Bhavani	320	24	31	8·2
Ganj	198	3	3	2·0
Vetal	178	15	19	6·1
Shukravar	580	76	92	4·9
Ghorpade-Gultekadi ..	31	....	....	....
Total—Poona City Municipality	4,131	760	939	4·2
Suburban Roads	308	25	77	15.8
Yervada	53	1	1	10.0
Navi Khadki	15	....	....	....
Sangamvadi	13	1	1	2.0
Vakdevadi	9	....	....	....
Total—Suburban Municipality.	398	27	79	15.5
Grand Total ..	4,529	789	1,018	5.1

The wages column does not in any way represent the wages earned by a worker, but only the average amount paid as wages for domestic labour per family. In many cases one worker is employed by more families than one, each family claiming only a few hours of his or her labour.

FIREWORK MANUFACTURERS.*

In 1937, the number of establishments manufacturing fireworks was three, one each in Sadashiv, Ravivar and Shanivar. They manufactured fireworks, blasting powder, etc., but not crackers. The owners of the establishments worked with their employees. All men workers were skilled, whereas women workers were unskilled. In the brisk season such as Divali, the number of employees increased. In one of the two concerns sampled for survey the skilled workers were paid Rs. 25 per month each and the unskilled workers, mostly women, five annas each per day. Additional labour was employed in the brisk season for carrying the fireworks to the places of display.

*See foot-note (*d*) at p. 398. The figures of establishments and workers in 1951 are taken from the records of the Poona Municipal Corporation.

The raw materials necessary were sulphur, potash, charcoal, and iron and steel filings. Bamboo and small earthen pots were also required in large numbers. Charcoal was purchased locally, but all other raw materials were brought from Bombay. The annual cost of raw materials required in one of the two concerns sampled was Rs. 1,200 and the annual production was worth Rs. 3,000, and in the other, they were Rs. 2,300 and Rs. 6,000 respectively. During Divali and the marriage season the demand for fireworks was brisk.

FIREWORK MANUFACTURERS.°

In 1951, there were 7 concerns which manufactured fireworks and the number of persons working in them was 20.

In 1937, there were 83 grain roasting shops in which 140 persons were employed. Of these 140, some were only shopkeepers, and some worked outside the shops. The latter only produced the materials but did not sell them.

GRAIN ROASTERS.°

In a sample survey made of 10 establishments, five were manufacturers as well as shopkeepers, two were only shop-keepers and three purely producers working outside the shops. Most of the establishments were household concerns in which all members of the family worked. Where outside labour was employed, adults were paid monthly from Rs. 12 to Rs. 15 per head and children from Rs. 6 to Rs. 8 per head. The workers outside were provided with raw materials, such as rice, other grains or nuts. They cleaned, soaked, dried and parched these at home. Rates of payment for work varied according to the sort of grain and the products made out of it, *e.g.*, parched rice from one anna to one anna and a half per *payali* (4 seers); beaten rice, two annas per *payali*; parched groundnut, one anna per *payali*. Some dealers in these grains, nuts, etc., made a business of supplying raw materials to the workers outside, and selling the baked or parched stuff.

The equipment for parching and baking consisted of a large-sized hollow frying pan usually laid in brick and mortar, and two or three open iron pans.

The average monthly production of an establishment was about 60 *seers* of parched gram valued at Rs. 8; 100 *seers* of parched rice valued at Rs. 6; from 50 to 60 *seers* of beaten rice worth Rs. 6; from 20 to 30 *seers* of sweetened goods worth Rs. 20. The gross receipts averaged between Rs. 40 and Rs. 50 per month.

HOTELS AND RESTAURANTS.°

The running of hotels and restaurants is in a very flourishing condition. This is revealed by the rapidly increasing number of establishments and persons engaged in it over the past few years. The 1911 census records 751 persons as engaged in hotels, cafes and restaurants in the Poona district, out of whom 149 were women. The 1931 census records the total number of such persons as 3,072, of whom women were 321. In 1951, the census records a total number of 7,404 persons, of whom 319 were women. Of this number, the city of Poona alone has 4,903, whereas, about the year 1937, when a private census of this occupation was carried out, it had only 1,650 persons. The present number in the city, therefore, is three times the number in 1937. The increase in the number of establishments in the city is, however, less marked. Restaurants

°See footnote (*d*) at p. 398. The 1951 census shows 157 grain roasters for the district as a whole and 142 for Poona city.

CHAPTER 10. — Other Occupations. HOTELS AND RESTAURANTS.*

over this period have increased from 340 to 886 while hotels have increased from 72 to 131. Comparable figures for 1937 and 1951 in regard to the distribution of these establishments in Poona city by wards are given below :—

Wards.	Restaurants.		Hotels.	
	1937.	1951.*	1937.	1951.*
Shukravar	63	137	12	21
Budhvar	40	54	6	18
Suburban Road ..	36	88	6	11
Sadashiv	27	88	13	24
Ravivar	26	55	5	10
Shivajinagar	24	103	4	26
Bhavani	22	52	1	2
Kasba	16	31	1	....
Nana	15	49	....	....
Mangalvar	13	21	....	....
Somavar	11	58	8	9
Ganesh	10	24	4	3
Shaniwar	8	24	7	4
Rasta	6	9	1	1
Vetal	6	24	1	2
Ganj	5	24	....	....
Yeravada	4	....	....	....
Narayan	3	38	....	....
Nihal	3	7	....	....
Sangamwadi	1	....	....	....
Vakadevadi	1	....	....	....
Total ..	340	886	72	131

The largest number of hotels and restaurants is now located in Shukravar, as in 1937. The increase, however, is not uniformly spread over all the wards. While in Narayan Peth it is twelve times the number in 1937, in Rasta Peth it is only 1½ times. Only Shukravar records the average increase.

The restaurants usually supply only eatables, and drinks such as tea, coffee and aerated waters. Many of them also serve meals. Likewise, some hotels have attached to them small restaurants. Business is more or less steady throughout the year.

*See footnote (*d*) at p. 398. Figures of establishments for 1951 are taken from the municipal records.

CHAPTER 10. — Other Occupations.

The persons employed consist of owners, paid managers, cooks and unskilled workers like waiters and boys. A sample survey of 28 restaurants conducted in 1937 revealed that out of 188 persons 33 were owners, 2 paid managers, 25 skilled workers and 128 unskilled workers of whom 66 were boys. The two managers were paid monthly salaries of Rs. 35 and 30 respectively. The cooks, who are described as skilled workers, received monthly salaries ranging from Rs. 20 to Rs. 25, while the salary of the servants varied between Rs. 8 and Rs. 14 for adults and between Rs. 6 and Rs. 8 for boys. The cooks in boarding and lodging houses, however, received slightly higher salaries than their opposite numbers in restaurants, ranging from Rs. 30 to Rs. 40.

HOTELS AND RESTAURANTS.*

The 1951 census records the number of persons engaged in laundry and laundry services in the district as 2,385 (418 women). At the 1931 census the number was 1,288. Of the total number of 2,385 for the district, Poona city has 1,291 of whom 238 are women. The total number of laundries at present (1951) in the city is 331. In 1937, there were only 131. They wash different kinds of woollen, cotton and silk clothes and do dry cleaning and sometimes dyeing work. Their main requirements are washing soda, soap and indigo.

LAUNDRIES.*

A sample survey of 14 laundries conducted in 1937 showed that only one did business worth between Rs. 110 and 150 a month, while the business of others varied between Rs. 25 and Rs. 100. Some of them employed servants, whose salaries varied between Rs. 15 and Rs. 30 per month. Most of the laundries are usually household concerns.

LEARNED PROFESSIONS.

Arts, Letters and Science.

Persons included in the group of "arts, letters, and science" again belong to various smaller groups which are quite distinct from one another. There are the authors, journalists, sculptors, architects, photographers, musicians, actors, dancers, etc. The previous census classifications included engineers and surveyors also in this category. At the 1931 census, the largest number of persons under this group were the architects, engineers and surveyors, totalling 761. Closely following them were the musicians, actors and dancers who numbered 643, of whom 140 were women. Details are given below :—

	Men.	Women.
Architects, Surveyors, Engineers ..	760	1
Musicians, Actors, and Dancers ..	503	140
Managers, Employees of public entertainment, etc.	220	12
Authors, Editors, Journalists and Photographers.	87	1
Horoscope writers, Fortune tellers, etc.	63	10
Scribes and Stenographers ..	12	1
Conjurors, Acrobats, etc.	9	6
Artists, sculptors, etc. ..	6	1
Total ..	1,668	172

The census of 1951 records 573 persons as engaged in "arts, letters and journalism." They include 242 artists, sculptors and image-makers, 244 journalists, authors and editors, and 87 photographers.

*See footnote (*d*) at p. 398. The number of establishments in 1951 is taken from the records of the Poona Municipal Corporation.

CHAPTER 10.

Other Occupations.

LEARNED PROFESSIONS.

Education and Research.

The census of 1911 records the number of teachers and professors as 521. Out of this number 145 were women. Twenty years later, in 1931, the number had risen to 2,797, out of whom 831 were women. The 1951 census records the number of persons engaged in educational services and research as 9,147,* of whom 1,959 were women. In 1949-50, there were in the district 19 colleges and research institutions, 79 secondary schools, 1,506 primary schools and 918 special schools. The number of primary teachers, according to their qualifications, was as shown below :—

	Trained.			Untrained.	
	Men.	Women.		Men.	Women.
Graduates ..	14	8	Certified ..	2	13
			Uncertified ..	..	2
Matriculates and Intermediates ..	21	29	Certified ..	34	19
			Uncertified ..	8	1
Non-Matriculates ..	1,706	738	Certified ..	139	101
			Uncertified ..	1,821	215
Total ..	1,741	775		2,004	351
Grand Total ..	4,871				

The number of teachers employed in secondary schools in 1949-50 was 1,317, of whom 301 were women. The numbers of trained and untrained teachers were as shown below :—

Trained.		*Untrained.*	
Men.	Women.	Men.	Women.
629	206	387	95

The number of teachers employed in colleges and the staff in research institutions in 1951 was 523.

Law.

An increasing number of persons has been following the profession of law from the beginning of the century. The profession includes practising lawyers, their clerks, petition writers, etc. The census of 1911 records the number of lawyers of all kinds, including *kazis*, law agents and *mukhtiars* as 156, and the number of clerks and petition writers as 249. The census of 1931, in which the classification is similar, records the number of lawyers as 296 and the number of clerks and petition writers as 141. During these twenty years the number of practising lawyers increased by 140 but the number of clerks and petition writers decreased by 108. The figures for the year 1951, show a still further increase in the number of practising lawyers, which stands as 420,† and a very small increase

*This figure includes 1,151 professors, lecturers and research workers, 1,315 servants in educational institutions and 6,681 teachers.

†The figures were taken from records in the District Court.

in the number of clerks which stands at 155. In 1951 there were in Poona city a Court of District and Sessions Judge; Courts of Assistant Judges and Civil Judges (Senior Division and Junior Division); and a Court of Small Causes. There were, besides, Civil Judges' Courts at some other taluka centres. Of the 420 practising lawyers, 40 were advocates and barristers. The following table shows the number of lawyers and their clerks at the various courts in the district in 1951 :—

Name of the Court.	Number of practising Advocates and Barristers.	Pleaders.	Total of Advocates, Barristers and Pleaders.	Clerks.
District Court and other Courts at Poona	35	285	320	110
Civil Judge's Court, Ghodnadi.	....	2	2	2
Civil Judge's Court, Saswad ..	2	12	14	10
Civil Judge's Court, Junnar ..	....	16	16	6
Civil Judge's Court, Khed ..	....	18	18	9
Civil Judge's Court, Vadgaon.	2	7	9	1
Civil Judge's Court, Baramati.	1	30	31	12
Civil Judge's Court, Bhor ..	....	10	10	5
Total ..	40	380	420	155

Medicine.

The number of persons following the profession of medicine has been greater than the number following the legal profession. The 1911 census records 388 medical practitioners (*i.e.* "medical practitioners of all kinds, including dentists, oculists and veterinary surgeons"), of whom 32 were women. "Midwives, vaccinators, compounders, nurses, masseurs, etc." numbered 274, of whom 112 were women. In 1912, the Bombay Medical Act (VI of 1912) was passed, which provided for the registration of qualified allopathic medical practitioners. In the 1931 census, "registered medical practitioners, including oculists" were recorded as numbering 202, of whom 6 were women. "Other persons practising the healing art without being registered" were 178, of whom 12 were women. Dentists numbered 10, of whom only one was a woman. Veterinary surgeons numbered 9. "Midwives, vaccinators, compounders, nurses, masseurs, etc." numbered 714, of whom 182 were men and 532 were women. In 1938, the Bombay Medical Practitioners Act (XXVI of 1938), was passed which brought the practitioners of Indian systems of medicine also under registration. Under this Act, no one who was not registered as a medical practitioner either under the Bombay Medical Act of 1912 or the Bombay Medical Practitioners Act of 1938 could practise the healing

CHAPTER 10. — Other Occupations. LEARNED PROFESSIONS. Medicine.

art. The census of 1951 records 3,950* (1,374 women), as engaged in medical and other health services. According to municipal records, in 1951, Poona city alone had 364 medical practitioners, while the compounders, nurses, etc., employed by them numbered 413. In addition, the hospitals in the city employed a fairly large number of compounders, nurses and attendants. The Mental Hospital at Yeravda had a staff of 9 doctors and those employed there as attendants, nurses, compounders, and clerks numbered 301. The Civil Surgeon had under him 88 medical graduates, some of whom were engaged in other taluka centres. There were in the district 19 subsidised medical practitioners. This enumeration is still not exhaustive. It is evident from the census figures that there has been a rapid increase in the number of persons following this profession. Poona city alone now has as many doctors as the whole district had 20 years ago.

MAKERS AND REPAIRERS OF MUSICAL INSTRUMENTS.†

In 1937, there were 18 establishments of repairers of musical instruments, and 34 persons were engaged in them. Ten establishments were in Shukravar, 3 in Budhvar, 2 each in Sadashiv and Shanivar Peths and one in Somavar Peth. The work of these establishments was to repair musical instruments, such as harmonium, *sitar, tabla,* etc. A few of them undertook also the manufacture of such instruments, mostly to order. All of them dealt in ready-made ones, which were usually imported from Bombay or northern India. Most of them were family concerns in which outside labour was only occasionally employed and usually paid on piece rates. The labour required in this occupation was of the skilled type, of which there was general scarcity. Most of the income of these establishments was from repair work. Their work came mostly from the city itself though a few establishments obtained work from regions such as Sholapur, Hubli, Dharwar, Khandesh and Madhya Pradesh. A substantial part of the repair work was given by pilgrims. The tools required were hammers, saws, chisels, drills, etc., the average cost of all of which was nearly Rs. 100 per establishment. The materials used in repairing were wood, leather straps and goatskins. These were bought locally and sometimes from Bombay.

In 1951, the number of establishments was 8 and that of persons employed 26.

MATTRESS AND PILLOW MAKERS.†

There were 11 concerns engaged in making mattresses and pillows, of which 5 were in Ravivar, 4 in Sadashiv and one each in Budhvar and Shanivar. Work consisted mainly of carding raw cotton and stitching mattresses and pillows. The establishments were of two types, those in which carding was practised traditionally without the aid of any machinery and those that used machines to some

*These were composed of :—

	Men.	Women.	Total.
Registered medical practitioners ..	764	189	953
Vaids and Hakims ..	490	20	510
Dentists ..	20	..	20
Veterinary surgeons ..	17	14	31
Vaccinators ..	23	..	23
Hospital and health services ..	1,090	460	1,550
Compounders ..	169	34	203
Nurses ..	3	585	588
Midwives ..	..	72	72

*See footnote (*d*) at p. 398. The figures of establishment and workers in 1951 are taken from the records of the Poona Municipal Corporation.

extent. The concerns belonging to the first were family concerns, where the women of the family worked side by side with the men. The appliances used by them for carding were a bow and a sort of a baton which was used as a hammer on the bow, all simple and traditional. Cotton and cloth were the raw materials used. They sold carded cotton or even finished products like mattresses and pillows.

The establishments using machines were better organised and financially more sound. They were not family concerns and were organised as workshops. They engaged clerks, hired labour and outworkers. In addition to carding machines, they had sewing machines. They also used cycle carts for transport. They bought their own raw materials, chiefly cotton waste, from the local cotton mills. The price of low grade cotton varied between six and twelve annas per *seer*, while good cotton cost from Re. 1 to Re. 1-4-0 per seer. The employees were paid on a monthly basis. The errand boys earned from Rs. 6 to Rs. 10 per month, while carders, stitchers and others received from Rs. 15 to Rs. 30 per month.

There were also a large number of workers, who, without fixed establishments, worked as itinerant craftsmen. They wandered from street to street and canvassed for work, which was performed on the spot, that is, at the place of the customer. They had, unlike the establishments, only their instruments to work with and had to be supplied with all the raw materials necessary. They never sold any ready-made goods. Their charges for carding were 9 pies per *seer* of new cotton and one anna per *seer* of old cotton. In the case of mattresses, charges were from 9 pies to one anna for a dozen "stitches." The average earnings of such a hawker were between Rs. 20 and Rs. 30 per month. Employment, however, was not continuous.

In 1951, the number of concerns engaged in the trade was 8 in which 17 persons worked.

MILK PRODUCTION.

The production and supply of milk, a commodity which is always in great demand in a growing city like Poona, offers employment to a considerable number of persons both in the city itself and in the surrounding villages. According to a Government survey carried out in 1948, there were in the city 5,509 milch cattle, out of which 1,215 were dry. The number of cows and buffaloes was as below :—

	Buffaloes.		Cows.	
	Wet.	Dry.	Wet.	Dry.
City ..	2,647	661	865	216
Cantonment ..	285	156	84	45
Suburban area ..	247	89	166	48
Total ..	3,179	906	1,115	309

CHAPTER 10.

Other Occupations.
MILK PRODUCTION.

These 5,509 heads were housed in 885 establishments. A very large proportion of these was concentrated in the six wards of Shivajinagar, Sadashiv, Shukravar, Shanivar, Narayan and Somavar. The distribution of cattle and establishments by wards is given below :—

Wards.	Establishments.	Buffaloes.	Cows.
Shivajinagar	214	639	152
Sadashiv	121	509	82
Shukravar	141	442	142
Shanivar	83	385	68
Narayan	61	306	28
Somavar	28	198	59
Ganesh	16	150	....
Nana	36	140	34
Kasba	35	129	70
Budhvar	30	111	41
Ravivar	32	85	148
Bhavani	28	71	50
Ghorpade-Ganj	12	51	77
Mangalvar	22	40	65
Rasta and Nagesh	15	40	32
Vetal	7	12	33
Cantonment	....	441	129
Suburban	....	336	214
Total ..	885	4,085	1,424

Details of the distribution of cattle per establishment are given below :—

No. of cattle per establishment.	Total No. of such establishments.
1	320
2	165
3	126
4	66
5	52
6—10	96
11—15	34
16—20	11
21—25	7
26--30	4
31—35	1
36—40	1
41—45	1
46—50	....
50 and above	1
Total ..	885

The number of heads per establishment varied from 1 to 50. Establishments which had more than 20 numbered only 15, while those having only one animal were as many as 320. Shivajinagar, Sadashiv, Shukravar and Shanivar had a very large number of small establishments many of which did little more than supply the domestic needs of the owner.

The production of milk in the city was 32,867 lb. per day. The average daily yield was 3 lb. per cow and 7 lb. per buffalo. Of the total quantity produced, cow's milk was only 4,272 lb.

As production within the city is not keeping pace with the growing demand, increasing quantities are imported from surrounding villages situated on the Poona-Bombay, Poona-Satara, Poona-Paud and Poona-Nagar Roads. As many as 161 villages were supplying milk to the city, while persons engaged in bringing it to the market places were over 1,600. The maximum distance from which milk was brought was nearly 40 miles and the modes of conveyance included head loads and all kinds of vehicles from the bullock cart to the railway. The import per day was 53,816 lb. of fluid milk and 24,745 lb. of milk products. Half the quantity of fluid milk was brought on bicycles. The quantities brought by vehicles are shown below :—

Vehicle.	Quantity (in lb.).	Percentage of total quantity.
Bicycle	21,422	45.4
Railway	10,405	19.31
Motor Truck	9,555	17.8
Tonga	7,258	13.5
Head load	1,732	3.2
Bullock Cart	444	0.8
	53,816	100.0

The daily supply of milk and milk products was as given below :—

Produced within the city :—

Fluid milk	.. ..	32,867 lb.
Imported :—		
Fluid milk	.. ..	53,816 lb.
Milk products	.. ..	24,745 lb.

Of the import of milk and milk products only 9·59 per cent. came from places within five miles of the city while 44·13 per cent. came from places within 6 to 10 miles, and the remaining from places beyond 10 miles.

All the milk supplied to the city, however, did not go into direct consumption, and a large quantity of it was bought by sweetmeat shops, restaurants and hotels. On an average, a restaurant consumed 42·5 lb. and a hotel 48·2 lb. of milk per day while a sweetmeat shop consumed daily 13·5 lb. of milk products, mainly *khawa* (partially dehydrated milk). The total consumption of these establishments was 42,218 lb. Thus, only 69,210 lb. of milk and milk products was directly consumed by householders.

The milk supplied was rarely pure. The municipal record of milk sample analysis revealed that on the average water was 26·31 per cent. and the highest adulteration was 38·31 per cent. Taking only the milk produced in Poona city, the average percentage of water added was 36·36. The price of milk varied from Rs. 0-12-0 to

CHAPTER 10. — Other Occupations.

Rs. 1-4-0 per *seer* depending upon both quality and season. The price of imported milk at the point of origin was between Rs. 0-6-0 and Re. 0-8-0 per seer.

MILK PRODUCTION.

The per capita consumption of milk and milk products, both direct and indirect, was 3·0 oz. per day, but direct consumption was only 1·97 oz. per day. The low quality of the milk reduced further the quantity of consumption in terms of pure milk.

MISCELLANEOUS IRON WORKS.°

In 1937 miscellaneous iron works consisted of nine concerns manufacturing iron pots, six concerns manufacturing iron furniture, nine concerns making horse shoes, and 46 other minor concerns. A total of 317 persons was employed in them. As regards concerns manufacturing iron pots, the number of persons engaged was 74.

A sample survey made of one concern showed that the articles manufactured were *ghamelis* (iron baskets), *tavas* (pans), buckets, etc. The tools used were mostly hammers and a drilling machine together worth about Rs. 50. The raw material was iron sheets. A large part of the annual requirement was brought from Bombay. The gross monthly sales of the concern came to Rs. 100 and the goods were sold mostly in Poona city. The brisk season was between January and April.

The six concerns manufacturing iron furniture were distributed between Sadashiv, Budhavar, Shukravar and Nana Peths. Sample surveys were made of three of these concerns, one of which was a big one using machinery run by electric power, and the other two small ones depending on hand power. The bigger concern manufactured mainly bedsteads. The others manufactured spring cots, cradles, gates, shelves, chairs, etc. The equipment of the bigger concern consisted of drilling machines, one shearing machine, and other tools, costing about Rs. 400. The smaller ones had drilling machines, hammers, anvils, etc., costing Rs. 75 in one case and Rs. 100 in the other. The accessory materials required were coal, iron bars, nails, all brought locally. The smaller concerns had a turnover of Rs. 100 per month. A good number of skilled workers were employed in the big concern, and the daily wages varied from Re. 1 to Re. 1-8-0 per day per worker. The unskilled worker earned about 10 annas a day.

The nine horse-shoe making concerns employed 19 persons. They were distributed over Ravivar, Sadashiv, Budhavar, Nagesh, Rasta and Nana Peths. The equipment consisted of anvils, hammers, furnace, vice, etc. The chief work was the shoeing of horses and bullocks. For a complete and new refit the charge was 12 annas per horse or bullock. If old iron shoes were used, the charges were halved. The monthly gross earnings of the concern sampled for survey were in the neighbourhood of Rs. 150. The accessory materials were iron strips.

In 1951, the number of establishments engaged in miscellaneous iron works was 106, while persons working in them were 239.

MOTOR-BODY BUILDERS AND REPAIRERS.°

In 1937, the establishments of motor-body builders numbered 9 in which 173 persons were engaged. Four of them were in Sadashiv Peth, 3 in Nana Peth and one each in Budhvar Peth and Nagesh

°See footnote (*d*) at p. 398. The figures of establishments and workers in 1951 are taken from the records of the Poona Municipal Corporation.

Peth. The work of building and repairing motor and bus bodies was done in these factories. The workers employed included carpenters, blacksmiths, leather workers and printers. They all brought some implements and tools with them. Other tools, like drilling machines, vices, hammers, measuring tapes, etc., were supplied at the factory. The total cost of the factory equipment was between Rs. 150 and Rs. 400 according to the size of the establishment. The skilled workers, such as carpenters, outnumbered the unskilled workers. The leather workers looked after the leather fittings and the making of cushions. The smiths managed the iron and steel fittings and the tin sheet roof, and the painters painted the whole body. The managerial and office work was done by the proprietors or their relatives. While carpenters and boy assistants were given daily wage rates, others were paid piece rates. The carpenter was paid from Re. 1 to Re. 1-8-0 and the boy assistant from 3 annas to 5 annas per day. Per body, the leather worker was paid from Rs. 7-8-0 to Rs. 10, the painter from Rs. 4 to Rs. 6, and the smith from Rs. 6 to Rs. 8. The leather workers were allowed to take the materials to their houses for the making of cushions; others worked at the factory.

The raw materials required were wooden planks of teak and *deodar*, oil cloth, canvas, cocoanut fibre, screws, bolts, steel plates and rods, paints and varnishes, glass sheets, etc. All these materials were bought locally. The workshops were in operation all the year round. The specially brisk seasons were March-April and October-November, during which periods the employment of skilled workers was double the number employed in other months.

The initial capital invested in most of the concerns was about Rs. 1,000 each. It was used up in bringing raw materials, providing sundry equipment and meeting other working expenses. As the money locked up in building bodies was not quickly realised, the concerns had to depend on credit for current working expenses. The annual turnover of the concerns varied between Rs. 5,000 and Rs. 35,000 each.

The motor repairing works were 15 in number and 73 persons were engaged in them. Of the 15 establishments, 4 were in Sadashiv Peth, 3 in Shukravar and Kasba, 2 each in Shivajinagar and Shanivar and one in Rasta. Some of these, however, combined with the repairing work some other kind of work, such as production of some scientific instruments and weights and measures.

The repairing work consisted of rehauling of autocars, battery charging and replacement of parts. A sample survey was made of seven establishments, three of which were doing repair work and four combined other work with repair. The equipment consisted of lathes, battery-charging plant, electric drills, tools, jacks, presses and also testing and measuring instruments. The cost of equipment in these establishments ranged from Rs. 500 to Rs. 4,500. The one with the maximum equipment had a boring machine, a honing machine and spray painting equipment.

The skilled workers numbered more than the unskilled. The monthly salaries of the skilled varied between Rs. 15 and Rs. 60 per worker and those of the unskilled between Rs. 10 and Rs. 15 per worker. Where clerks were employed, they were about Rs. 17 per month each. In these establishments the turning, welding and moulding work was usually entrusted to persons working outside the factory.

CHAPTER 10. — Other Occupations.

The annual volume of business varied between Rs. 1,200 and Rs. 12,000. The rainy season was a dull season for work.

MOTOR-BODY BUILDERS AND REPAIRERS.

In 1951, the number of motor body building and repairing establishments was 94, with a total of 350 workers. There were in 1950 two factories engaged in "coach-building for transport equipment" registered under section 2 (*m*) (*i*) of the Factories Act, 1948.

PERSONS LIVING ON UNEARNED INCOME.

The census of 1881 does not separately show persons living on purely unearned income. There is one classification in that census *viz.*, "person of rank or property", but the number of such persons in that year was neglible. Most of the persons who live on unearned income generally derive their income from the rent of agricultural land, but this class of persons is not separately shown in that census. The 1911 census records two classes of such persons, *viz.*, those who derive their income from the rent of agricultural land and those who derive it from property other than agriculture such as houses, and investments, or from pensions, or funds. The first class numbered 8,386 and the second 2,640. It is not, however, clear whether all those receiving agricultural rent were living purely on such rent or some of them had other occupations from which they supplemented their unearned income. The 1931 census is clearer. In that year the number of persons living purely on income from the rent of agricultural land was 3,081, while those who supplemented this income by following other occupations numbered 1,292. Those who lived purely on income from other kinds of property was 2,238, while those who supplemented this income by following other occupations was 129. The 1951 census records 11,140 persons as living on agricultural rents, of whom 3,979 had secondary means of livelihood, and 5,818 persons as living on non-agricultural property, pensions, scholarships and other funds, etc.

RELIGION.

Religion has been a full time occupation and the main source of income for some persons in the district. Of such persons, the most numerous are the priests and ministers of religion and religious mendicants. Then there are those engaged in temples and burial and burning ghats. Inmates of monasteries, catechists, readers in churches and those in missionary service are also included. The number occupied in this profession decreased between the years 1911 and 1931, and has remained almost the same since 1931. The following table shows the figures at the various censuses after 1900 :—

1901	..	..	3,398
1911	..	..	4,442
1921	..	..	3,533
1931	..	..	2 242
1951	..	..	2,340

The figure 2,340 includes 1,940 priests, etc., 209 servants in religious edifices, burial and burning grounds, and 191 servants in charitable institutions.

TAILORING.*

According to the 1951 census the number of persons engaged in tailoring is 5,553. The 1911 and 1931 censuses recorded 2,551 and 2,799 persons respectively for the district. The 1911 census figure

*See footnote (*d*) at p. 398.

included tailors, milliners, dress-makers, darners and embroiderers of linen, while the 1931 figure excluded the last mentioned *viz.*, the embroiderers. In the city of Poona are concentrated 2,737 tailors of the total number of 5,553 for the district. The tailors are not uniformity spread and are concentrated in small towns such as the taluka headquarters. The number of tailors in the city as given above shows a marked increase over that in 1937, which was 616. But as in the case of hotels and restaurants, the increase in the number of establishments is not proportionate. In 1937, there were 407 firms, but now there are 1,038. Changes have also taken place in regard to distribution by wards. In 1937, 119 of the 407 firms were located in Budhavar Peth, while Sadashiv Peth had only 52. At present Sadashiv Peth has 148 firms, while Budhavar Peth has only 129. Other wards where larger numbers of firms are to be found are Shukravar Peth with 106, Ravivar Peth with 100, and Shivajinagar with 102. Of the 2,737 persons 2,508 were men and 229 were women.

Most of the firms do mainly stitching and tailoring work, but some also sell cloth. The equipment consists of sewing machines, and other requirements for tailoring and ironing. On a sample survey of 39 establishments, it was found in 1937, that 19 of them possessed one sewing machine each ; 13, two machines each ; 3, three machines each ; and the remaining, 4 or more machines each. The value of the work done varied between Rs. 25 and Rs. 200 a month per firm. The servants employed were paid at piece rates as well as on a time basis. Where the salary was on time basis, the monthly earnings of a servant varied between Rs. 20 and Rs. 25.

TINSMITHS.°

In 1937, the industry was comparatively of recent origin. There were 50 tinsmith shops in the city and 60 persons engaged in them. Of these shops, 14 were in Sadashiv Peth, 9 each in Ravivar and Shukravar Peths and others distributed in various other wards. The chief work consisted of making small articles such as oil pumps, funnels, etc., out of tin plates. The equipment necessary for this trade was not costly and consisted of a few implements, namely, hammers, anvils, two or three pairs of scissors, and bellows. This equipment cost anything between Rs. 10 and Rs. 15. The raw materials required for the trade were mainly galvanised iron sheets, that is, tin plates. A tin plated iron sheet ($8' \times 8'$) cost Rs. 3. The tinsmiths mostly used sheets from old kerosene tins, which cost about four to six annas each. Such old tins were sold to the tinsmiths by others who collected them by going from door to door. Other requirements such as tin, sulphuric acid and coal for the furnace, were bought locally. The raw material consumed by individual establishments were worth between Rs. 10 and Rs. 40. The establishments consisted mostly of one person and their monthly earnings varied between Rs. 7 and Rs. 15 each, while the earnings of larger ones were between Rs. 20 and Rs. 25 each per month. The trade required little skill.

At present (1951) however, there are only 26 establishments in which 52 persons are working.

°See footnote (*d*) at p. 398 The figures of establishments and workers in 1951 are taken from the records of the Poona Municipal Corporation.

CHAPTER 10. — Other Occupations.

TURBAN AND CAP-MAKERS.°

In 1937, there were 12 concerns engaged in the making of turbans. Of these, 9 were in Budhavar, 2 in Shukravar and 1 in Kasba. These were small establishments and served also as shops to sell. The equipment required in the trade consisted of pairs of scissors, needles, threads and card boards, etc. The raw materials used were silk and cotton cloth, and gold and silver thread or lace. Stitching was done by hand. In the inferior kinds of turbans linen was used. The work was done mainly by men though women were occasionally employed to do the rough stitching. The average monthly production of each of the two concerns sampled for survey was 300 turbans costing approximately Rs. 900, and the monthly profits of each concern came roughly to Rs. 45.

Concerns engaged in the making of caps numbered 15. The cap makers were of two classes, those who made and sold the caps on the same premises and those who commissioned workers outside at piece rates to make the caps which were sold in the shops. The latter kind of establishments numbered 11 and were really shops that dealt chiefly in cloth. They provided their outside workers with raw materials. All the fifteen establishments were in Shukravar Peth and Budhwar Peth, and they employed 60 persons. The equipment and the raw materials necessary for making caps were very similar to those required by the turban makers, with the addition of sewing machines. Most of the materials required were bought locally. The annual outturn of caps in the three establishments sampled for survey was of the value of Rs. 600, Rs. 4,000 and Rs. 10,000.

In 1951, there were 12 concerns making caps exclusively. There were, however, many other shops which combined the manufacture of ready-made clothes with that of caps.

°See footnote (*d*) at p. 398 The figures of establishments and workers in 1951 are taken from the records of the Poona Municipal Corporation.

CHAPTER 11—STANDARD OF LIFE.

Standard of Life.

IN THE ABSENCE OF A COMPREHENSIVE AND DETAILED SURVEY of the incomes and expenses of the different sections of the people residing in different parts of the district it is impossible to present an exact account of their standards of life. For any urgent tasks of reform and administration a working knowledge of the actual standards of living is, however, necessary. In what follows an attempt has, therefore, been made to indicate the broad outline of the pattern of expenses of the socially significant sections in rural as well as urban areas. Economic, social and health planning will necessarily have to take into account the implications of the real situation as it is revealed in this picture. The account is based on tabulated and decriptive information gathered by direct contact with persons concerned. While actual observation and indirect checks seem to corroborate the accuracy of the general outlines of the picture so revealed, no statistical accuracy is claimed for the results.

POONA CITY.

THE "RICH" AND "VERY RICH" CLASSES AT THE UPPER END, and the indigent and beggar classes at the lower end of society defy any attempt at a summary description of typical pattern. Individual variations are too numerous and too significant in their case to be ignored. In the absence of any serious inquiry into their patterns of living no description of their standards of life has been attempted. For other classes in Poona city, five grades of income are separately studied. Assuming for purposes of classification a figure of Rs. 250 per year as the average per capita income of the people, and a family of four* as the average size of the family, an income of about Rs. 1,000 per year should be treated as the average per family. A family with an income of Rs. 3,000 per year may therefore, in our context be treated as well-to-do. Rs. 2,000 and Rs. 1,000 per year marks two lower limits, which also are well-marked, the latter indicating poverty-line. Below Rs. 1,000 there is an endless variety of individual cases—poverty, great poverty, near indigence, indigence and beggary. An attempt has been made for Poona city to describe the standard of life of five classes : well-to-do, middle, poor, very poor, and near-indigent. For the rural areas, a mainly occupational division had to be followed.

Recent developments in social policy have introduced some elements of uniformity and rigidity in two of the essential contents

*The recognition of a person of the age of 12 or above as a full adult unit for cereal consumption, and a person below that age-limit as half a unit has now been widely accepted. In this chapter the unit of membership of a family is computed accordingly on the same basis, a person of the age of 12 or above being equal to one, and one below 12 being equal to half a unit.

CHAPTER 11. — Standard of Life. POONA CITY.

of a standard of life, namely, food and housing. Cereal food is rationed in Poona city as well as in other urban parts of the district. For some time a simple form of rationing has also been in operation in the rural areas. In respect of food grains the grower is permitted to retain a quantity for his own consumption. In calculating the quantity a given average standard of consumption is assumed. This standard follows, it will be seen, not from the income of the person but from the policy of social regulation adopted to meet an emergency. In rationed areas, the quality, the quantity and price of articles of food are more directly dependent on social policy and administration. These are being increasingly removed from the field of choice of individuals, and, as a result, a somewhat uniform per capita rate of consumption for rationed articles has been established. At least for the major urban areas the same tendency is visible in respect of house room. The general shortage of housing accommodation in fast developing towns has necessitated regulation of rents as well as requisition and distribution of vacant accommodation. The nature as well as the rent of house room occupied by an individual is no longer necessarily correlated to his economic status. To the extent to which the principles of rationing and price control are extended to other articles of use, *e.g.*, cloth, the same tendencies towards rigidity and equalization are seen to operate. Subject to these special features, the broad economic classification is still significant for the standard of life of the people.

The Well-to-do.

The Well-to-do.—Among the well-to-do, persons of independent means, like landlords, businessmen, and salaried servants drawing an income of about Rs. 3,000 per year, may be considered as typical. In all these sections, there may be persons who earn much higher than Rs. 3,000 and thus enter the class of the rich. Taking, however, the class of well-to-do persons as those making about Rs. 250 per month, it is seen that in Poona city, where cereals have been rationed and are sold at regulated and subsidized prices for some time, the per head° cost of cereals in the family budget is from Rs. 5 to Rs. 6 per month. This figure, for obvious reasons, varies only slightly from class to class. In systems of rationing where a price differential is maintained among different economic classes, this tendency towards uniformity would not be visible. In Poona, however, except for an occasional differentiation of price by quality of supplies, no differentiation has been attempted. The result has been to create a definite consumer's surplus and occasionally to accustom the poorer sections to comparatively better quality of goods. It is difficult to say how long these tendencies will last or what their ultimate effect on the standards of life of the several classes may be. It is, however, necessary to draw pointed attention to the fact that the standards of life of different classes can no longer be deduced by reference to income alone, but the effects, immediate as well as long term, of the redistributional acts of State policy must also be taken into consideration.

Within the item of food expenses, therefore, the really significant variations as between income groups concerns expenditure on non-controlled cereals and pulses, milk, vegetables, eggs, mutton, oil and spices. In the "well-to-do class" it is seen that expenditure per month on non-cereal food grains is Rs. 2 and that on milk is about Rs. 4 per head. Per head monthly expenditure on other food items

°*Vide* footnote at p. 422.

is Rs. 2 for vegetables, eggs and mutton, and Re. 1 for oil and spices. Fuel expenses in urban areas are fairly high and may amount to Rs. 20 per family, or roughly Rs. 5 per head per month. This item is, however, liable to vary according to the size of the town and the kind of fuel used. While the operation of the Rent Act, as noted above, renders house room a somewhat inelastic item of expenditure, a three-room tenement inhabited by five persons in this class has a monthly rental of Rs. 45, though here again, the comparative newness, and therefore high cost, of the house would entail a higher legal rent than is permissible for the older houses. The total of expenses on essential items is thus Rs. 145 to Rs. 150. (Food Rs. 80; fuel Rs. 20; house room Rs. 45). This leaves a margin of about Rs. 100 per month for being spent on such items as clothing, toilet, entertainment, instruction, delicacies, medicines, and charities. Of these, clothing naturally takes the largest portion, about Rs. 50. The rest is spent on other items according to need and taste. While the result by no means creates a sense of satisfaction, it does amount to a basic adequacy in essentials and a surplus of variable size.

The Middle Class.

The Middle Class.—The urban middle-class comprise the group of persons whose income is enough to keep them above physical wants but is not enough to enable them to indulge in superfluities, luxuries or ostentation. They are above the poor, who have to go without some esssential things, but they are below the well-to-do, who can always count on a small disposable surplus. The middle-class in Poona is composed of skilled artisans, petty businessmen, and the second rung of professional and salaried employees earning an income of about Rs. 2,000 per year. A little encouragement, either by way of a fall in prices or of a rise in earnings, is immediately appreciated by this class, as the surplus so created directly contributes to improvement of their efficiency. On the other hand, a little worsening of the position, either by way of a rise in prices or a fall in earnings, is withstood by them by economising on the few less essential wants that they can normally satisfy. In an expanding economy they act as the vanguard of general progress, and in a contracting economy they act as the rearguard in the fight for security of the general standard of life. This peculiarly elastic, stabilising and progressive role arises out of the relative size of their income and its distribution among the several items of essential, conventional and ostentatious expenditure.

The average number of members of a middle class family is five to six, equivalent to about four adult units. While it is true that a majority of persons in the class are without any income from property, it is by no means unusual to come across persons having some landed property in rural areas, and a few having property, mostly small house property, in Poona city itself. Prevailing State and municipal legislation on the subject of land and house property is steadily modifying the situation to the disadvantage of absentee landlords and owners of small houses. The situation has not, however, as yet altered beyond recognition, and among other characteristic features of the urban middle class in Poona must be included its noticeable vested interest in real property. As a rule, this class has only male earning members, usually one per family. Children are at school. Thus, on the income side, no immediate assistance is forthcoming from either women or children, and on

CHAPTER 11. — Standard of Life. POONA CITY. The Middle Class.

the expenditure side the education of children looms as an important item. The latter may be treated as an investment which tends to prepetuate the membership of middle class. While new persons can in these dynamic days easily rise or fall into the middle class position, according as their former class was poor or well-to-do and rich, few who once belonged to the middle class easily fall below it. The leisure available as a rule to the women-folk may have its own influence on the social and cultural pattern of the class.

For reasons already mentioned, the per unit cost of rationed food grains remains constant at about Rs. 5 for this as for most other classes. Non-cereal food grains per unit vary from Re. 1 to Rs. 2, with an average of Re. 1-8-0. Expenditure on milk and ghee varies between Rs. 2 and Rs. 4 per head, with an average of Rs. 2-8-0. Partly because sugar was rationed at the time of inquiry, and partly because the demand for *gul* is not easily expansible, the average per unit expenditure on *gul* and sugar was more or less uniform at 6 to 8 annas. Vegetables and eggs as a class, and spices and oil as a class showed a per unit variation from 12 annas to Re. 1-4-0 according to the income range. Tea and tobacco expenditure varied from 8 annas to Re. 1 per head. Fuel and lighting varied from Rs. 2 to Rs. 5 per head. It is interesting to note that as a rule no cowdung cakes were used, and the tendency to prefer charcoal to firewood was strongly noticeable.

On the important subject of house room it is noticed that a person of this class is for the most part a two-room dweller. Where a house is owned or rooms are used for a business *cum* residential purpose, a special consideration affecting both the size and location of house room intervenes. These considerations naturally affect the expenditure on house room, which, normally and in the absence of these considerations, is from Rs. 4 to Rs. 5 per unit.

Soap and toilet stand for 8 annas to Re. 1 per head. Entertainment and information stand for a slightly higher figure. So do sweetmeats and prepared foods. Except for religious offerings, which still figure in a few cases, there is no regular expenditure on account of charities. This is in keeping with the economic character of the middle class, a group of persons who limit their wants to their means rather than of persons with an adequacy or superfluity of means.

The Poor.

The Poor.—The class of poor persons is composed mainly of persons whose income is barely enough to satisfy the normal physical wants of food. Even clothing and housing are not easily provided without encroaching upon food or without entailing some other privation. An income of Rs. 1,000 per year for a family of about six persons, *i.e.*, about four adult units, produces this balanced situation. Hawkers, semi-skilled workmen, petty shopkeepers, lower grade professional and salaried workers, and workers in special occupations like municipal conservancy constitute the main body of this group. Most of them are literate, though it is not unusual to find at one end some illiterate persons, and, at the other, some who have passed through a part of the secondary school stage. While it is true that most people of the urban poor class are without any immoveable property, it is noticed that a fair number have

CHAPTER 11.

Standard of Life.

POONA CITY.

The Poor.

some landed property in a rural area. Within the city itself persons belonging to special occupations as potters, sweepers, and tin-workers, are often found to own their own humble dwellings and keeping milch cattle or goats. The numbers of these are, however, decreasing from at least the older and central parts of the city. In the prevailing overall poverty any income, either in cash or in kind, derived from tiny bits of property must be treated as negligible.

Expenditure on rationed cereals tends, as noted previously, to be steady round about Rs. 5 per unit. Expenditure on non-controlled cereals, which for the poor are the important supplementary food, varies from Re. 1 to Rs. 2 per unit. On the other hand, expenditure on milk and ghee is on an average Re. 1-8-0 per head only. In all other items of food expenditure the per capita expenditure is definitely less than in the case of the middle and well-to-do classes, being Re. 1 for oil and spices, 4 to 6 annas for *gul* and sugar, 12 annas for vegetables and eggs, and 8 to 12 annas for tea and tobacco. Fuel and lighting expenses also are relatively low—from Rs. 2 to Rs. 3 per head. Charcoal is in rare use, firewood being the principal fuel. The most prevailing pattern of house room is a single ground floor room with a monthly rental of Rs. 4 to Rs. 5.

The main body of the poor are seen to require all their income to meet their essential physical wants "to keep body and soul together." Expense on toilet or cleanliness is as low as an average of 4 to 6 annas per month. Items like entertainment, information, prepared food and sweetmeats,, medicine and charity are non-existent as regular features. In so far as these are indulged in, as naturally they are and have to be to some extent, it can only be done by encroaching upon other more essential items of expenditure or by running into debt.

The Very Poor.

The Very Poor.—A large class of persons whose normal income is less than is necessary for satisfying essential physical wants, but is not so small as to give rise to obvious privation, exists in the cities. This is the class of very poor persons whose annual income is about Rs. 600. The average size of the family is equivalent to about four adult units. A special peculiarity of families in this class is, however, noteworthy. Women, in addition to their own household work, engage themselves in some gainful occupation, either as hired employees in another household or shop or as aid to their own men-folk in their business. The children also tend to help the family at an early age. The earnings of women and children are rarely included in the declared income of the family, which is as a rule the income of the head of the family. The apparent paradox of earnings below cost of subsistence and the absence of obvious and acute privation is to be explained by these supplementary earnings, which are important, but small and intermittent. They do not remove, they only mitigate, what is obviously a condition of acute poverty.

Unskilled workers, petty artisans and some special groups having hereditary occupations like rope-making, simple pottery, etc. constitute the bulk of this class. Many of them are literate, a few literate even in English, but the majority are still illiterate. The extent to which members of this class have still some interest in

CHAPTER 11. — Standard of Life. POONA CITY. The Very Poor.

property, more often rural than urban property, is surprising. The habit of more than one male relation—brother, father, son—living together on the joint earnings of all is noticeable in this class to a large extent than in any of the higher economic groups.

Expenditure on several items of consumption is conditioned by the meagre size of the total income. While expenditure on cereals very nearly conforms to the rationed average of Rs. 5 per head, expenditure on other groups of wants reflects the special characteristics of the class. Non-rationed foodgrains account for Rs. 1-4-0 per head; milk and ghee Rs. 1-8-0; oil and spices 12 annas. Sugar and *gul* stand for 6 annas per head; and vegetable and meat together, and tea and tobacco together, for 12 annas each. House rent is as high as about Rs. 4 per family. Some expenditure on soap and toilet oil, 6 annas per head, is regularly incurred, but nothing is regularly spent for entertainment, information, special food, charity or medicines. The total cost of food and shelter, not counting clothing, comes to Rs. 600 per family, which is more than the regular income of most of the families in this class. Such a situation is one of privation, of indigence, only mitigated by other earnings either from property or from the wages of other members of the family, women-folk or children.

The Near Indigent.

The Near Indigent.—A humble cobbler working at street-corners and eking out a precarious living by mending shoes for a "penny" is typical of that large class of urban people who, while they are not actually reduced to begging, are yet constantly in dread of being required to do so. On an average a cobbler makes little more than a rupee per day. Even with a limited family of wife and no more than two non-earning children, he has to strain his slender resources to the limit to keep the wolf from his door. As he is not able to hit a balanced consumption budget out of his current income, chronic indebtedness caused as much by ordinary and extraordinary domestic needs as by the requirements of his business is inevitable. The extent of such indebtedness and the effects of the same on his position both as consumer and producer depend on available credit facilities. As, however, the credit of the self-employed, precariously poised artisan, is poor, he has to pay the highest possible rates for his borrowings.

The essential expenditure of this class of artisans is naturally weighted very heavily in favour of food, cereals in particular. Nearly half the expenditure, nearly Rs. 16, is incurred for food grains, mostly cereals. About Rs. 8, *i.e.*, about 25 per cent. of the total expenditure, is spent on other cooking aids, *e.g.*, fuel, oil and jaggery. Vegetables and/or eggs, mutton or fish stand for about Rs. 2, *i.e.*, little more than 6 per cent. Thus nearly 80 per cent. is spent on food. Out of the remaining 20 per cent., Rs. 3, *i.e.*, 10 per cent, is spent on house room, usually a single room tenement. Tea and tobacco, indifferent in quality and intermittent in supply, answer for the remaining expenditure.

It will be seen that such necessary items as clothing and such unavoidable items as medicine are not included in this regular and recurring monthly budget. For both these, the struggling artisan has to follow the principle "needs must drive." In other words, such expenditure tends to the avoided till the very last, is then incurred in an indiscriminate manner and usually it impinges on other

essential expenditure and lands the person in debt. Toilets, entertainment, instruction, charity and ostentation clearly fall outside the prospect of such an artisan.

Needless to say the household possessions, beyond the instruments of trade which themselves tend to be of the simplest pattern, are meagre. In utensils, glass, procelain cup and saucer, and alluminium vessels take their place by the side of the traditional pattern of brass and copper vessels. To possesss holiday clothing or special seasonal clothing either for men or women is an almost unknown luxury, a country blanket or an oft-mended quilt being almost the sum-total of all the accessories of sleep and rest. Religion, in the form of tiny idols and holy pictures, supplies almost the only element of either a decoration or investment. Not infrequently religious routine, daily, weekly, monthly or yearly, supplies the most regular and cheapest form of leisure, diversion and instruction.

RURAL AREAS.

IN RURAL AREAS, very small villages and scattered and isolated habitations have not a sufficiently articulated and continuous pattern of economic life to justify any generalizations about the standard of life of their inhabitants. Even in the more populous rural areas some difference is noticeable within the same class as between a township and a village. Some difference also exists as between the western belt, which is more secure against drought but is less fertile, and the eastern belt, which has a precarious rainfall but is more alluvial and fertile. Though therefore, it is subject to greater vicissitudes of natural fortune, except where irrigation has come to the rescue, village life is richer, fuller and more variegated in the east than in the west. Mawal, Khed, Junnar and Bhor constitute the western, as Dhond, Baramati, Indapur and Sirur constitute the eastern belt. In the following account of the prevailing standards of life of the several classes, special peculiarities arising out of the size and location of a village have been recorded.

A description of the standard of life of the rural population is beset with many difficulties. In the first place, both for earnings and for expenditure, almost all classes resort in varying degrees to transactions in kind for which it is difficult to find a money equivalent. Secondly, almost all classes are, in some capacity or other, connected with the cultivation of land. Either as landlords, or as tenants, or as hereditary village servants claiming a legal or customary share in the produce of the field, a large portion of the village population has a share in the produce of the field. On the other hand, almost all farmers supplement their main business of farming by some other subsidiary one, either in the village itself or away from it. In these circumstances, neither is a clear cut differentiation in occupations and economic classes possible, nor is a monetary allocation of income into different channels of expenditure altogether realistic. All the same, an account to be generally intelligible can only proceed on the basis of occupation and on calculations of money earnings and money expenditure. The following description must, therefore, be treated as a general outline rather than an exact picture. It is, however, sufficiently realistic to be useful.

Large-scale Farmers.

(1) *Large-scale Farmers.*—The big landlord cultivating his own fields with his own, as also with hired, labour constitutes the aristocracy of the rural parts of the district. Calculated in terms of

CHAPTER 11.

Standard of Life.

RURAL AREAS.

Large-scale Farmers.

money° his income would come to from Rs. 2,000 to Rs. 3,000 per year. The fact, however, that he mostly grows his own food, lives in his own house and even pays in kind for many of the things and services that he buys gives him a sense of adequacy that can hardly be measured in monetary terms. There are some other peculiarities of his life which also deserve special notice. Both the size and composition of the family of a substantial landlord in his own place have a character different from the families of the well-to-do among urban people. Not only is the size of the family larger, but the membership is substantially of a joint family pattern. Brothers, parents, parents-in-law, and other relations tend to stick together more intimately than in the cities. In some families even a servant finds a well-recognised place.

Needless to say substantial farmers own their houses as well as a large portion of the land that they cultivate. The houses are not designed according to modern ideas, but they are roomy, well-lighted and adequately ventiliated, considering the variations and inclemencies of weather against which they have to provide. They are designed not only for housing the human members but also to supply shelter to milch and farm cattle which are naturally prized very highly. Two or three bullocks, a couple of buffaloes, a cow or two, and occasionally a pony, make up the cattle complement. This number tends to be larger in fair-sized villages than in semi-urban places. A dog or two, some poultry and a few goats would usually complete the livestock register. To supply provisions and fodder for all these, and to use them in production and consumption, is no small part of the farm and household management of a well-to-do farmer. As a rule, no male member of such a family is now altogether illiterate and several among them have progressed on the way to the final regional language examination. As a consequence, reading of notifications, official extracts and newspapers have become a normal routine for many among the substantial farmers. The women-folk of these families are occasionally literate. They do not do very heavy agricultural or other labour, but they help the household and farm routine in such ways as care of cattle, carrying of meals, and attending to light labour in the fields. Children of school-going age nomally attend their classes, but in their spare time they help their elders in the homesteads as well as in the farms.

As noted earlier, for food grains, dairy products, vegetables, eggs and meat, and fuel these farmers mostly depend on the produce of their own farms. Adequacy is easily assured in these respects for this class. For the other items of household expenses for which the farmers have to pay in cash, they incur an expenditure which compares well with expenditure on similar heads by the urban well-to-do. Oil and spices stand for Rs. 2 per head per

---

°The following figures of some retail prices will indicate the relationship between money expenditure and articles actually in use :—

		Seers	chataks.
Rice (coarse)—per rupee	..	2	6
Jowar (white)—per rupee	..	3	12
Bajri—per rupee	..	4	0
Gram (whole)—per rupee	..	2	0
Gul, sort I—per rupee	..	1	8
Gul, sort II—per rupee	..	1	12

Cloth (coarse)—13 annas a yard.

month; *gul* and sugar for Re. 1; tea and tobacco for Re. 1-8-0; toilet articles for Re. 1; entertainment for Re. 1; information for 8 annas; and special food for Re. 1. It is very significant to notice that this class has a regular item for charity and public donation of about Rs. 2 to 3 per month. Medicine also figures as a regular item. That the entertainment, as also the medicine and the objects of charity, are mostly confined to locally available modes does not take away from the essential fact that this class lives a full individual and social life and that it has the means to do so and leave over some surplus.

While they are not averse to the use of earthen pots and jars of different shapes and sizes, of which they have several scores, their possessions of brass and copper vessels and of china are not inconsiderable. In fact,, earthen vessels are preferred for certain specific uses and for storing. Clothing both of the older and newer varieties is owned but not in large quantities. Of valuable ornaments, gold and silver, they have a presentable, but by no means substantial, stock. Houses owned by this class are substantial, having from five to six rooms besides the yard and subsidiary structures.

Small-scale Farmers.

(2) *Small-scale Farmers.*—The small-scale farmer is rarely a whole-time cultivator. Not only is he employed only during the busy agricultural season, but his total income from cultivation, either on his own field or on those which he may have hired, is inadequate to pay for his expenses over the whole year. He has, therefore, to supplement his income from cultivation by earnings in service, agricultural or non-agricultural, or in subsidiary occupations like carting. The development of bus traffic has, however, appreciably curtailed this natural supplement to a small-scale farmer's employment.

Along with the land and homestead owned by the farmer go a number of agricultural and dairy cattle. It is significant to note in this respect that in villages as a rule the cow, rather than the buffalo, is the principal milking animal. Where cattle are kept almost exclusively for dairy business, the buffalo is the preferred animal. But where cattle are principally kept for cultivation, it is the cow that plays the dual role of supplying milk and calves.

These farmers live in their own modest houses with a fairly large family group (about 7 persons equal to 5 adult units). The women-folk and children of the family help in the business of the family as much as they can. While some grown up cultivators are illiterate, many of them know enough to read and write in Marathi. Their children, sons as well as daughters, regularily attend the primary school, and, in an increasing measure, also the secondary school. Their belongings are confined to articles of daily use, in which china crockery and tins are coming to occupy the place of several types of earthen pots.

Like their more substantial compeers they mostly rely on their own produce for food grains, vegetables and dairy products. But the per capita quantities available to the small farmer and his family are hardly adequate for their needs. Consumption of oil and spices and sugar is comparatively low, being about 6 annas per head per month. Tea, tobacco and special food do not appear as regular items. Beyond some religious expenditure there is hardly any item which is not intended to meet an essential physical

CHAPTER 11.

Standard of Life.
RURAL AREAS.
Small-scale Farmers.

want. The total annual expenditure, in cash and kind, may be estimated at about Rs. 1,000. It is only by pooling together agricultural and non-agricultural income that this figure is reached. For any but the most essential expenditure, and for emergency items, *e.g.*, medicine or an unavoidable social and religious function, the farmer has to incur non-productive debt.

Influence of area and water supply on standard.—The standard of life of the farmer naturally depends on the size of the holding. Persons having very small holdings are really part-time agriculturists, and their standard of life depends more directly on their non-agricultural earnings. At the other end, persons having farms of a substantial size tend to have, even in bad seasons, an actual standard of life which depends on their earnings over a series of years and not during a single year. A farmer with a modest-sized farm who has to rely on his year's earning for his year's expenditure is, however, more representative of the general body of farmers. How the availiability of perennial and secure water supply affects standard of life may be seen from the following example.

Of two farmers with more or less the same size of family, four adult units, one possesses 16 acres of dry land, and the other the same extent of dry land and an additional acre of wet land. Between these two families the difference in the standard of possessions as also of current expenditure is significant. The one with a patch of irrigated land maintains more milch cattle, has no earthen pots as the other has, and he possesses some china and glass crockery which the other lacks. In point of expenditure, which naturally depends on their income, being Rs. 1,000 for a year for the owner of dry land only, and Rs. 1,500 for the one who has an additional wet acre, the difference is equally marked. The fortunate one has from his own field all the grain that he needs. The exclusively dry farmer has just enough of cereal grain and has to purchase the other food grains. Both depend on their own resources for milk products, but the difference of actual supply is as 1:2. On sugar, vegetables and tea the difference is even higher. The fortunate farmer spends on sugar Rs. 2-8-0 per head, which compares favourably with even salaried classes in towns. On clothing Rs. 60 per head per year is spent by the wet farmer as against only about Rs. 35 to Rs. 40 by the dry one. Items like toilet, entertainment, prepared foods, medicines and travel figure more prominently in the case of the wet farmer. The wet farmer pays in *baluta* shares 12 seers of corn and 4 seers of pulses, as against only 8 seers of corn paid by the dry farmer.

Non-Cultivating Landlord.

(3) *Non-cultivating Landlord.*—By comparison with a cultivating landlord of substantial means the standard of life of a non-cultivating landlord is in essentials poorer. A rentier has usually a smaller family than that of a cultivating landlord, and he keeps fewer cattle, if any. As a rule, he is better educated than the cultivating owner but is less productively employed. His women-folk and children do not engage themselves in any employment outside the domestic and school routine. While he lacks instruments of production, like a plough, he has in his possession a greater variety of articles of daily use, *e.g.*, furniture, crockery and clothing. Economically and socially his class is on the defensive.

Such a person does not necessarily possess a house of his own, and he has to pay a rent which is by no means negligible, being

anything between Rs. 2 and Rs. 3 per head per month. A fairly large portion of his requirements of food grains is satisfied by the produce of the fields owned, but not cultivated, by him. Additional supplies of food grains, other food articles, *e.g.*, milk and ghee and vegetables, and firewood have to be purchased by him. Being in the mofussil has only this advantage for him, that the quality of these articles is sometimes better and the prices as a rule are a little lower than in urban areas. On the other hand, for imported articles of consumption, *e.g.*, sugar, toilets, tea, clothing and medicine, the mofussil prices are higher than city prices. As a total effect, the cost of living for the same standard of life among non-cultivating landlords is about as high in villages as it is in the city. As this class has a surplus above the minimum cost of meeting essential physical needs, it can normally find money for such conventional necessaries as tea and toliets. It has, however, no real surplus and hence its indulgence in amusements, even local amusements, and special foods is of a very occasional character. An annual expenditure of Rs. 1,200 to Rs. 1,500, including the money valuation of goods and services directly received as landlords, is normal in this class.

Industry and Agriculture.

(4) *Industry and Agriculture.*—The location of a big centre of non-agricultural employment in the midst of an agricultural area opens out prospects of part-time or supplementary work to the agricultural population. For instance, the nearness of the Dehu Road military depot to Talegaon-Dabhade, and even more so the location of a railway junction at Dhond, have given to these places a special character. The standard of life of almost all classes has been influenced by this admixture of patterns and environments.

The feasibility of joining agriculture to non-agricultural business is found to be utilized at all levels and in several occupations. A really substantial farmer is rarely seen to take to a completely unconnected occupation. But those whose stake in agriculture is limited are seen not only to engage themselves in salaried service in nearby places, but also to ply independent trades like shop-keeping, brick-laying, carpentry or even porterage. When there is a physical transference of residence to the industrial area, the size of the family in the latter place tends to be small. They maintain a few milking animals, and they divide their attention daily, or by weeks, according to the nature of their non-agricultural employment, between farming and other business. A part-time farmer with the necessary enterprise may also set up as a shopkeeper and earn over Rs. 300 per mensem. Another petty farmer without much enterprise may do cooly work in his ample spare time. Needless to say at all levels these persons are enabled to live a standard better than others who may be doing only one of the two jobs. As a rule, these persons are educated up to the lower secondary grade. Their women-folk are not educated; they help their men-folk in the agricultural part of their work. Their life, however, is a clear case of enterprise and opportunity combining to secure an appreciable lift in the standard of life.

This difference is noticeable both in respect of possessions as also of current expenditure. Domestic goods give an index of standard, *e.g.*, earthen pots *vis-a-vis* metal pots, glass and china crockery, articles of use on special occasions, ornaments, and gramophone or radio. A farmer-cum-grocer in such a place may possess a phonograph and gold ornaments worth more than

CHAPTER 11.

Standard of Life.
RURAL AREAS.
Industry and Agriculture.

Rs. 1,000. This would not be possible if he was only a farmer or a grocer. A small-scale farmer doing porter's work in his spare time may lay by enough to buy gold and silver trinkets which he would not have normally been able to do if he had been only a farmer or a porter. The farmer-grocer would be buying milk, oil, vegetables, clothes, toilets and special foods which he could not as a mere former or grocer have normally afforded. He would, if he were so inclined, be a patron of some local charity. The porter-farmer may also do this, and indulge in other necessary and conventional expenditure, though to a modest extent. Even the style of their houses, which they usually own, marks these fortunate ones who have two strings to their bow. Farming in the case of these persons is a by-occupation, a supplementary source of income and a convenience.

Merchants.

(5) *Merchants*: (i) *In smaller towns.*—In fair-sized towns like Junnar the distributive trade flourishes to a noticeable extent. Especially Junnar, on account of its geographical situation, has a special advantage as a distributional centre for a wide area both above and below the ghats. Hence such traders as deal in hardware, oil, cloth, glass and other articles of daily consumption do good business, though it tends to be seasonal on account of the influence of agricultural seasons on demand. Taken as a whole, however, there are a few good traders having a yearly income of Rs. 3,000 and over, some of them having more than five times that figure.

The size of the family in this class is fairly large, six to seven adult units. Near relations live and work together, and virtual membership of the family is conferred on trusted servants in a few cases. The education of the grown up members of the family is mostly confined to a few standards of the primary school, plus a practical knowledge of accounts. Almost all own their houses, which are roomy. They also own milch-cattle, though ownership of agricultural land is rare. The women of the house lead a sheltered, though not necessarily an inactive, life. The standard of life shows ample provision for all items of expenditure, including medicines.

(ii) *In villages.*—In comparatively smaller places a few traders who combine a variety of lines, sale and purchase, credit and agriculture, may hope to lead decent lives. Their possession of land is only accidental or subsidiary, and in their cattle sheds they have more of milking than of agricultural animals. Recently, there has been a noticeable tendency among these classes to cultivate their lands through hired labour. More often than not they belong to an immigrant community, but they appear to follow the prevailing social pattern of joint families. They use their original language for domestic purposes, but the education of their children having gone on in the local language for a number of generations they partake of the prevailing educational pattern. Women, except in the new generation, are rarely educated, and do not as a rule help their men-folk in their business.

The household possessions of this class are variegated, rich and many. They do not have earthen containers except for special uses. In crockery, clothing and ornaments they have several valuable things to be used only on rare occasions, the ordinary things being enough for daily wear and use. They have books and other aids to a leisured existence. Their houses are big in

comparison with equally large families of the agricultural class. In several cases they obtain food supplies from their own fields and farms. Their expenditure on oil, sugar, vegetables, etc., is, however, not proportionate to their general standard, indicating a habit of sparing use of "non-essentials." The figures at least as prominently as in other well-to-do classes, and all the other items of social and conventional expenditure are regularly attended to. Curiously enough, medicines seem to figure a little more prominently than they should in a class so well able to protect itself from physicial privations.

Petty Manufacturers and Artisans.

(6) *Petty Manufacturers and Artisans.*—These comprise goldsmiths, tailors, confectioners, leather-workers and weavers. The range of income-variation among these is wide, extending from Rs. 750 to Rs. 2,000 per year. It is, therefore, natural that their standards also should vary accordingly. This class has an average family of from 3 to 4 adult units. Several among them own the house they live in, but are not rentiers, nor do they own, as a rule, agricultural land or cattle. Most of them have received elementary education. The women-folk among the lower income groups occasionally help in the business of the head—as, for instance, by selling the ropes, or sweetmeats or cloth, and in other more modest ways. Their standard of life is indicated by the fact that they keep a clock or a watch, have mattresses and pillows, and some books. The better-to-do of course hit higher targets and might boast of a gramophone.

The tailor with his sewing machine has become a new feature of village life. Unless he happens to be a local person, he has no land or house property. He does not as a rule keep any cattle. His family tends to be large in keeping with rural influences. He does not have much by way of furniture or of articles of use on special occasions, but the variety and quality of his normal household possessions compares favourably with those of the older village artisans. As tailors have to purchase all their food supplies, their expenditure on other items tends to be meagre. This, of course, depends on their earnings, and if the custom is good and regular their standard tends to conform to that of the salaried servants which, though not high, is on the whole more secure.

Salary Earners.

(7) *Salary Earners.*—The extension of several departmental and institutional activities to small-sized places has increased the opportunities of salaried employment for teachers, clerks, overseers, mechanics, etc. This class is distinguished by two features, a steady cash income and urban habits of life. The latter is true only of such servants as have gone to the place of employment from the city. The locally employed salaried servants have local standards, and in addition they have the advantage, in many cases, of possessing a house, land or cattle in the locality. It goes without saying that they have received general education and, in most cases, professional education. Their women-folk are generally literate, some having gone to secondary schools. They attend to all household work but do not as a rule help their men-folk in their occupation.

Their household possessions are not abundant, ornamental or showy. But they have a variety of articles of crockery, furniture, clothing and decoration, which mark them out from the generality of the local folk. Their earnings average about Rs. 100 per month, and with an average family of four to five persons (*i.e.* a little

CHAPTER 11. — Standard of Life. RURAL AREAS. Salary Earners.

over three adult units), they just succeed in reaching a balance between income and expenditure. Their special position enables them to purchase dairy products cheaper and in greater abundance than their compeers in bigger towns and cities. They can still manage to get a house at a reasonable rental, not above 8 to 10 per cent. of their income. Relatively to their income and to the mode in bigger towns among comparable classes their expenditure on toilet, amusement, information, delicacies and medicines is small. Expenditure on items of food other than cereal grains is nearly 40 per cent. of their total expenditure, whereas the conventional items noted above are covered by an expenditure of from 10 to 15 per cent. On the whole, this class fares well in its material standard of life.

Wage-earners.

(8) *Wage-earners.*—Labourers in towns which have not shed their agricultural and rural character have two peculiarities which affect their mode and standard of life. They are not identified, as a rule, with any particular occupation or industry as hired workmen. They may work in agriculture, industries, transport, trade, house-building, etc., as opportunity may arise. They are "unskilled manual workers" available for all jobs. Secondly, even they to an appreciable extent have some interest in landed property, either in the town itself or in a nearby place. The extent of this interest is small and variable, but it helps to add to the worker's living and provides for him a stay-by and an escape.

Except for food, fuel and clothing they have hardly any other regular item in their expenditure. They are illiterate as a rule, and probably because they represent the cast-aways and waifs of families settled elsewhere, they themselves have comparatively smaller families, three to four adult units. Their women-folk and children actively contribute to the earnings of the family when they can get an employment. Occasionally they obtain a share of the produce of the fields in which they have an interest. This, however, hardly suffices for their needs of cereal food. Cereals, vegetables and *gul* are the principal items of expenditure. Milk, ghee, oil, spices—these also are constituents of their diet, but all told, the expenditure on these items hardly amounts to a rupee per head. The resultant effect of unsteady employment and low earnings, hardly more than Rs. 400 to Rs. 500 per year, is seen in precarious and not fully nutritious diet. Partial employment on land helps them to keep their head above water in good times. No expenditure on luxuries is incurred, that on conventional necessaries is small and sporadic, and any special expenditure or calamity can be met only by incurring debts at usurious rates.

Agricultural Labourers.

(9) *Agricultural Labourers.*—One who for the most part depends on agricultural labour for his maintenance may not in many cases be without some land that he cultivates either as owner or tenant. A completely landless labourer would most probably desert the village, especially in the dry and precarious tracts of the district. A person whose main occupation is hired agricultural labour is, within the limits of the settled population of the district, at the very base of the ladder of worldly possessions. His family is small as the number who can even in penury depend on him is necessarily limited. That his landed estate does not significantly detract from his labour status is indicated by the size of his holding, which is about 5 acres or less—for a fully employed agricultural holder it would be 30 acres of dry land—and by his inability in most cases

to maintain milch cattle, leave alone agricultural cattle. Such a labourer as of course his women-folk, is illiterate. The latter also do hired manual work to eke out the family living. The children of school-going age in areas under the Primary Education Act go to school.

The agricultural labourer has no possessions of either ornamental or special value. His immediate needs are so barely, and in fact incompletely, satisfied that there is no scope for a reserve possession. He naturally has the instruments of his physical labour, *e.g.*, a spade, an axe, a pick, a scythe and a hoe. He has no means of diversion or entertainment. Beyond the bare minimum of religiously or traditionally essential "ornaments" of married women, and perhaps a brace of thin silver foils of embossed images of deities, they have no valuables either. Their bedding is a one piece and tattered affair. Clothing for all, especially women and children, is of the scantiest. Their kitchen and dining equipment is principally made up of earthen vessels and of tin with only a few metal vessels for water storage and cooking.

It is indeed difficult to speak of a regular family budget for these people, as the tenor of their life is fluctuating almost from day to day. The agriculturally busy seasons mean more or less enough food for them, as this is mostly supplied in kind by the employer. On other occasions when employment is good they purchase food, clothing, some nicety or milk. But the index of their standard apart from the bare and empty household, is to be found in an absence of milk and ghee, of toilet and entertainment, and in a very poor provision for oil, sugar and vegetables. While the days of good employment might appear as days of extravagance, these are rare, and the normal picture is of enforced idleness and want. In a typical case of agricultural labourer, out of an average monthly income of from Rs. 40 to Rs. 45, Rs. 25 would be spent on food grains, about Rs. 3 on oil and spices, a rupee or so on sugar, and a couple of rupees on fuel. This last is a variable factor as in some places fuel costs more, and in others it can still be gathered without charge. Any expenditure for additional food items and for non-food items, including lighting, clothing, tea, and medicine has to be met out of the balance. While it is true that the seasonal character of agricultural employment and the disparate conditions between irrigated and dry tracts and between secure and insecure tracts, make a generalization inappropriate, it must be stated as a general impression of the district that the agricultural labourer hardly gets half of what is necessary to keep him in a state of physical sufficiency over the year. This is due not so much to low payment—the concentrated character of demand for his labour ensures a fair rate—but to lack of regular employment throughout the year.

(10) *Village Servants.*—The village artisans, who are still to some extent treated as servants of the village community and are remunerated by a prescriptive allotment of the produce of the field, are an important class in villages and townships. The Mahar watchman, the Mang rope-maker, the Dhor leather-worker, the Gurav temple attendant and musician, the washerman, the potter, the smith, the carpenter, and the barber still figure in many important places in the eastern talukas even more noticeably than in the western part. Except those who like the watchman (Mahar) and the barber have to depend on their village perquisites, the

Village Servants.

CHAPTER 11.

Standard of Life.
RURAL AREAS.
Village Servants.

others have been able to secure good price for their services and produce. An annual income of about Rs. 1,000 is now normal for them, and some like the potter or the tanner may make even higher amounts. They usually own their houses, which have two to three rooms, but have little other property. Some of them keep milch cattle and poultry. The potter's donkeys must of course be treated as part of his stock-in-trade.

Their families are fair-sized, six to seven souls (about five adult units). Many of them are literate; their women-folk are not educated, but, in most cases, help their husbands in their business.

That they have rarely any articles either specially preserved for value, or for use on exceptional occasions, indicates that they have, till lately, always scraped near the margin with little opportunity for saving. They possess the instruments of their respective trades. They have, however, few articles of amusement or decoration. Photographs of deities and of popular leaders and some religious books in Marathi, a prayer or a saint's story book, make up the sum-total of their means of diversion and instruction. Their women-folk possess some trinkets, bracelets or ear-rings, in addition to the essential neck and nose ornaments which are considered auspicious. Their bedding does not include mattresses, and only the senior male member of the family has a footwear. The carpenter having some wooden furniture in his house and the cobbler providing shoes for members of his family must be treated as a special case of occupational advantage. Their clothing is, as a rule, meagre, though the half-pant for boys and the frock for girls are definite improvements. They possess crockery and earthen and metal vessels.

With little or no reserve and an income of about Rs. 1,000 per year, the standard of current expenditure reduces itself to a ratio between rupees in the income and members in the family. The produce of the fields obtained as *baluta* constitutes a good initial stock of grain, but that is not adequate and food grains have to be purchased. For this there is enough money, and milk and ghee are supplied, perhaps not abundantly or regularly, from the animals maintained by the family. Expenditure on vegetables, sugar and oil per head tends to vary inversely with the number of persons in the family. Most indications of the element of ease or a surplus in the family budget are, however, the expenditure on tea and tobacco, which, per month, varies from eight annas to Rs. 3 per head; toliet varying from four annas to eight annas; and clothing varying from Rs. 2 to Rs. 4. Except where the population pressure is high, there seems to be a current balance between income and wants in this class.

Village Patil.

(11) *The Village Patil.*—The standard of life of village functionaries enjoying a traditional status reflects on the one hand the general level of the economic well-being of the village and on the other their relative place in the village hierarchy. The patil is naturally at the top of the traditional social ladder. Not only does he possess lands which are part of his *watan* and are usually situated in the most advantageous part of the village, but he has all the direct and indirect advantages of his "magisterial" position. His house is a "mansion" according to local standards, and his stables are full of agricultural, dairy and food animals. He has a big family, very often the privilege of the members of the family of being considered for appointment as *patil* acting as a counter-

influence to the natural tendency towards splitting of joint families. The patil is literate, but not usually very much educated. The younger brothers may be better educated, and all the children now go to school in places where the compulsory primary education law applies. The elder women are uneducated and they help in the occupation of their men-folk in a variety of ways both at home and in the field.

A patil would not be a patil if he had not some articles of ornament or use which he treasures both for their intrinsic and for their traditional value. Some clothes or headgear with gold thread, some ornaments of old style, and some old arms are always treasured, even the village evining some vicarious interest in these. He has a full armoury of agricultural implements, being one of the progressive and fortunate few to possess even an "iron" plough, He would usually have a cart, decorated perhaps to look like a carriage. Not unusually, he would have a horse to ride on. He would naturally possess some books and photographs, a number of them being group photographs. He would have in his house the necessary ornaments of women, and also a number of other ones, *e.g.*, necklaces, anklets, ear-rings, etc. He would have a few mattresses, many quilts, some refined and several rough blankets. Footwear would be normally worn by the grown up male members of the family. While the quality may not be always very up to date, his wardrobe, both for male and female members of the family, would be well stocked with both old and new style garments. While he would not be above using earthen pots for special uses, his kitchen equipment and dining vessels would be all of metal. Their number also would be large, partly on account of accumulations and partly on account of the responsibility to find for a communal occasion or on an important visit the means of organising a celebration.

The patil is altogether self-sufficient in the matter of food grains, dairy products, vegetables and fuel. A monthly expenditure per head on oil and spices at the average rate of Rs. 2, on sugar Rs. 2, on tea and tobacco Re. 1, and on toliet Re. 1, and a yearly expenditure of Rs. 60 per head on clothes would by no means be ususual. While provision would regularly be made for a newspaper, other information or entertainment, as also prepared food, would depend on availability, the means being readily assured. In fact, in normal times the patil would be a saving and investing member of the village community, though his income calculated in money would not much exceed Rs. 3,000 per year.

CHAPTER 12—ECONOMIC PROSPECTS.

Economic Prospects.

THE ECONOMIC PROSPECTS OF THE POONA DISTRICT, as revealed in the preceding narration of the leading events in most departments of economic life, appear to be good. How favourable these may actually turn out to be will depend upon the further progress that takes place in several directions. It is clear that the importance of the urban factor in the life of the district is steadily increasing. Still the rural population and its agricultural pursuits answer for more than half of the sphere of employment. Not only for the rural people but also for the remaining urban population, which in several important respects depends upon the fortunes of the rural area, the prospects of agricultural progress are very significant.

AGRICULTURAL PROGRESS.

As has already been noticed in several places, the possibilities of any large-sized increase in the area under cultivation are extremely limited. Further progress will, therefore, have to be in the direction of improving the quality and yield of existing production. Irrigational facilities are the most effective means of making agricultural employment more secure, continuous and profitable. The raising of the height of the Khadakvasla dam and the construction of dams across several small streams all over the district, measures for which are under contemplation at present, are likely to influence for the better the course of cultivation in the eastern as well as the western talukas. If the experiments now being made to use the compost of municipal refuse as fertilizer for irrigated crops are carried to a successful conclusion, a close bond of progress will be established between the towns and the rural areas.

The growing vogue of commercial and cash crops has already been noticed. With the extension of irrigation and better farming, this trend will grow in strength, and as the demand from the urban population increases, and transport is better organized, it will become increasingly profitable to grow garden and commercial crops.

The growing demand for milk and milk products for the concentrated urban population is tending to make cultivation of fodder and cattle food more and more attractive. While it is true that fresh land for cultivation is limited, a large part of the barren and less productive land can be utilized to raise more feed for cattle than at present. The Agricultural Department is already alive to this prospect, and the growing development of dairy business may be counted on to supply the spur.

The prospect of an improvement in quality is, however, not confined to fodder and other cattle feed. For the staple produce of the district, *viz.*, paddy and bajri, as also for special crops like

CHAPTER 12. — Economic Prospects. AGRICULTURAL PROGRESS.

sugarcane and fruits, organized efforts are made for improvement of the quality of seed and intensive cultivation. With the growing success of these measures the profitability of agriculture will also increase. The policy of all-sided assistance to agriculture adopted by the Revenue, Agricultural, Co-operative and other departments of the State ought to ensure the continuity of progress.

SMALL-SCALE AND VILLAGE OCCUPATIONS.

IN POONA CITY, AS ALSO IN SOME MOFUSSIL CENTRES LIKE JUNNAR, there was a long tradition of skilled artisan industry. In most of the larger villages the common household occupations, *e.g.*, weaving, tanning, rope-making and earthen pottery, have continued to exist in varying degrees of profitability. The extent of these occupations and the efforts that are being made through co-operative and departmental channels for their preservation and progress have been recorded in an earlier chapter. Not only by State-aid and protective legislation, but also by special research and demonstration, the maximum of reassurance will, it is expected, continue to be carried to these traditional small-scale and village occupations. But several circumstances combine to show that most of these occupations can survive only if their forms are altered and improved.

The attractions of other employments, mostly urban, are tending to raise the level of wages. Neither by price, nor by quality, much less by any special attraction, do the goods produced by traditional methods, as a rule, find a welcome demand. A low quality product manufactured at high cost cannot for long hold a profitable or an expanding market, even if a legal monopoly is created. Fortunately by making power available in rural areas, which appears to be feasible in view of existing and contemplated systems of hydro-electric energy serving the district, it is possible to improve the technique and quality materially. The amount of capital, technical skill and enterprise needed in running a mechanized industry, even in a small and dispersed form, may not be easily available among the traditional artisan groups. A few individuals belonging to these groups possess the requisite enterprize, and the profits realized during the recent period of high prices have improved the capital situation for them. Industrial co-operatives are an attempt at supplying for the small-scale artisans at least some of the advantages of large-scale organization. There is also a tendency on the part of urban technicians and financiers to choose rural sites for locating their factories. In these varied forms—reorganized artisans' shops, industrial co-operatives and rural factories—the scope of industrial employment in rural areas may be expected to expand. But the relative attractions of urban employments seem to be stronger, and village industries of the traditional type may not prove as viable a part of a strongly urbanized economy as other more mechanized and large-scale units may do. In their altered and reorganized form, however, small-scale village industries may be expected to provide gainful occupation to a portion of the rural population.

URBANIZATION OF SMALLER TOWNS.

MARKETING, SMALL-SCALE INDUSTRY, AND PUBLIC ADMINISTRATION combine to hasten the process of urbanization of a number of smaller towns in the district. Apart from the headquarters of the several talukas, which tend to combine agriculture, commerce and administration, several fair-sized towns have cropped up as centres of commerce for vegetables, *gul*, groundnut, potatoes and garden

products. Talegaon-Dhamdhere, Manchar, Ghodegaon, Supa, Loni-Kalbhor, Ale, Narayangaon, Avsari, Nimgaon, and Otur are some of the towns created by the growing need for more centres of marketing. The special efforts that are being made to establish licensed warehouses and regulated markets will only strengthen this tendency. An urban centre, once established, tends to attract to itself a number of subsidiary occupations. These, in turn, add to the amenities of the place, which attract more population. The growing facilities in respect of motor transport bring more traffic to such places. The strong trend towards an increase in the number of smaller towns may, therefore, be expected to persist in the future.

URBANIZATION OF SMALLER TOWNS.

The most crucial part of the district's economic prospects lies, however, in the chief city. At several stages in the past, the city has obtained a stimulus both to its population and to its business by external factors, such as the establishment of a cantonment, a public department, or an institution. The two world wars accentuated this process, which has by no means reached its end. In fact, it is increasingly in evidence. The National Chemical Laboratory, the National Defence Academy and the Penicillin Factory are very recent accessions to the public institutions of the place. The direct as well as the indirect effects of these institutions on the employment of people are considerable.

Role of Poona City.

On account of a variety of reasons in the past, most of which have been recorded in one part or another of this volume, the city has now grown to a stage where further progress in all respects seems to be almost inevitable. The establishment of the Corporation, as that of the University, was an event that was not achieved in a day. It came as the last stage of a process of internal expansion that was steadily going on. In other departments of life, the same process of a cumulative change is visible. Power or transport, finance or personnel, amenities or entertainments—in all these a process of expansion that grows by feeding on itself is visible. There are bound to be short term fluctuations, but over a long time Poona seems to be well set for a steady expansion of its employments and business.

It is easy to appreciate the favourable effect on secondary employments that the growth of the city is expected to produce. But as the experience of bigger cities like Bombay proves, once the city has grown to limits which make it independent of local physical resources in respect of employment, its further industrial progress is rapid. Thus, the comparative lack of any special attractions to industry from which Poona suffered till lately seems to have been overcome by recent developments. The place can claim no special advantages in respect of raw materials or cheap labour on which any large-scale industry can count. An industry, therefore, which produces articles in the manufacturing costs of which raw materials and manual labour occupy an important place, cannot hope to succeed in Poona. On the other hand, the large number of technical and scientific industries for which finance, trained labour and transport are of crucial importance will find Poona increasingly inviting. The development of banking and of industrial deposits in Poona has been steady and the process of transformation from so-called indigenous to organized banking by which it has been brought about is a very encouraging sign for the future. Moreover, the growing ease with which concerns

CHAPTER 12. — Economic Prospects.

URBANIZATION OF SMALLER TOWNS. Role of Poona City.

located in Poona can draw on the financial resources of Bombay has made Poona an attractive place for the location of plants even to Bombay enterprisers. The increasingly cosmopolitan character of the population of the city and the presence of a number of recent immigrants into the district, most of whom possess industry and enterprise and not a few of whom possess some capital as well, are new factors which have improved the economic prospects of the city. The establishment of an oil-engine factory and a rubber factory illustrates the operation of only some of these favourable factors. It is to be expected that this vogue will prove increasingly popular among industrial enterprisers.

Further progress in transport, within and without the district, will increase the commericial possibilities of Poona as even a bigger centre of internal distribution than it has been in the past. Along all the lines of road and rail communications there is a strong tendency for commericial, residential and industrial units to crop up almost unobtrusively. These two tendencies, improvement in transport and development of housing along new outlets, have already brought about an extension of the municipal limits of Poona. This tendency will persist, and will be repeated in the case of several smaller municipalities as well. During the last seventy years the population of Poona has increased by 483 per cent. But the value of imports of grain and groceries into the city has increased twelve times, and that of building materials thirty-three times. Allowing for the rise in prices during the interval, the figures still indicate a process of expanding business activity in the wake of expanding urbanization.

To some extent, especially in the initial stages, industry builds the city. But at a later stage, and with a favourable situation, the city builds industry. As observed earlier, this stage has definitely been reached for Poona city, and its situation as the transport centre of a big area and of a number of smaller yet economically important towns, within and without the district, gives ground for the expectation that the district as a whole will be more and more urbanized and industrialized. The effects of this process on the agriculture of the district will also be favourable by way of creating a remunerative demand, and generally by augmenting the resources of the agricultural producers.

PART V—PUBLIC ADMINISTRATION.

CHAPTER 13—ADMINISTRATIVE STRUCTURE.

INTRODUCTION.

PUBLIC ADMINISTRATION IN THE STATE in the last century consisted mostly in providing security of person and property and raising the revenue necessary for the purpose. In other words, Police, Jails and Judiciary representing security, and Land Revenue, Excise, Registration and Stamps representing revenue formed the most important departments of the State. The Public Works Department was the only other branch of sufficient importance, but its activities of construction and maintenance were, apart from roads and irrigation works, confined to buildings required for the departments of Government. With the gradual liberalization of the constitution, the demand arose for the expansion of governmental activities into what were called "nation-building" departments, namely, Education, Health, Agriculture, Co-operation, etc., and in the twenties and thirties of this century emphasis came definitely to be shifted to these departments. When complete popularization of the provincial government took place in 1937, the new Government attempted not only to expand the "nation-building" departments but also to create a welfare State by paying attention to the well-being of the lower income groups and the backward classes in society. After the close of World-War II and the attainment of independence by India, an all-out effort is being made both to promote the welfare of the citizens and to build up a socially directed economy. The present activities of the State, therefore, require a much more elaborate administrative system than what was felt to be necessary during the nineteenth century.

In the descriptions that follow in this chapter and in chapters 14-18, the departments of the State operating in the Poona district have been grouped into six categories, composed as follows :—

Chapter 13—Administrative Structure.—Land Revenue and General Administration,* and Local Self-Government.

Chapter 14—Justice and Peace.—Judiciary, Police, Jails, and Juveniles and Beggars.

Chapter 15—Revenue and Finance.—Land Records, Sales Tax, Registration, Stamps, and Motor Vehicles.

Chapter 16—Developmental Departments.—Agriculture, Veterinary, Forests, Co-operation, Industrial Co-operatives and Village Industries, Industries, Public Works, and Road Transport.

*This is composed of the Collector and his subordinate officers.

CHAPTER 13.
—
Administrative Structure.
INTRODUCTION.

Chapter 17—Welfare Departments.—Education, Technical and Industrial Training, Medical, Public Health, Labour, Prohibition and Excise, Backward Classes, the Charity Commissioner, and Parks and Gardens.

Chapter 18—Miscellaneous Departments.—Town Planning and Valuation, Publicity, and Administration of Managed Estates.

LAND REVENUE AND GENERAL ADMINISTRATION.

LAND REVENUE AND GENERAL ADMINISTRATION.

THE POONA DISTRICT formerly consisted of only eleven talukas and one peta. On the 1st August 1949, portions of the former Bhor State were merged with it, and, as a result, Mulshi Peta was converted into a taluka and Bhor Taluka and Velhe Mahal were added to the Poona district. A re-arrangement of the boundaries of various talukas was also effected in 1949 and 1950. The district now covers an area of 6,023 square miles* and has, according to the census of 1951, a population of 19,50,976. It is divided into four prants, comprising 13 talukas and a mahal as shown below :—

	Area in sq. miles.	Population (1951 census).
(1) *City Prant*, forming a single taluka (Poona City Taluka).	67·8	5,94,083
(2) *Haveli Prant*—		
(i) Haveli Taluka ..	514·9	1,80,653
(ii) Mulshi Taluka ..	353·3†	68,884
(iii) Bhor Taluka ..	324·8	73,711
(iv) Maval Taluka ..	413·8	98,386
(v) Velhe Mahal ..	196·2	27,391
(3) *Junnar Prant*—		
(i) Junnar Taluka ..	532·7	1,40,287
(ii) Ambegaon Taluka ..	401·5	98,880
(iii) Khed Taluka ..	539·4	1,26,457
(iv) Sirur Taluka ..	610·5	1,03,108
(4) *Bhimthadi Prant*—		
(i) Baramati Taluka ..	539·7	1,34,271
(ii) Indapur Taluka ..	585·8	1,12,304
(iii) Dhond Taluka ..	516·1	89,162
(iv) Purandar Taluka ..	406·5	1,03,399
	6,023·0*	19,50,976

Collector.

The Collector is the pivot on which the district administration turns. Not only is he at the head of the Revenue Department in the district, but, in so far as the needs and exigencies of the district administration are concerned, he is expected to superintend the working of the officers of other departments.

(i) *Revenue.*—The Collector is most intimately connected with the operation of the Bombay Land Revenue Code (V of 1879). He is the custodian of Government property in land (including trees and water) wherever situated, and at the same time the guardian of the interests of members of the public in land in so far as the interests of Government in land have been conceded to them. All land, wherever situated, whether applied to agricultural

*The area figure of the district of Poona supplied to the Census authorities by the Surveyor General of India was 6,027·5 square miles. The area figures given by the Census authorities, which are reproduced in this table, were obtained by the Census authorities from the District Inspector of Land Records or from local records.

†Some villages of the Mulshi taluka are still unsurveyed, and so the area of 353·3 square miles covers only the villages surveyed.

or other purposes, is liable to payment of land revenue, except in so far as it may be expressly exempted by a special contract (*vide* section 45, Land Revenue Code). Such land revenue is of three kinds: (i) agricultural assessment, (ii) non-agricultural assessment, and (iii) miscellaneous (*e.g.*, rates for the use of water in respect of which no rate is leviable under the Bombay Irrigation Act (VII of 1879). The Collector's duties are in respect of (*a*) fixation, (*b*) collection, and (*c*) accounting of all such land revenue. The assessment is fixed on each piece of land roughly in proportion to its productivity. This assessment is revised every thirty years taluka by taluka. A revision survey and settlement is carried out by the Land Records Department before a revision is made, and the Collector is expected to review the settlement reports with great care. The assessment is usually guaranteed against increase for a period of thirty years. Government, however, grant suspensions and remissions in bad seasons as a matter of grace, and the determination of the amount of these suspensions and remissions is in the hands of the Collector. As regards non-agricultural assessment, section 48 of the Code provides for alteration of the agricultural assessment when agriculturally assessed land is used for a non-agricultural purpose. In the same way, unassessed land used for a non-agricultural purpose is assessed to non-agricultural rates. All this has to be done by the Collector according to the provisions of the rules under the Land Revenue Code. Miscellaneous land revenue also has to be fixed by the Collector according to the circumstances of each case.°

The collection of land revenue rests with the Collector, who has to see that the revenue due is recovered punctually and with the minimum of coercion, and that the collections are properly credited and accounted for.

The Collector is further responsible for the collection of fees and taxes under various other Acts, such as the Bombay Irrigation Act (VII of 1879), the Indian Forest Act (XVI of 1927), the Indian Stamp Act (II of 1899), the Indian Court-fees Act (VII of 1870), the Bombay Tolls on Roads and Bridges Act (III of 1875), the Bombay Entertainments Duty Act (I of 1923), and the Bombay Prohibition Act (XXV of 1949). There are also Acts which contain a provision that dues under them are recoverable as arrears of land revenue, and the Collector and his establishment have to undertake the recovery of such dues when necessary.

In regard to the administration of the Forest Act, it is not only the recovery of the forest revenue with which the Collector is concerned, but the ultimate responsibility for the administration of the department, so far as his district is concerned, lies with him, and the Divisional Forest Officer is his assistant for the purpose of that administration, except in matters relating to the technique of forestry.

As regards the Prohibition Act, the Collector has to issue personal permits to liquor and drug addicts and recover the assessment fees from shops permitted to sell liquor and drugs. The Collector of Poona is the Chairman of the Prohibition Committee of the district. In fact, he is the agency through which the Director of Prohibition and Excise arranges to have the policy of the department carried out.

°Please see p. 498 at the end of the section relating to Land Records Department.

CHAPTER 13.

Administrative Structure.

LAND REVENUE AND GENERAL ADMINISTRATION.

Collector.

The administration of the Bombay Tenancy and Agricultural Lands Act (LXVII of 1948), rests with the Collector. He is also an appellate authority to hear appeals under the various sections of the Act.

(ii) *Ināms.*—As a legacy of former Governments, alienations of land revenue have taken place in regard to large areas of land in the district. There are also cash allowances settled under various Acts. It is the duty of the Collector to see that the conditions under which these are continuable are observed and they are continued only to persons entitled to hold them. Recently, however, the State Government have inaugurated a policy of abolishing these alienations, and within a few years almost all lands in the district are expected to be assessed to full land revenue. With effect from 1st May 1951, all Kulkarni watans along with the right of service were abolished by the Bombay Paragana and Kulkarni Watans Abolition Act (LX of 1950). By the Bombay Personal Inams Abolition Act (XLII of 1953), which came into effect on 20th June 1953, all personal inams are extinguished in the case of personal inams consisting of exemption from the payment of land revenue only, either wholly or in part, if the amount of such exemption is or exceeds Rs. 5,000, with effect from the 1st day of August 1953, and in all other cases, with effect from the 1st day of August 1955.

(iii) *Public Utility.*—The Agriculturists' Loans Act (XII of 1884) and the Land Improvement Loans Act (XIX of 1883), regulate the grant of loans to agriculturists at cheap rates for financing their operations. The Collector has to estimate the needs of his district in accordance with the policy of Government for the time being and, in the event of a bad season, to make further demands for as much money as can be usefully loaned for the purpose of tiding over the scarcity. He has to take necessary steps for the most advantageous distribution of the amount placed at his disposal and to see that the advances made are recovered at the proper time.

The Collector of Poona is the Court of Wards for the estates taken over under the Bombay Court of Wards Act (I of 1905). He has appointed a "Manager" to superintend these estates.

(iv) *Accounts.*—The Collector is in charge of the treasury and is personally responsible to Government for its general administration, the due accounting of all moneys received and disbursed, the correctness of the treasury returns and the safe custody of the valuables which it contains. In matters of accounts and audit, the Collector (with the Treasury Officer under him) is responsible to the Accountant General, whose instructions he has to obey. He does not, however, take part in the daily routine of treasury business. For that work his delegate and representative is the Treasury Officer.

(v) *Quasi-judicial functions in revenue matters.*—Among the quasi-judicial functions of the Collector on the revenue side, apart from hearing appeals from the Prant Officers under the Land Revenue Code and various other Acts, may be mentioned: (i) The revisional powers exercised under section 23 of the Bombay Māmlatdārs' Courts Act (II of 1906), in respect of Māmlatdārs' orders under the Act. (This power is delegated to an Assistant or Deputy Collector). (ii) Appellate powers under section 53 of the Bombay Irrigation Act, in regard to fixation of betterment charges on lands under the irrigable command of a canal. (iii) The work which the Collector does in connection with the execution

of civil courts' decrees. (iv) Proceedings and awards under section 11 of the Land Acquisition Act (I of 1894).

(vi) *Local Self-Government.*—In all cases in which the power of passing orders in matters affecting local bodies rests with the Director of Local Authorities or Government, either the proposals are made by the Collector or they are received by the Director of Local Authorities with the Collector's remarks. There are, however, many matters in which the Collector can pass final orders. The control sections of the various Acts governing local bodies give authority to the Collector as the chief representative of Government to supervise the action of local bodies and to give advice.

It is the Collector of Poona who maintains liaison between Government and the Cantonment Boards of Poona and Kirkee. The Personal Assistant to the Collector, as Prant Officer of Poona City Prant, is a member of the Cantonment Boards of Poona and Kirkee.

(vii) *Officers of other Departments.*—The officers of other departments stationed at the district headquarters can be divided into two groups : (A)—(1) The District and Sessions Judge, (2) the District Superintendent of Police, (3) the Divisional Forest Officer, (4) the Executive Engineer, and (5) the Civil Surgeon : (B)—(1) The Superintendent of Prohibition and Excise, (2) the Administrative Officer, District Local Board, (3) the District Agricultural Officer, and (4) the Inspector of Sanitation and Vaccination.

(A)—(1) The District Judge has a separate and independent sphere of work, and as Sessions Judge he exercises appellate powers over the decisions of all judicial magistrates in the district. The Bombay Separation of Judicial and Executive Functions Act (XXIII of 1951) has separated the magistracy into "judicial magistrates," who are subordinates of the Sessions Judge, and "executive magistrates," who are subordinates of the District Magistrate. Before the enactment of this legislation, the Sessions Judge used to exercise appellate powers over the decisions, in criminal cases, of the District Magistrate and other First Class Magistrates, but the new legislation has withdrawn from the executive magistrates practically all powers of trial of criminal cases, and only in certain cases the Sessions Judge has to hear appeals from the decisions of executive magistrates.

(2) The District Superintendent of Police and the Police force of the district are under the control of the District Magistrate.

(3) The Divisional Forest Officer is regarded as the Collector's assistant in regard to forest administration.

(4) The Executive Engineer stands a little apart. Since his work is technical, he is not directly subordinate to the Collector, though in a sense he plays a part subsidiary to the general administration of the district, of which the Collector is the head, and he is expected to help the Collector whenever required to do so. The Collector can ask him to investigate the utility of minor irrigation works likely to be agriculturally useful in the district. According to section 11 of the Bombay Famine Relief Code, the Executive Engineer arranges, in consultation with the Collector, for the inclusion, in the programme of expansion of public works, of the plans for special and current repairs to roads and other useful work suitable as scarcity works. The programme of famine relief

CHAPTER 13.

Administrative Structure.

LAND REVENUE AND GENERAL ADMINISTRATION.

Collector.

works is also prepared quinquennially by the Executive Engineer in consultation with the Collector. When the time for actual opening of any work comes, the Collector can requisition the services of the Executive Engineer for making immediate arrangements for procuring the necessary establishment, tools, plant, building materials, etc. (Famine Relief Code, section 81).

(5) The Civil Surgeon has also a separate and independent sphere of his own, but must place his professional and technical advice and assistance at the disposal of the general district administration whenever required.

(B)—The Collector is the subordinate of the Director of Prohibition and Excise in all matters pertaining to the Bombay Prohibition Act (XXV of 1949). The Superintendent of Prohibition and Excise is his subordinate, except in technical matters.

The other officers in this group are also of subordinate status, Their services in their particular sphere can be requisitioned by the Collector, either directly in case of necessity, if the matter is urgent, or through their official superiors.

The following are some of the officers of the district who have more or less intimate contact with the Collector in matters relating to their department and have to carry out his general instructions :—

(1) the District Industrial Officer, (2) the Backward Class Welfare Officer, (3) the Medical Officers at the various taluka centres, (4) the District Health Officer, (5) the Compost Development Officer (through the Rural Development Board), (6) the Divisional Veterinary Officer, (7) the District Inspector of Land Records, (8) the District Officer, Industrial Co-operatives and Village Industries, (9) the District Co-operative Officer, and (10) the Marketing Inspector.

The Reclamation Officer and the Regional Transport Officer are other officers whose work in the district has to be conducted in consultation with the Collector.

(viii) *As District Magistrate.*—The Collector's duties as District Magistrate are mostly executive. He is at the head of all other executive magistrates in the district. As District Magistrate, besides the ordinary powers of a Sub-Divisional Magistrate, he has the following powers among others :—

(1) Power to hear appeals from orders requiring security for keeping the peace or good behaviour (section 406, Criminal Procedure Code) ;

(2) Power to call for records from any subordinate executive magistrate (section 435) ;

(3) Power to issue commission for examination of witnesses (sections 503 and 506) ;

(4) Power to hear appeals from or revise orders passed by subordinate executive magistrates under section 514—procedure on forfeiture of bond (section 515).

When authorised by the State Government, the District Magistrate may invest any magistrate subordinate to him with—

(1) Power to make orders prohibiting repetitions of nuisances (section 143) ;

(2) Power to make orders calculated to prevent apprehended danger to public peace (section 144) ; and

(3) Power to hold inquests (section 174).

The District Magistrate, Poona, is Chairman of the Board of Visitors of the Yeravada Central Prison. The executive management of the sub-jails in the district is subject to his orders.

Besides being in control of the police in the district, the District Magistrate has extensive powers under the Criminal Procedure Code, the Bombay Police Act (XXII of 1951), and other Acts for the maintenance of law and order. It is his duty to examine the records of police stations and outposts, in order that he may gain an insight into the state of crime within their limits and satisfy himself that cases are being promptly disposed of.

In his executive capacity, the District Magistrate is concerned with the issue of licences and permits under the Arms Act (II of 1878), the Petroleum Act (VIII of 1899), the Explosives Act (IV of 1884), and the Poisons Act (I of 1904). He has also to supervise the general administration of these Acts, to inspect factories and magazines, and to perform various other supervisory functions.

(ix) *As District Registrar.*—As District Registrar the Collector controls the administration of the Registration Department within his district.

(x) *Sanitation and Public Health.*—The duties of the Collector in the matter of sanitation are: (*a*) to see that ordinary and special sanitary measures are initiated in cases of outbreaks of epidemic diseases; (*b*) to watch and stimulate the efficiency of the sanitary administration of municipalities and other sanitary authorities; and (*c*) to advise and encourage local bodies to improve the permanent sanitary conditions of the areas under them so far as the funds at their disposal will allow. He can freely requisition the advice and technical assistance of the District Health Officer and the Assistant Director of Public Health, Central Registration District, in this regard.

(xi) *Rural Development Board.*—The Collector is *ex officio* Chairman of the Rural Development Board. The Board is constituted of district or divisional officers of the various departments concerned with rural development, Members of the State legislature who are residents of the district, the President of the District Local Board, two non-official members of the State Rural Development Board who are residents of the district, representatives of co-operative agencies in the district, such as the Dsitrict Central Co-operative Bank, marketing societies and agricultural societies. The functions and duties of the board are: (*a*) to act as a focus of all rural development activities in the district; (*b*) to formulate, for submission to Government through the appropriate channels, schemes for the improvement of rural areas and for increasing the production of agricultural commodities, mainly of food crops; (*c*) to execute such schemes and administer such funds as may be relegated to them; (*d*) to supervise and guide the work of taluka development boards and village food production committees; (*e*) to select suitable agencies for the distribution of materials like groundnut cake, mixed manure, iron and steel, cement, diesel oil for agricultural purposes, etc., and to make provision for supervising the distribution work; and (*f*) to assist and advise the officers concerned for the carrying out of rural development and for increasing food production.

(xii) *District Soldiers', Sailors' and Airmen's Board.*—The Collector is also President of the District Soldiers', Sailors' and Airmen's Board. The Vice-President of this board is a military

CHAPTER 13.
Administrative Structure.
LAND REVENUE AND GENERAL ADMINISTRATION.
Collector.

officer nominated by the Recruiting Officer, Poona, and the members of the board are : (1) the District Superintendent of Police; (2) the Regional Director of Resettlement and Employment, Bombay (or his nominee); (3) a representative of the Indian Navy; (4) the President, District Local Board, Poona; (5) non-officials nominated by the Collector with the concurrence of the State Board; (6) the Prant Officers of the district; (7) the Administrator, Services Post-War Reconstruction Fund and other Allied Funds; and (8) the members of the State Board resident in the district. An ex-Junior Commissioned Officer serves as paid secretary. The duties of the board are : (*a*) to promote and maintain a feeling of good will between the civil and military classes; (*b*) generally to watch over the family and interest of serving soldiers, etc.; and (*c*) to implement in detail the work of the Bombay State Soldiers', Sailors' and Airmen's Board.

(xiii) *Procurement and distribution of food grains.*—One of the evils of World War II and its consequences was scarcity and maldistribution of various essential articles, such as foodstuffs, cloth, sugar and kerosene, and a rise in their prices. In consequence, Government undertook the control of the prices of these articles and the regulation of their production, supply and distribution. This work in the districts and talukas was in the beginning discharged by the officers of the departments of Land Revenue and General Administration. Later, as these activities increased, special staff and officers were appointed. But even now the procurement of food grains is entrusted to the revenue officers and the general control over the administration of supply and distribution rests with the Collector in the district, and the mamlatdar in the talukas. In regard to rationing schemes, the Collector is responsible for their proper working and for exercising general supervision over the rationing officers and their staff. A District Supply Advisory Committee assists the Collector and helps to ventilate the views and difficulties of the public in matters of supply. The Collector is the *ex-officio* Chairman of the District Supply Advisory Committee and the Supply Officer its Secretary. The committee is, however, composed mostly of non-officials representing the District Local Board, the municipalities and the co-operative movement, and has on it all the members of the State Legislature resident in the district.

(xiv) *Displaced Persons.*—The inflow of a large number of persons into the State from Western Pakistan as a result of the conditions prevailing there after the partition of India has recently added to the cares of District Collectors. A large number of these displaced persons (25,425 according to the Census of 1951) are in the process of making the Poona district their home. The Collector of Poona, has, therefore, his share of the work of rehabilitation and resettlement of these persons. He has to deal with grant of loans, maintenance allowance, etc., to these persons and also to look after the administration of the relief camps in the district.

Collector's Office.

The Collector's Office.—The Collector's Office at Poona is divided into many branches, each of which is usually in charge of a person in the grade of Māmlatdār. Some of these branches are placed under the Personal Assistant to the Collector, who is also Prant Officer of the Poona City Prānt, and the others under an Additional Personal Assistant.

The Home Branch deals with all magisterial work, the administration of the Bombay Entertainments Duty Act (I of 1923), the Arms Act (XI of 1878), and political work connected with the maintenance of law and order. The English Branch deals with the District Local Board, municipalities and village panchāyats, passports, political work, prohibition and excise, public works, petroleum, medical affairs, fairs, cattle pounds, telephones, stamp duty, Backward Class Board meetings, etc. The Chitnis Branch deals with matters like land revenue, land grants, watans, cash allowances, tagāī, establishment, encroachments, dues of co-operative societies, tenancy, execution of decrees of civil courts (darkhāst), audit of village accounts (jamābandi audit), and inspection of talukas and public offices. The District Registration Office is one of the branches and is in charge of the Headquarter Sub-Registrar. The Treasury Branch is in charge of the Treasury Officer. There are seperate branches dealing with each one of the following: (1) the Court of Wards, (2) the District Soldiers', Sailors' and Airmen's Board and (3) the Rural Development Board. There are branches dealing with Elections, Refugees and Evacuees, but these are purely temporary.

Supply and Rationing are each in charge of a Personal Assistant to the Collector. The Supply Officer is in charge of procurement of food grains in the district. He issues supplies to both rationed and non-rationed areas and manages the godowns, where rationed cereals are stored, and supply accounts. He has under him a head-clerk in the grade of Māmlatdār and a number of accountants and supervisors. The Rationing Officer, Poona City, is also in charge of rationing in other rationed areas of the district. The rationing officers in other rationed towns are working under him.

Prant Officers.

The Prānt Officers.—Under the Collector are the Prānt Officers who are either Assistant Collectors (Indian Administrative Service Officers) or District Deputy Collectors. One of the Personal Assistants to the Collector of Poona acts as Prānt Officer of the Poona City Prant. The other three prants in the district have each a separate Prānt Officer in charge. All the Prānt Officers have their headquarters at Poona.

The Prānt Officers form the connecting link between the Māmlatdār and the Collector. A Prānt Officer exercises all the powers conferred on the Collector by the Land Revenue Code and by any other law in force or by executive orders, in regard to the tālukās and mahāls in his charge, except such powers as the Collector may specially reserve to himself. His principal functions in regard to his sub-division are :—

(i) *Revenue.*—(1) Inspection and supervision of the work of Māmlatdārs, Circle Officers, Circle Inspectors and Village Officers, including the inspection of tālukā *kacheries.*

(2) Appointments, transfer, etc., of stipendiary village officers and the appointment, etc., of hereditary village officers.

(3) Safeguarding Government property by constant inspection, dealing with encroachments, breaches of the conditions on which land is held on restricted tenure, etc.

(4) Grant of waste land and disposal of alluvial land.

(5) Levy of non-agricultural assessment and passing orders regarding miscellaneous land revenue.

CHAPTER 13.
—
Administrative Structure.
LAND REVENUE AND GENERAL ADMINISTRATION.
Prant Officers.

(6) Hearing of appeals against Māmlatdārs' decisions in assistance cases and watching the execution of assistance decrees.
(7) Crop and boundary mark inspection and the checking of annewaris (*āṇevāris*), *i.e.*, estimates of crop yields for purposes of suspensions and remissions of revenue, and the record of rights.
(8) Supervision over the realisation of Government revenue.
(9) Successions to watans and other properties.
(10) Land acquisition.

(ii) *Magisterial.*—The Prānt Officer is the Sub-Divisional Magistrate of his charge and as such exercises the powers specified in Part IV of Schedule III of the Criminal Procedure Code. These include the ordinary powers of a Taluka Magistrate and also the power to require security to keep the peace (section 107); power to require security for good behaviour under sections 108, 109 and 110; power to make orders calculated to prevent apprehended danger to public peace (section 144); power to record statements and confessions during a police investigation (section 164); and power to hold inquests (section 174). The Sub-Divisional Magistrate, when empowered by the State Government, has power also to call for and forward to the District Magistrate records and proceedings of subordinate executive magistrates.

As Sub-Divisional Magistrate the Prānt Officer is required to inspect police sub-inspectors' offices from much the same point of view from which the District Magistrate inspects them.

(iii) *Other Duties.*—Among the other duties of the Prānt Officer may be mentioned :—

(1) Keeping the Collector informed of what is going on in his sub-division not only from the revenue point of view but also in matters connected with law and order.
(2) Bringing to the notice of the Collector slackness or laxity of the Māmlatdārs, Circle Officers and Circle Inspectors, etc., in his sub-division.
(3) Forest settlement work.
(4) Grant of tagāī loans.

The Prānt Officer helps the Collector in the work of food grain distribution in his prant.

Each Prānt Officer is assisted in his work by a Shirastedār and about five clerks.

Mamlatdars and Mahalkaris.

The Māmlatdārs (*and Mahalkaris*).—The Māmlatdār is the officer in executive charge of a tālukā and the Mahālkari has the executive charge of a mahāl. There is a sub-treasury in every tālukā or mahāl, and there is practically no difference in kind between the functions and duties of a Māmlatdār and those of a Mahālkari. Each tālukā or mahāl has on the average two or three head kārkūns (or *aval* kārkūns), 15 or 18 clerks, 60 talāṭhis, two Circle Officers and two Circle Inspectors. The duties of Māmlatdārs and Mahālkaris fall under various heads.*

(i) *Revenue.*—The Māmlatdār's revenue duties are to prepare the ground work for the Prant Officer and the Collector to pass their orders upon. When these orders are passed he has to execute them.

*In the following paragraphs whatever is said of the Mamlatdar applies also to the Mahalkari.

In regard to the annual demand of land revenue he has to get ready all the statements necessary for what is called the making of the *jamābandi* of the tālukā. The *jamābandi* is partly an audit of the previous year's accounts and partly an inspection of the accounts of the current year. The demand for fixed agricultural revenue is settled, but there are remissions and suspensions to be calculated upon that fixed demand in lean years. Remissions and suspensions are given in accordance with the crop annewaris (*āṇevāris*), with the determination of which the Māmlatdār is most intimately concerned. To the demand of fixed revenue is added the amount of non-agricultural assessment and of fluctuating land revenue, such as that arising from the sale of trees, stone or sand, fixed by individual orders given from time to time.

The brunt of the work of collection also lies on the Māmlatdār He can issue notices under section 152, Land Revenue Code, inflict fines for delay in payment under section 148, Land Revenue Code, distrain and sell movable property, and issue notices of forfeiture of the land, though he has to take the Prānt Officer's or the Collector's orders for actual forfeiture.

He has also to collect other Government dues, *e.g.*, excise licence fees, toll or ferry farm dues, irrigation revenue, forest grazing fees, income-tax, co-operative credit societies' dues, and *tagāī* dues.

It is also his duty to see that there is no breach of any of the conditions under which *ināms* are held and, whenever there is any breach, to bring it to the notice of the Collector through the Prānt Officer.

He has to make enquiries and get ready the material on which the Prānt Officer has to pass his own orders under the Bombay Hereditary Offices Act (III of 1874). He can himself pass order as to the appointment, remuneration, period of service, suspension and fining of inferior village servants, the grant of leave of absence to them and the like.

Applications for grant of *tagāī* are generally received by the Māmlatdār, who has to get enquiries made by the Circle Officer and Circle Inspector, see the sites for the improvement of which *tagāī* is sought, ascertain whether the security offered is sufficient, determine what instalments for repayment would be suitable, etc. He can himself grant *tagāī* up to Rs. 1,000 and Rs. 200 under the Land Improvement Act and Agricultural Loans Act respectively. In other cases, he has to obtain the Prānt Officer's or the Collector's orders.

The Māmlatdār's duties regarding *tagāī* do not end with the giving of it; he has to see that it is properly utilised, inspect the works undertaken by its means, watch the payment, and make recoveries from defaulters. The Māmlatdār is primarily responsible for the administration of the Bombay Tenancy and Agricultural Lands Act (LXVII of 1948) within the area of his charge. His powers under the Act have been delegated to the Aval Kārkūns.

(ii) *Quasi-Judicial.*—The quasi-judicial duties which the Māmlatdār performs include: (1) inquiries and orders under the Māmlatdārs' Courts Act (II of 1906); (2) the execution of civil court decrees; (3) the disposal of applications from superior holders for assistance in recovering land revenue from inferior holders; and (4) enquiry in respect of disputed cases in connection with the record of rights in each village. The last two are summary enquiries under the Land Revenue Code.

CHAPTER 13. — Administrative Structure. LAND REVENUE AND GENERAL ADMINISTRATION, Mamlatdars and Mahalkaris.

(iii) *Magisterial.*—Every Māmlatdār is *ex-officio* the Tālukā Magistrate of his tālukā. As Tālukā Magistrate, First Class, he has the following among other powers under the Criminal Procedure Code :—

(1) Power to command unlawful assembly to disperse (section 127).

(2) Power to use civil force to disperse unlawful assembly (section 128).

(3) Power to require military force to be used to disperse unlawful assembly (section 130).

(4) Power to apply to District Magistrate to issue commission for examination of witness (section 506).

(5) Power to recover penalty on forfeited bond (section 514) and to require fresh security (section 514-A).

(6) Power to make order as to disposal of property regarding which an offence is committed (section 517).

(7) Power to sell property of a suspected character (section 525).

If authorised by the State Government or the District Magistrate, the Tālukā Magistrate may exercise the following among other powers :—

(1) Power to make orders prohibiting repetitions of nuisances (section 143).

(2) Power to make orders calculated to prevent apprehended danger to public peace (section 144).

(3) Power to hold inquests (section 174).

The Māmlatdār is also in charge of the management of the sub-jail. He has to keep the District Magistrate and the Sub-Divisional Magistrate informed of all criminal activities in his charge, taking steps incidental to the maintenance of law and order in his charge. In a case of serious disturbance of the public peace the Māmlatdār carries great responsibility, for, as the senior executive magistrate on the spot, he must issue orders and carry on till his superiors arrive.

(iv) *Treasury and Accounts.*—As Sub-Treasury Officer the Māmlatdār is in charge of the tālukā treasury, which is called "sub-treasury" in relation to the District Treasury. Into this treasury all moneys due to Government in the tālukā—land revenue, forest, public works and other receipts—are paid and from it nearly the whole of the money expended for Government in the tālukā is secured. The sub-post offices in the tālukā receive their cash for postal transactions from the sub-treasury and remit their receipts to it. The Sub-Treasury Officer pays departmental officers on cash orders or demand drafts issued by Treasury Officers and on cheques, except where certain departments are allowed to present bills direct at the Sub-Treasury. The Sub-Treasury Officer also issues Government and bank drafts.

When the Māmlatdār is away from his headquarters, the Treasury Head Kārkūn is *ex-officio* in charge of the Sub-Treasury and of the account business, and he is held personally responsible for it. During the Māmlatdār's presence he is authorised to sign receipts irrespective of the amount.

The Tālukā Sub-Treasury is also the local depot for stamps—general, court-fee and postal—of all denominations and for the stock of opium held there for sale to permit holders. A few sub-treasuries have been specially authorized to discontinue the maintenance of a stock of postal stamps. In such cases, the sub-post office at the tālukā headquarters is supplied with postal stamps from the post offices at the district headquarters.

A currency chest is maintained at almost all sub-treasuries in which surplus cash balances are deposited. From it withdrawals are made to replenish sub-treasury balances whenever necessary. Sub-treasuries are treated as agencies of the Reserve Bank for remittance of funds.

The Māmlatdār has to verify the balances in the Sub-Treasury, including those of stamps and opium, on the closing day of each month, which for the convenience of the District Treasury is fixed on the 25th of all months, except February, when it is the 23rd, and March, when it is the 31st, the latter being the closing day of the financial year. The report of the verification, together with the monthly returns of receipts under different heads, has to be submitted by the Māmlatdār to the Treasury Officer at Poona. The Sub-treasuries are annually inspected by either the Collector or the Prant Officer.

(v) *Other Administrative Duties.*—The Māmlatdār's main duty lies towards the Collector and the Prant Officer whom he must implicitly obey and keep constantly informed of all political happenings, outbreaks of epidemics and other matters affecting the well-being of the people, such as serious maladministration in any department or any hitch in the working of the administrative machine, due, for instance, to subordinate officers of different departments being at loggerheads.

He must help officers of all departments in the execution of their respective duties in so far as his tālukā is concerned. In fact, he is at the service of all of them and is also the connecting link between the officers and the public whom they are all meant to serve. This is particularly so in departments which have not a local tālukā officer of their own. The Māmlatdār is also responsible for the cattle census, which really comes under the purview of the Agricultural Department. The Co-operative Department expects the Māmlatdār to propagate co-operative principles in his tālukā. He has to execute the awards and decrees of societies in the tālukā, unless there is a special officer appointed for the purpose. He has to take prompt action in respect of epidemics and to render to the Assistant Director of Public Health and his assistants every help in preventing outbreaks of epidemic diseases and suppressing them when they occur.

Under executive orders the Māmlatdār has to provide the Military Department with the necessary provisions and conveyances when any detachment marches through the tālukā.

The Māmlatdār's position in relation to other tālukā officers, *e.g.*, the sub-inspector of police, the sub-registrar, the range forest officer, the sub-assistant surgeon and the prohibition official is not definable. They are not subordinate to him except perhaps in a very limited sense but are grouped round him and are expected to help and co-operate with him in their spheres.

CHAPTER 13.
—
Administrative Structure.

LAND REVENUE AND GENERAL ADMINISTRATION.

Though the Māmlatdār is not expected to work directly for local self-governing bodies, he is usually the principal source of the Collector's information about them. He is responsible for the administration of his taluka just as the Collector is responsible for the district.

Mamlatdars and Mahalkaris.

In regard to procurement of food grains and rationing, the Māmlatdār has to see that grain is collected according to the levy list, the rural distribution shops are properly run, there is sufficient stock, godown arrangements are satisfactory, accounts are properly kept, etc.

He is *ex-officio* Vice-Chairman of the Tālukā Development Board, which acts as the agency of the District Development Board in the tālukā in all matters pertaining to agricultural and rural development, and especially in regard to the "grow more food" campaign. The other members of the board are the Agricultural Assistant stationed at the tālukā, the Forest Range Officer, the Assistant District Co-operative Officer stationed at the tālukā headquarters, and the Veterinary Assistant. The Collector nominates as members, with the approval of Government, three non-officials known to take active interest in the "grow more food" campaign in the tālukā.

He is also *ex-officio* Vice-President of the Taluka Development Association, which is an association registered under the Bombay Co-operative Societies Act (VII of 1925), and has as its object the agricultural development of the tālukā.

In relation to the public well-being, the Māmlatdār is the local representative of Government and performs, on a somewhat lower plane, generally the same functions as the Collector.

Circle Officers and Circle Inspectors.

Circle Officers and Circle Inspectors.—In order to assist the Māmlatdār in exercising proper supervision over the village officers and village servants and to make local enquiries of every kind promptly, Circle Officers in the grade of Aval Kārkūns and Circle Inspectors in the grade of Kārkūns are appointed. The Circle Officer certifies entries in the record of rights, and thus relieves the Māmlatdār of a good deal of routine work. There are from 30 to 50 villages in charge of a Circle Officer or Circle Inspector. These officers form a link between the Māmlatdār and the village officers. There are generally two Circle Officers and two Circle Inspectors in each tālukā. Their duties relate to :—

(1) boundary mark inspection, inspection of crops including the estimating of their annewari, the inspection of *tagāi* works and detection of illegal occupation of land ;

(2) preparation of agricultural and other statistical returns, *viz.*, crop statistics, cattle census, and water supply ;

(3) supervision of the village officers in the preparation and maintenance of the record of rights, the mutation register and the tenancy register ;

(4) examination of rayats' receipt books and supervision of the revenue collection ; and

(5) such other miscellaneous work as the Māmlatdār may from time to time entrust them with, *e.g.*, enquiry into an alleged encroachment.

Procurement of grain according to the levy list and fulfilment of the levy purchases of food grains from the levy *khātedārs* have been added to their work as a result of the recent food policy of Government.

The Pāṭīl (Village Headman).—The Pāṭīl is the principal official in a village. The duties of the pāṭīl fall under the following heads: (i) revenue; (ii) quasi-magisterial; and (iii) administrative. His revenue duties are :—

(1) in conjunction with the talāṭhī (or village accountant) to collect the revenue due to Government from the rayats ;

(2) to detect encroachments on Government land and protect trees and other property of Government ;

(3) to execute the orders received from the tālukā office in connection with recovery of revenue and other matters ;

(4) to get the talāṭhī to maintain properly the record of rights and village accounts and to get him to submit the periodical returns punctually ; and

(5) to render assistance to high officials visiting the village for inspection work and other purposes.

There are quasi-magisterial functions appertaining to the police pāṭīl. In a majority of villages the same person is both the police and the revenue pāṭīl. The police pāṭīl is responsible for the writing up of the birth and death register and for the care of unclaimed property found in the village. Several duties have been imposed on the police *pāṭīl* by the Bombay Village Police Act (VIII of 1867). The village police is under his charge, and he has authority to require all village servants to aid him in performing the duties entrusted to him. He has to dispose of the village establishment so as to afford the utmost possible security against robbery, breach of the peace and acts injurious to the public and to the village community. It is the police pāṭīl's duty to furnish the tālukā magistrate with any returns or information called for and keep him constantly informed as to the state of crime and the health and general condition of the community in his village. He has to afford police officers every assistance in his power when called upon by them for assistance. Further, he has to obey and execute all orders and warrants issued to him by an executive magistrate or a police officer ; collect and communicate to the district police intelligence affecting the public peace ; prevent within the limits of his village the commission of offences and public nuisances ; and detect and bring offenders therein to justice. If a crime is committed within the limits of the village and the perpetrator of the crime escapes or is not known, he has to forward immediate information to the police officer in charge of the police station within the limits of which his village is situated, and himself proceed to investigate the matter and obtain all procurable evidence and forward it to the police officer. If any unnatural or sudden death occurs, or any corpse is found, the police pāṭīl is bound to assemble an inquest, to be composed of two or more intelligent persons belonging to the village or neighbourhood. The report of the inquest has then to be forwarded by him to the police officer. He has also to apprehend any person in the village whom he has reason to believe has committed any serious offence and send him, together with all articles to be useful in evidence, to the police officer.

As regards the pāṭīl's administrative duties, he is expected to look to the sanitation and public health of the village. He must also report promptly the outbreak of any epidemic disease to the tālukā office. He is expected to render every assistance to travellers, provided payment is duly tendered. In regard to the procurement of food grains from the levy *khātedārs* of his village, he must assist the talāṭhī and Circle Officer or Circle Inspector.

CHAPTER 13. — Administrative Structure. LAND REVENUE AND GENERAL ADMINISTRATION. Talathi.

The Talāṭhī (village accountant).—The office of village accountant used generally to be held by hereditary *kuḷkarṇīs.* From 1914 onwards hereditary *kuḷkarṇīs* were allowed, subject to certain conditions, to commute the right of service attached to the *kuḷkarṇī watan.* In the Poona district, almost all the *kuḷkarṇī watans* were commuted and stipendiary talāṭhīs were substituted. With effect from 1st May 1951, all *kuḷkarṇī watans* along with the right of service were abolished by the Bombay Pargana and Kuḷkarṇī Watans Abolition Act (LX of 1950). If the villages are small, one talāṭhī is appointed for two or more villages, which are called his charge or *saza.* The talāṭhī receives monthly salary in a time-scale of pay. His main duties are : (1) to maintain the village accounts relating to demand, collection and arrears of land revenue, etc., the record of rights and all other village forms prescribed by Government ; (2) to inspect crops and boundary marks and prepare agricultural statistics and levy lists ; (3) to help the *pāṭīl* in the collection of land revenue, write the combined day and receipt books and other accounts and do other clerical work, including that of the police pāṭīl when the latter is illiterate ; and (4) to procure the food grains on behalf of Government.

Village Servants.

Village Servants.—In addition to the village officers mentioned above, there are some hereditary village servants. They are of two kinds (i) those useful to Government, and (ii) those useful to the community.

The village servants useful to Government are the Mahārs and the Ramoshi's (Rāmośīs). They are remunerated by *watans,* which take the form of grants of land either entirely free of assessment or subject to an annual reduced assessment (called *māmul juḍi*) or cash payment from the Government treasury, or both. The Mahārs help the village pāṭīl and the talāṭhī in the collection of revenue and do all duties in connection with village administration. They attend on the Māmlatdār and other higher officers when they visit the village. The Rāmośīs watch the movements of criminals and help the village pāṭīl in the discharge of his duties connected with the police administration.

The village servants useful to the community have been known as *balutedārs.* At the time of the old Marāṭhā rule there were twelve of them called *Bārā Balutedārs.* Some of them have either disappeared or are in the process of disappearing from village economy, but others are still in existence with their usefulness reduced owing to modern conditions of life. Under the *balutā* system, the *balutedārs* have certain rights and privileges at ceremonies, etc. Their services are remunerated by the cultivators in the shape of an annual payment in sheaves of corn and a few seers of other grain grown in the field, such as wheat, *hulgā,* gram, *tūr,* groundnut, etc. For special services rendered on ceremonial occasions payments are made in cash, corn or clothes. Sometimes food is given. The big cultivators who have occasion to indent on their services more frequently than the small cultivators make larger payments.

The *balutedārs* whose services are still in demand in villages are the carpenter (*sutār*), the barber (*nhāvi*), the idol-dresser (*gurav*), the water-carrier (*koḷi*), the shoe-maker (*cāmbhār*), and the watchman (*mahār*). The blacksmith (*lohār*), the washerman (*pariṭ*), the potter (*kumbhār*) and the rope-maker (*māng*) are *balutedārs* who are not generally in demand now-a-days in villages. There has, therefore, been a tendency for them to leave the villages

and seek their livelihood in cities and towns. In some villages these *balutedārs* still survive. The silversmith (*potdār*) as a *balutedār* has entirely disappeared. The village astrologer (*grām jōśi*) is employed at the sweet will of the cultivators. All the religious ceremonies of the cultivators and allied classes are done through the *grām jōśi*, for which he is given cash payment called "dakṣiṇā." Some religious-minded cultivators give him some quantity of corn and other presents in kind.

The Mulla functions at the religious and other ceremonies of Muslims. He also kills the sheep and goats, for which he receives some mutton.

The barber, as a *balutedār*, does many duties not connected with his profession. At the time of a marriage ceremony, when the bridegroom goes to the temple to pray, he holds his horse and receives a turban as present. At village festivals or marriage ceremonies he sometimes acts as a cook. He also serves food and water to the guests on such ceremonies. It is his privilege to act as a messenger at marriage ceremonies and call the invitees for the function. He does massage to persons of distinction at the village. He plays on the pipe and tambour at weddings and on other occasions.

The water-carrier not only supplies water to the villages but also keeps watch during floods in the case of villages situated on river banks. He is also useful to the villagers to take them across the river with the help of a *sāngaḍ* (floats joined together).

There are several Mahārs at a village. The cultivators select one of the Mahārs for their services, whom they call "Ghar Mahār." The Ghar Mahār is expected to clean the open space near the houses of the cultivators and also their stables. Occasionally he furnishes them with firewood. It is the right of Mahārs to take charge of dead animals and sell their hide to the shoe-maker.

LOCAL SELF-GOVERNMENT.

LOCAL SELF-GOVERNMENT IN THE DISTRICT is conducted by various statutory bodies enjoying local autonomy in different degrees. The progress of these institutions has gone on in three spheres. First, in regard to their constitution, from fully or partly nominated bodies they have now become entirely elective. Secondly, their franchise, which had gone on widening, has, with the enactment of the Bombay Local Authorities Adult Franchise and Removal of Reservation of Seats Act (XVII of 1950), reached the widest limit possible, *viz.*, universal adult franchise. Every person who—

(*a*) is a citizen of India,

(*b*) has attained the age of 21 years, and

(*c*) has the requisite residence, business premises or taxation qualification,

is now entitled to be enrolled as a voter. Prior to 1950, reservation of seats had been provided in municiptlities and in the District Local Board for women, Muhammadans, Christians, Anglo-Indians, Harijans and Backward Tribes, and in village panchayats for women, Muhammadans, Harijans and Backward Tribes. Before 1947, Muhammadans were also provided separate electorates in local bodies and municipalities. The enactment mentioned above abolished the reservation of seats for Muhammadans, Christians and Anglo-Indians but continued it for ten years from the

CHAPTER 13. — Administrative Structure. LOCAL SELF-GOVERNMENT.

commencement of the Constitution of India (*i.e.*, till 26th January 1960) for women, the Scheduled Castes and the Scheduled Tribes, which castes and tribes more or less represent Harijans and Backward Tribes. Thirdly, wider and wider powers have been gradually conferred on local bodies for the administration of the areas under their charge.

Another recent reform is conected with the controlling authority over institutions of local self-government. Before the enactment of the Bombay Commissioners (Abolition of Office) Act (XXVIII of 1950) the Commissioners of Divisions used to exercise this control, but since its enactment, by notification in the Local Self-Government and Public Health Department No. 6548/33, dated the 15th August 1950, issued under section 3 of the Act, Government have appointed Directors of Local Authorities to exercise such functions as the Commissioners of Divisions used to exercise under the following Acts :—

(1) The Bombay Village Sanitation Act (I of 1889).
(2) The Bombay District Vaccination Act (I of 1892).
(3) The Bombay District Municipal Act (III of 1901).
(4) The Bombay Town Planning Act (I of 1915).
(5) The Bombay Local Boards Act (VI of 1923).
(6) The Bombay Municipal Boroughs Act (XVIII of 1925).
(7) The Bombay Local Fund Audit Act (XXV of 1930).
(8) The Bombay Village Panchayats Act (VI of 1933).

The Director of Local Authorities, Central Division, has jurisdiction over the Poona district.

Municipalities.

The Municipalities.—The total area in the district under the administration of municipalities and cantonments in 1951 was nearly 190 sq. miles with a population of 6,77,986.° Consequent on the enactment of the Bombay Provincial Corporations Act (LIX of 1949), the borough municipalities of Poona (City) and Poona (Suburban) were constituted into the Municipal Corporation of the City of Poona, which now enjoys powers similar to those given to the premier municipal corporation in the State, namely, the Bombay Municipal Corporation. The constitution and powers of the Poona City Municipal Corporation are described under "Poona City" in the section dealing with "Places of Interest."

Next in rank to a municipal corporation is a municipal borough governed by the Bombay Municipal Boroughs Act (XVIII of 1925), but the only municipality in the district which ranks as a municipal borough is the Lonavala Municipal Borough.

The other municipalities in the district are all governed by the Bombay District Municipal Act (III of 1901). The following are the municipalities in the district working under this Act :—Alandi, Baramati, Bhor, Dhond, Indapur, Jejuri, Junnar, Saswad, Sirur, and Talegaon-Dabhade. Under this Act, the State Government has power to declare by notification any local area to be a "municipal district" and also to alter the limits of any existing municipal district. In every municipal district a municipality has to be constituted, consisting of elected councillors, the Director of Local Authorities having power to nominate councillors to represent constituencies which fail to elect

°The figures of area and population are taken from Poona District Census Handbook, 1952.

the full number allotted to them. The State Government has power to prescribe the number and the extent of the wards to be constituted in each municipal district and the number of councillors to be elected by each ward. Till 26th January 1960, it can also reserve seats for the representation of women, the Scheduled Castes and the Scheduled Tribes. The term of office of a municipality is three years, but it can be extended to an aggregate of four years by an order of the Director of Local Authorities. Under the Act, every municipality has to be presided over by a president selected from among the councillors and either appointed by Government or elected by the municipality, if the State Government so directs. A Vice-President is elected by the councillors from among themselves, but in the case of a municipality whose President is appointed by Government the result of the election of Vice-President is subject to the approval of Government. At present all municipalities in the Poona district are allowed to elect their presidents.

The government of a municipal district vests in the municipality. The head of the municipality is the President, whose duty it is to—

(*a*) preside at meetings of the municipality;

(*b*) watch over the financial and executive administration and to perform such other executive functions as may be performed by the municipality; and

(*c*) exercise supervision and control over the acts and proceedings of all officers and servants of the municipality.

There is provision for the compulsory constitution of a managing committee in the case of all municipalities and of a pilgrim committee in the case of those municipalities which have been specially notified by the State Government. Option is also left to municipalities to appoint other executive or consultative committees. In the Poona district, the Alandi and Jejuri municipalities have pilgrim committees.

The Act divides municipal functions into obligatory and optional. The former include all matters essential to the health, safety, convenience and well-being of the population, while the latter are matters which, though they are legitimate objects of local expenditure, are not considered absolutely essential.. The following are among the obligatory duties laid on all municipalities :—

(*a*) lighting public streets, places and buildings;

(*b*) watering public streets and places;

(*c*) cleansing public streets, places and sewers; removing noxious vegetation; and abating all public nuisances;

(*d*) extinguishing fires, and protecting life and property when fires occur;

(*e*) regulating or abating offensive or dangerous trades or practices;

(*f*) removing obstructions and projections in public streets or places;

(*g*) securing or removing dangerous buildings or places, and reclaming unhealthy localities;

(*h*) acquiring and maintaining, changing and regulating places for the disposal of the dead;

(*i*) constructing, altering and maintaining public streets, culverts, municipal boundary marks, markets, slaughter-houses, latrines, privies, urinals, drains, sewers, drainage works, sewerage works, baths, washing places, drinking fountains, tanks, wells, dams and the like;

(*j*) obtaining a supply or an additional supply of water, proper and sufficient for preventing danger to the health of the inhabitants from the insufficiency or unwholesomeness of the existing supply when such supply or additional supply can be obtained at a reasonable cost;

(*k*) registering births and deaths;

(*l*) public vaccination;

(*m*) establishing and maintaining hospitals and dispensaries and providing medical relief;

(*n*) establishing and maintaining primary schools;

(*o*) disposing of night-soil and rubbish and, if so required by the State Government, preparing compost manure from such night-soil and rubbish;

(*p*) constructing and maintaining residential quarters for the conservancy staff of the municipality;

(*q*) providing special medical aid and accommodation for the sick in time of dangerous disease; and taking such measures as may be required to prevent the outbreak of the disease or to suppress it and prevent its recurrence;

(*r*) giving relief and establishing and maintaining relief works in time of famine or scarcity to or for destitute persons; and

(*s*) paying for the maintenance and treatment of lunatics and lepers and persons affected by rabies, in case they are indigent and have been resident in the municipality for one year.

Municipalities may, at their discretion, provide out of their funds for the following among others :—

(*a*) laying out new public streets;

(*b*) constructing, establishing or maintaining public parks, gardens, libraries, museums, lunatic asylums, halls, offices, *dharamshalas*, rest-houses, homes for the disabled and destitute persons, and other public buildings;

(*c*) furthering educational objects;

(*d*) securing or assisting to secure suitable places for the carrying on of offensive trades;

(*e*) establishing and maintaining a farm or factory for the disposal of sewage;

(*f*) the construction, purchase, organisation, maintenance, extension and arrangement of mechanically propelled transport facilities for the conveyance of the public;

(*g*) promoting the well-being of municipal employees and their dependants;

(*h*) providing accommodation for municipal employees and their dependants;

(*i*) construction of sanitary dwellings for the poorer classes; and

(*j*) any measure likely to promote the public safety, health, convenience or education.

Municipal taxation may embrace the following items :—

(i) a rate on buildings and lands ;
(ii) a tax on all or any vehicles, boats, or animals used for riding, draught or burden ;
(iii) a toll on vehicles (other than motor vehicles or trailers) and animals used as aforesaid ;
(iv) an octroi on animals and goods ;
(v) a tax on dogs ;
(vi) a special sanitary cess upon private latrines, premises or compounds cleansed by municipal agency ;
(vii) a general sanitary cess for the construction and maintenance of public latrines, and for the removal and disposal of refuse ;
(viii) a general water-rate or a special water-rate, or both ;
(ix) a lighting tax ;
(x) a tax on pilgrims ; and
(xi) any other tax which the State legislature has power to impose.

Instead of (i), (vii), (viii) and (ix), a consolidated tax assessed as a rate on buildings or lands may be imposed.

The rules regulating the levy of taxes have to be sanctioned by the Director of Local Authorities, who has been given powers to subject the levy to such modifications not involving an increase of the amount to be imposed or to such conditions as to application of a part or whole of the proceeds of the tax to any purpose. If any tax is imposed on pilgrims resorting periodically to a shrine within the limits of the municipal district, the Director of Local Authorities may require the municipality to assign and pay to the District Local Board such portion of the tax as he deems fit, and when a portion is so assigned an obligation is laid on the board to expend it on works conducive to the health, convenience and safety of the pilgrims.

The State Government may raise objections to the levy of any particular tax which appears to it to be unfair in its incidence or obnoxious to the interest of the general public and suspend the levy of it until such time as the objections are removed. The State Government may require a municipality to impose taxes when it appears to it that the balance of the municipal fund is insufficient for meeting any cost incurred by any person acting under the directions of the Collector or of the Director of Local Authorities, for the execution of any work or the performance of any duties which the municipality is under an obligation to execute or perform but which it has failed to execute or perform.

Many of these taxes are levied by the municipalities but the rates at which they are levied do not enable them to meet all their expenditure. Their incomes have to be supplemented by numerous grants made by Government, both recurring and non-recurring. For instance, grants are made by Government to municipalities towards maintenance of municipal dispensaries and hospitals, water-supply and drainage schemes, expenditure on epidemics, payment of dearness allowance to staff, etc. These grants add substantially to the municipal income.

Since the passing of the Bombay Primary Education Act (LXI of 1947), control of primary education has virtually been transferred from smaller municipalities and the District Local Board to the

CHAPTER 13. — Administrative Structure. LOCAL SELF-GOVERNMENT. Municipalities.

Poona District School Board, and the financial liabilities of smaller municipalities have been limited. The Primary Education Act divides municipalities into two categories, *viz.*, (1) those authorized to control all approved schools within their areas, and (2) those not so authorized. All smaller municipalities, being non-authorized, have to pay over to the District School Board only 5 per cent. of the rateable value of the properties in their areas as a contribution towards meeting the expenses on education.

Control over the municipalities is exercised by the Collector, the Director of Local Authorities, and the State Government. The Collector has powers of entry and inspection in regard to any immovable property occupied by a municipality or any work in progress under it. He may also call for extracts from the proceedings of a municipality or for any books or documents in its possession or under its control. He may also require a municipality to take into its consideration any objection he has to any of its acts or information which he is able to furnish necessitating any action on its part. These powers are delegated by the Collector to the Assistant or Deputy Collectors in charge of prants.

The Director of Local Authorities has powers to order a municipality to suspend or prohibit, pending the orders of the State Government, the execution of any of its order or resolution, if, in his opinion, it is likely to cause injury or annoyance to the public or to lead to a breach of the peace or is unlawful. In cases of emergency, the Director of Local Authorities may provide for the execution of any works or the doing of any act which a municipality is empowered to execute or do and the immediate execution or doing of which is necessary for the health or safety of the public and may direct that the expenses shall be forthwith paid by the municipality. Subject to appeal to the State Government, the Director of Local Authorities is also empowered to require a municipality to reduce the number of persons employed by it and also the remuneration assigned to any member of the staff. On the recommendation of a municipality he can remove any councillor guilty of misconduct in the discharge of his duties.

When satisfied that a municipality has made a default in performing any statutory duty imposed on it, the State Government may direct the Director of Local Authorities to fix a period for the performance of that duty, and if that duty is not performed within the period stipulated, the Director of Local Authorities may appoint some person to perform it and direct that the expenses shall be forthwith paid by the municipality. If the State Government is of the view that any municipality is not competent to perform or persistently makes default in the performance of its duties or exceeds or abuses its powers, it may either dissolve the municipality or supersede it for a specific period. The president or vice-president of a municipality or municipal borough may be removed by the State Government for misconduct or for neglect or incapacity in regard to the performance of his duties.

The audit of all Local Fund Accounts is provided for by the Bombay Local Fund Audit Act (XXV of 1930). The Director of Local Authorities, on receipt of the report of the Examiner of Local Funds, may disallow any item of expenditure which appears to him to be contrary to law and surcharge the same on the person making or authorising the making of the illegal payment. Appeal

against the order may be made either to the District Court or to the State Government.

The Bombay Municipal Boroughs Act is applied in the Poona district only to the Lonavla municipality. This Act, enacted in 1925, confers greater powers on a municipal borough than those conferred on municipalities governed by the Bombay District Municipal Act, 1901.

In the case of a borough municipality a standing committee is appointed instead of a managing committee as in the case of district municipalities. The powers of the standing committee are wider than those of the managing committee. The appointment of chief officer is made compulsory and he has been given powers under the Act in respect of control of the subordinate staff. A chief officer has to be a graduate of a recognised university or a qualified engineer, and it is laid down by section 33 of the Bombay Municipal Boroughs Act, that no chief officer shall be removed from office, reduced or suspended unless by the votes of at least two-thirds of the whole number of councillors.

As regards taxation, a borough municipality is empowered to levy, in addition to the taxes leviable by municipalities governed by the District Municipal Act, the following specific taxes: (*a*) a drainage tax, and (*b*) a special education tax.

Certain powers exercised by the Director of Local Authorities in the case of district municipalities are, in the case of borough municipalities, exercised by the State Government, namely, (1) power to sanction the rules regulating the levy of taxes, (2) power to remove, on the recommendation of the municipality, any councillor guilty of misconduct in the discharge of his duties, and (3) power to extend the term of a municipality from three years to four years.

An account of the individual municipalities in the district will be found in the paragraphs dealing with the towns concerned.

The cantonments of Poona and Kirkee are governed by the Cantonments Act (II of 1924). An account of their constitution will be found under the head, "Poona as a military Centre.".

District Local Board.

The District Local Board.—The local self-government of the Poona district, excluding its municipal and cantonment areas, is entrusted to the Poona District Local Board, which is constituted under the Bombay Local Boards Act (VI of 1923). The area administered by the board is nearly 5,833 square miles, and, according to the census of 1951, it contained a population of 12,72,990.* The board is wholly elected and is composed of 52 members, ten of whom occupy seats reserved for women, scheduled castes and scheduled tribes. Its term of office is three years, extensible by order of the Director of Local Authorities to a term not exceeding in the aggregate four years. If an election does not result in the return of the required number of qualified persons willing to take office, the Director of Local Authorities has to appoint the necessary number.

The president of the board is elected by the board from among its own members. His term of office is co-extensive with the life of the board. His chief functions are: (*a*) to preside at meetings of the board; (*b*) to watch over the financial and executive administration of the board; (*c*) to exercise supervision and control

*The figures of area and population are taken from Poona District Census Handbook, 1952.

CHAPTER 13.
—
Administrative Structure.
LOCAL SELF-GOVERNMENT.
District Local Board.

over the acts and proceedings of all officers and servants of the board in matters of executive administration, and in matters concerning the accounts and records of the board; and (*d*) subject to certain limitations prescribed by Rules framed under the Act, to dispose of all questions relating to the service of the officers and servants, and their pay, privileges and allowances. Without contravening any order of the board, he may, in cases of emergency, direct the execution or stoppage of any work or the doing of any act which requires the sanction of the board.

There is also a vice-president of the board who is elected like the president. He presides at meetings of the board in the absence of the president, and exercises such of the powers and performs such of the duties of the president as the president may delegate to him. Pending the election of a president, or during the absence of the president on leave, he exercises the powers and performs the duties of the president.

Under the Act it is compulsory on the board to appoint a standing committee. The appointment of other committees is optional, but the board has been appointing committees for the following subjects :—(1) Works; (2) Accounts; (3) Law; (4) Village Panchayats; (5) Budget; (6) Public Health; and (7) Allopathic, Ayurvedic and Veterinary Dispensaries. The standing committee is to consist of not more than nine members, and not less than five members, as the board may determine. The President of the Board is the *ex officio* chairman of the committee. Reappropriation and tenders of works costing not more than Rs. 5,000 are sanctioned by it. It also considers subjects that generally do not come within the purview of the other committees. The other committees advise the board on subjects coming within their purview.

The obligatory and optional functions of the board are set out in section 50 of the Bombay Local Boards Act. The chief obligatory duaies are :—

(1) the construction of roads and other means of communication and the maintenance and repair of all roads and other means of communication vested in it;

(2) the construction and repair of hospitals, dispensaries, markets, *dharamshalas* and other public buildings and the visiting, management and maintenance of these institutions;

(3) the construction and repair of public tanks, wells and water-works; the supply of water from them and from other sources; and the construction and maintenance of works for the preservation of water for drinking and cooking purposes from pollution;

(4) public vaccination, and sanitary works and measures necessary for the public health; and

(5) the planting and preservation of trees by the side or in the vicinity of roads vesting in the board.

Under the Bombay Primary Education Act (LXI of 1947) and the rules framed under it, which came into force from 1st April 1949, the District Local Board, Poona, has no longer any administrative or financial control over primary education. The only duty of the board is to hold an election of the members of the District School Board as prescribed in the Act, and to assign to the School Board a revenue equal to 15 pies out of the income from the cesses on land revenue and water-rate.

The main financial resources of the board, as set out in section 75 of the Bombay Local Boards Act, are :—

(1) a cess on land revenue up to a maximum of three annas in the rupee ;

(2) a cess on water-rate up to a maximum of three annas in the rupee ;

(3) all rents and profits accruing from property (including ferries) vested in the board ;

(4) grants from Government.

Under section 79 of the Act, the board has to assign to every munnicipality or cantonment two-thirds of the cesses on land revenue levied from lands within that municipality or cantonment. The board now levies the cesses on land revenue and water-rate at the maximum of three annas in the rupee.

Under section 118A of the Act the State Government has to make every year a grant to every district local board equivalent in amount to 15 per cent. of the land revenue, including non-agricultural assessment, realised during the previous year from lands within the limits of the board, excluding lands within municipal boroughs, municipal districts or village panchayats.

The controlling authorities in relation to the District Local Board are the Collector ; the Director of Local Authorities, Central Division ; and the State Government. They exercise in the case of the District Local Board more or less the same powers that they have in the case of municipalities.

The following were the receipts and expenditure of the Poona District Local Board under the various heads in 1951-52, excluding Primary Education (which is now looked after entirely by the District School Board), and Deposits, Advances, Investments and Provident Fund :—

Receipts.

		Rs.
Land revenue	.. ..	21,473
Local Rates	.. ..	3,17,508
Interest	.. ..	6,955
Police	.. ..	40
Medical	.. ..	40,614
Scientific and other minor departments	..	3,360
Miscellaneous and grants including general and dearness grants	.. ..	1,74,610
Civil Works	.. ..	97,123
Total	..	6,61,683

Expenditure

		Rs.
Refund and Drawback	.. ..	5,145
General Administration	.. ..	83,163
Medical	.. ..	1,22,688
Scientific and other minor departments	..	21,004
Miscellaneous	.. ..	10,907
Civil Works	.. ..	4,65,476
Total	..	7,08,383

Under Deposits, Advances, Investments and Provident Fund the receipts were Rs. 3,61,518 and expenditure Rs. 3,88,369.

CHAPTER 13.

Administrative Structure.

LOCAL SELF-GOVERNMENT.

District Local Board.

The board has unrestricted powers of appointment of the officers and of payment to them, but where it appoints a Chief Officer, an Engineer, or Health Officer and such appointment is approved by Government, Government has to pay to the board two-thirds of the salary of such officer. At present (1951) the board has appointed only a Chief Officer and an Engineer. Their scale of pay is Rs. 220–15–400–(Efficiency Bar)–20–500–(Efficiency Bar)–25–650.

Roads.—In 1951-52, the board had a total road mileage of 886. The maintenance of these roads is a responsibility of the board. Of these, 346 miles are metalled, 366 miles unmetalled and 174 miles cart tracks. The board is required to frame a three-year programme of road improvements and to submit it to the Director of Local Authorities, Central Division, for sanction. Out of the amount required for this programme, usually 60 per cent. is paid by Government as grant-in-aid. Current repair works are generally provided from the local fund. During the five years ending 31st March 1949, the board had improved a length of 72 miles of roads according to this programme.

Village water supply.—The water supply in the villages of the district is generally satisfactory. Wells are provided by the board to almost all the villages, but some of them go dry in the hot season and at times when the water supply is not sufficient the board tries to repair these wells and keep them in order. Government have decided to provide a large number of wells to various villages and are now carrying out their projects through various agencies. The board has undertaken to dig new wells in the Junnar and Baramati tālukās under the village water supply scheme. Under this scheme, although the excavation and building of the new wells are financed by Government they are to be maintained by the board or the village panchayats concerned out of their funds as properties vesting in them.

Health and Sanitation.—As already stated, the board has not yet appointed a Health Officer of its own. Its obligations in connection with the maintenance of public health is discharged by the board with the help of the Assistant Director of Public Health to whom it provides the staff and funds required for fighting epidemics and small-pox and for the maintenance of public health. Anti-plague and cholera vaccines and other necessary medicines, contingencies and appliances are supplied by the board from its funds. There are 18 permanent vaccinators who work under the Assistant Director of Public Health, but the cost on their account is borne by the board. The board treats all public and private wells and other sources of water supply with potassium permanganate when epidemics are prevailing or are likely to prevail. To check the growth of guinea worm step wells are converted by the board into draw wells.

All sanitary arrangements in connection with fairs in the district are made by the Health Department of Government. The board, however, looks to the provision of pure drinking water during fairs and on routes leading to pilgrim centres and assists the Health Department in other ways. The roads leading to the pilgrim centres are maintained by the board.

The board maintains four allopathic and nine Ayurvedic dispensaries and there are 22 subsidized medical practitioners under the Rural Medical Aid Scheme of Government. Four-fifths of the

expenditure on this scheme is borne by Government and one-fifth by the board. The board also maintains five veterinary dispensaries.

Other Amenities.—There are *dharamśāḷās* at almost every village in the district built in the past from the local fund. The board *dharamśāḷās* in the village panchayat areas have been transferred to the panchayats. Owing to improvement in means of communication and quick transport, travellers do not halt in *dharamśāḷās* and practically the purpose for which they were built in the past no longer survives. The *dharamśāḷās* in most of the villages are now used for housing schools.

Village Panchayats.

The Village Panchayats.—Village panchayats form local units of administration for villages. Under the Bombay Village Panchayats Act (VI of 1933), as amended up to 1st July 1949, in every local area which has a population of not less than 2,000 a panchayat has to be established. It is also permissible for the State Government to direct the establishment of a panchayat in a local area having a population of less than 2,000. In accordance with this provision, Government have decided that a panchāyat should be established in a village with a population of 1,000 and over if there is a spontaneous demand for it from the villagers. In revenue villages with a population of less than 1,000, fifty residents of the village have to apply for the establishmnt of a panchāyat before the setting up of one is considered by Government.

The maximum number of members for a panchāyat is fifteen and the minimum number seven. The members are to be elected on adult franchise. Till 26th January 1960 (*i.e.* till the expiration of ten years from the commencement of the Constitution of India), the State Government have been given power to reserve seats (in joint electorates) for the representation of women, Scheduled Castes and Scheduled Tribes. However, no seats may be reserved for the Scheduled Castes and Scheduled Tribes unless Government are of opinion that the reservation is necessary having regard to the population in the village of such castes and tribes. The term of office of panchayats is three years, which may be extended up to five years by the Collector when occasion demands. Every panchāyat has to elect a *sarpanch* and a deputy *sarpanch* from among its members. *The sarpanch* presides over the *panchayat* and is also the executive of the panchayat. Every *panchāyat* has also to appoint a secretary, whose qualifications, powers, duties, remuneration and conditions of service (including disciplinary matters) are prescribed by Government. Government pays three-fourths of the salary and allowances of the secretary.

Section 26 of the Village Panchayats Act lays down that so far as the village funds at its disposal will allow and subject to the general control of the District Local Board, it shall be the duty of a panchāyat to make reasonable provision within the village in regard to the following matters :—

(*a*) supply of water for domestic use ;

(*b*) cleansing of the public roads, drains, bunds, tanks and wells, etc. ;

(*c*) the removing of obstructions and projections in public streets and places ;

(*d*) construction, maintenance and repair of public roads, drains, bunds and bridges ;

(*e*) sanitation, conservancy and prevention and abatement of nuisances;

(*f*) preservation and improvement of public health;

(*g*) maintenance and regulation of the use of public buildings, grazing lands, forest lands, tanks and wells, vesting in or under the control of the panchayat;

(*h*) lighting of the village;

(*i*) control of fairs, bazars, slaughter houses and cart stands; and

(*j*) provision, maintenance and regulation of burning and burial grounds.

Under section 26A of the Act, it is competent to a panchāyat to make provision within the village in regard to the following among other matters :—

(*a*) crop experiments;

(*b*) construction and maintenance of slaughter houses;

(*c*) relief of the destitute and the sick;

(*d*) improvement of agriculture;

(*e*) co-operative farming;

(*f*) improvement of cattle and their breeding and general care of livestock;

(*g*) establishment of granaries;

(*h*) village libraries and reading rooms;

(*i*) promotion, improvement and encouragement of cottage industries;

(*j*) construction and maintenance of public latrines;

(*k*) establishment and maintenance of markets; and

(*l*) watch and ward of the village and the crops therein.

Under section 28 of the Act, when sufficient funds for the purpose are placed at the disposal of the panchāyat by the District Local Board, the panchāyat is under an obligation to—

(*a*) supervise the labour employed by the board on works within the village;

(*b*) supervise repairs to dharamśāḷās;

(*c*) manage and maintain cattle pounds; and

(*d*) execute such works as are entrusted to it by the board.

Subject to such conditions as the State Government may impose, it is also competent to a panchāyat to perform other administrative duties, including the distribution of irrigation water, that may be assigned to it by the State Government after consultation with the District Local Board.

Under section 89 of the Act, every panchāyat is under an obligation to levy a house tax and a tax on lands not subject to payment of agricultural assessment at rates prescribed by Government, and it is competent to a panchāyat to levy all or any of the following taxes or fees at such rates and in such manner and subject to such exemptions as may be prescribed by Government, namely,—

(i) pilgrim tax;

(ii) tax on fairs, festivals and entertainments;

(iii) octroi ;
(iv) tax on marriages, adoptions and feasts ;
(v) tax on shops and hotels ;
(vi) tax on premises where machinery is run by steam, oil, electric power or manual labour for any trade or business and not for a domestic or agricultural purpose ;
(vii) fee on markets and weekly bazars ;
(viii) fee on cart stands ;
(ix) fee for supply of water from wells and tanks vesting in it for purposes other than domestic use ;
(x) general sanitary tax ;
(xi) special sanitary cess ;
(xii) toll on vehicles and animals ;
(xiii) general water rate ;
(xiv) special water rate ;
(xv) fees for watch and ward and protection of crops ; and
(xvi) tax on brokers and *dalāls* in the cattle markets.

It is also laid down that every panchāyat shall levy any one of the above taxes as may be prescribed by Government in regard to the panchāyat.

It is also competent to a panchāyat to levy any other State tax which has been approved by the District Local Board and sanctioned by Government.

Section 90 of the Act gives the District Local Board power to compel a panchāyat to levy or increase any of the taxes or fees specified if it appears to the board that the regular income of the panchāyat falls below what is necessary for the proper discharge of the obligatory duties of the panchāyat.

The State Government makes every year a grant to every panchāyat equivalent in amount to 15 per cent. of the ordinary land revenue or 25 per cent. of the local fund cess realised in the previous year within the limits of the village, whichever is greater.

Nyaya Panchayats.

Unlike other local self-governing units, every village panchāyat is empowered to constitute a body called *nyāya panchāyat* to try petty civil suits and criminal cases. The nyāya panchāyat is composed of five members elected by the panchāyat at its first meeting out of its members. It elects its chairman from among its members and its term of office is co-extensive with that of the panchāyat. The State Government have powers to remove any member of the nyāya panchāyat for reasons of misconduct in the discharge of his duties, or of any disgraceful conduct, or for neglect, refusal or incapacity in regard to the performance of his duties.

The secretary of the panchāyat acts as the judicial clerk of the nyāya panchāyat. Conviction by a nyāya panchāyat is not deemed to be previous conviction for the purposes of the Indian Penal Code.

Under Government notification No. 4514/4 (26) of the Home Department, dated 20th February 1950, all nyāya panchāyats in the Poona district are invested with powers :—

(1) to try civil suits not affecting any interest in immoveable property up to the value of Rs. 20, and, with the consent of the parties, up to the value of Rs. 100 ;

CHAPTER 13.

Administrative Structure.

LOCAL SELF-GOVERNMENT.

Village Panchayats.

Nyaya Panchayats.

(2) to take cognizance of and try the following offences, namely,—

	Section.
(i) *Under the Indian Penal Code* :—	
(*a*) Negligently doing any act known to be likely to spread the infection of any disease dangerous to life	269
(*b*) Fouling the water of a public spring or reservoir	277
(*c*) Causing danger, obstruction, or injury to any person in any public way ..	283
(ii) *Under the Cattle Trespass Act, 1871* :—	
Forcibly opposing the seizure of cattle or rescuing the same	24
(iii) *Under the Prevention of Cruelty to Animals Act, 1890* :—	
(*a*) Practising *phooka*	4
(*b*) Killing animals with unnecessary cruelty.	5
(*c*) Being in possession of the skin of a goat killed with unnecessary cruelty ..	5-A
(*d*) Employing animals unfit for labour ..	6
(*e*) Baiting or inciting animals to fight ..	6-C
(*f*) Permitting diseased animals to go at large or to die in public places	7
(iv) *Under the Bombay District Police Act, 1890* :—	
Being drunk and incapable of taking care of himself in a street or public place or place of public resort	61(*1*)(*p*)
(v) *Under the Bombay District Vaccination Act, 1892* :—	
(*a*) Inoculating, entering a vaccination area after inoculation, and bringing person inoculated into such area	22
(*b*) Disobedience of order of the Magistrate for the vaccination of any unprotected child under 14 years	23
(*c*) Not producing child for vaccination ..	24
(*d*) Neglecting to take child to be vaccinated.	25
(vi) *Under the Bombay Primary Education Act, 1947* :—	
(*a*) Failure to cause child to attend school ..	35
(*b*) Employing child liable for compulsory education	36
(vii) *Under the Bombay Prevention of Adulteration Act, 1925* :—	
Sale or manufacture of food not of the proper nature, substance or quality ..	4
(viii) *Under the Bombay Village Panchayats Act, 1933* :—	
Breaches of by-laws made punishable under the Act	....

Pleaders, vakils, etc., are not permitted to appear on behalf of any party in any suit or case before a nyāya panchāyat. Appeals are allowed to the District Court in civil suits and to the Sessions Court in criminal cases.

Powers of control over panchāyats are given to the Collector and the District Local Board. Both of them have concurrent powers to call for information and to compel the panchāyat to take into consideration any objection they have to any acts of the panchāyat, either of commission or of omission, or any information which necessitates the commission of any act by the panchāyat. They can also compel the panchāyat to reduce the number of the staff maintained by it or the remuneration paid to them. In addition, the Collector has powers of suspension and prohibition in respect of the execution of any order or resolution of a panchāyat which, in his opinion, is likely to cause injury or annoyance to the public or to lead to a breach of the peace. In cases of emergency, the Collector may also provide for the execution of any work or the doing of any act which a panchāyat is empowered to execute or do, and the immediate execution or doing of which is, in his opinion, necessary for the health or safety of the public, and may direct that the expenses shall be forthwith paid by the panchāyat.

The District Local Board is authorised to carry out each year the audit of the accounts of a panchāyat and forward a copy of the audit note to the Collector. If it appears to the board that a panchāyat has made default in the performance of its obligatory duties, it may order the duty to be performed within a specified period, and, if the duty is not performed within that period, the board can appoint some person to perform it and direct that the expense be paid by the defaulting panchāyat.

The State Government also is given power to carry out at the cost of the panchāyat any of the panchāyat's obligatory duties when it appears to it that the District Local Board has neglected to take action. The State Government has also powers, after consultation with the District Local Board, to dissolve or supersede a panchāyat, if, in its opinion, the panchāyat had exceeded or abused its powers or made persistent default in the performance of its obligatory duties; or persistently disobeyed any of the orders of the Collector. If a panchāyat is superseded, all its powers and duties will be exercised and performed by a person or persons appointed by the State Government.

In pursuance of a resolution, dated the 13th September 1950, Government have appointed in the Poona district a special officer of the grade of Māmlatḍār for the development of village panchāyats on sound and proper lines. This officer is authorised, under section 95 (3) of the Village Panchāyats Act, to exercise the powers of a Collector and of a District Local Board under section 94 (*1*) of the Act. Several duties have also been placed on this officer, and he is expected to do everything that is possible to popularise village local self-government and to make the working of village panchāyats really effective. An annual report on the activities of panchāyats has to be prepared by him and submitted to the Collector before the 15th of May, and, within a fortnight thereafter, the Collector has to forward that report to the Government with his own remarks.

CHAPTER 14—JUSTICE AND PEACE.

THE JUDICIAL DEPARTMENT.

JUDICIAL.

District Judge.

THE DISTRICT JUDGE, POONA, is the highest judicial authority in the district and presides over the District Court. Under Article 233 of the Constitution of India, appointments, posting and promotion of district judges* are to be made by the Governor in consultation with the High Court; and under Article 234, appointments of persons other than district judges to the judicial service† is made by the Governor in accordance with rules made by him after consultation with the State Public Service Commission and with the High Court. Under Article 235, the control over the District Court and the courts subordinate to it, including the posting and promotion of, and the grant of leave to, persons belonging to the judicial service and holding any post inferior to the post of district judge, is vested in the High Court.

Civil Courts.

The District Court is the principal court of original jurisdiction in the district and it is also a court of appeal from all decrees and orders up to the value of Rs. 10,000, passed by the subordinate courts from which an appeal can be preferred. The District Judge exercises general control over all the civil courts and their establishment and inspects the proceedings of these courts.

In addition to the District Court, there are located in Poona three other courts, each presided over by an Assistant Judge. The Assistant Judge exercises both original and appellate jurisdiction. He tries original cases the value of which does not exceed Rs. 15,000.

There is also a Court of Small Causes at Poona. The Judge presiding over this court is invested with power to try civil cases whose value does not exceed Rs. 2,000. The Small Cause Court Judge exercises powers under the Rents, Hotel and Lodging House Rates Control Act (LVII of 1947) and hears appeals under the Municipal Act (Act LIX of 1949—Provincial Municipal Corporations Act).

Subordinate to the District Judge are two cadres of Civil Judges, Junior Division and Senior Division. The jurisdiction of a Civil

---

*Under Art. 236 of the Constitution of India, the term "District Judge" includes additional district judge, assistant district judge, chief judge of a small cause court, sessions judge, additional sessions judge and assistant sessions judge.

†In Art. 236 of the Constitution of India, "judicial service" is described as a service consisting exclusively of persons intended to fill the post of district judge and other civil judicial posts inferior to the post of district judge.

CHAPTER 14. — Justice and Peace. JUDICIAL. Civil Courts.

Judge (Junior Division), extends to all original suits and proceedings of a civil nature wherein the subject-matter does not exceed Rs. 10,000 in value, while that of a Civil Judge (Senior Division) extends to all original suits and proceedings of a civil nature irrespective of the value of the subject-matter. Appeals in suits or proceedings wherein the subject-matter does not exceed Rs. 10,000 in value are taken to the District Court, while in those wherein the subject-matter exceeds in value Rs. 10,000 are taken direct to the High Court.

The courts of three Civil Judges (Senior Division) and of five Civil Judges (Junior Division), are held in Poona. Outside Poona, there are in all eight Civil Judges (Junior Division), distributed as follows :—two at Khed and one at each of the following places, namely, Baramati, Bhor, Ghodnadi, Junnar, Saswad and Vadgaon. The Joint Civil Judge, Khed, holds his court at Ghodegaon, and the Civil Judges at Bhor, Ghodegaon, Ghodnadi, Saswad, and Vadgaon are also working as Magistrates of the First Class.

Criminal Courts.

The District Judge, Poona, is also the Sessions Judge of the district. The Sessions Judge tries criminal cases which are committed to his court by judicial magistrates after preliminary enquiry and hears appeals aganst the decisions of subordinate magistrates.

In addition to the Sessions Judge, there are two Additional Sessions Judges. These posts of Additional Sessions Judges are held by the Assistant Judges on the Civil side. The Sessions Judge and Additional Sessions Judges can pass any sentence authorised by law, but any sentence of death passed by them is subject to confirmation by the High Court. Below in rank to the Additional Sessions Judge is an Assistant Sessions Judge. There is one Assistant Sessions Judge at Poona. An Assistant Sessions Judge can pass any sentence authorised by law except a sentence of death or of transportation or imprisonment for a term exceeding seven years.

The Bombay Separation of Judicial and Executive Functions Act (XXIII of 1951) has classified the magistracy of the State into two categories, *viz.*, (1) Judicial Magistrates and (2) Executive Magistrates. Judicial Magistrates are of the following classes :—(1) Presidency Magistrates ; (2) Magistrates of the first class ; (3) Magistrates of the second class ; (4) Magistrates of the third class ; and (5) Special Judicial Magistrates. Executive Magistrates fall under the following classes :—(1) District Magistrates ; (2) Sub-divisional Magistrates ; (3) Taluka Magistrates ; (4) Presidency Magistrates specially empowered by the State Government ; and (5) Special Executive Magistrates. The State Government may, in consultation with the High Court, direct any two or more judicial magistrates to sit together as a bench and invest it with the powers of a magistrate of any class.

Presidency Magistrates work in Greater Bombay, and Special Judicial Magistrates are appointed by the State Government in consultation with the High Court to try particular cases or classes of cases or cases generally in any local area. Special Executive Magistrates are appointed by the State Government for particular areas or for the performance of particular functions.

All judicial magistrates and benches of judicial magistrates are subordinate to the Sessions Judge who may from time to time make rules or give special orders as to the distribution of business among them.

All executive magistrates are subordinate to the District Magistrate. Their powers and functions are detailed in the section dealing with Land Revenue and General Administration. (Pp. 442, 446, 448). Appeals from orders requiring security for keeping the peace or for good behaviour, however, lie from executive magistrates to the Court of Session (Section 406, Criminal Procedure Code). The State Government has power by notification to direct that such orders made by a Magistrate other than the District Magistrate shall lie to the District Magistrate and not to the Court of Session, Again, under section 406A of the Code any person aggrieved by an order refusing to accept or rejecting a surety under section 122 may appeal against such order, if made by a District Magistrate, to the Court of Session. Under section 435 (4), the High Court is empowered to call for and examine the record of any proceeding under section 143 (prohibition of repetition of nuisance), 144 (temporary order in urgent cases of nuisance or apprehended danger), and 145 (procedure where disputes as to immoveable property is likely to cause breach of the peace), even though such proceeding was before an executive magistrate.

The ordinary powers of the Magistrates of the Third, Second and First Class are detailed respectively in Parts I, II and III of the Criminal Procedure Code (Act V of 1898). They may be invested with additional powers by the State Government in consultation with the High Court, and these additional powers are detailed in Schedule IV of the Code. They are competent to pass the following sentences :—

(*a*) Magistrates of the First Class.	(1) Imprisonment for a term not exceeding 2 years, including such solitary confinement as is authorised by law ; (2) Fine not exceeding Rs. 1,000 ; (3) Whipping.
(*b*) Magistrates of the Second Class	(1) Imprisonment for a term not exceeding 6 months, including such solitary confinement as is authorised by law ; (2) Fine not exceeding Rs. 200.
(*c*) Magistrates of the Third Class.	(1) Imprisonment for a term not exceeding one month ; (2) Fine not exceeding Rs. 50.

Pending the effective application of the Bombay Separation of Judicial and Executive Functions Act, criminal justice is dispensed by Resident Magistrates, who are all Magistrates of the First Class. There were in July 1951, 15 Resident Magistrates in the Poona district, of whom 10 were working in Poona, and one each in Kirkee Cantonment, Saswad, Khed, Baramati and Dhond. In addition, there was in Poona City one City Magistrate and an Additonal City Magistrate, both of whom had powers of a First Class Magistrate, with Appellate and Summary powers.

CHAPTER 14. — Justice and Peace. JUDICIAL.

There are also 25 Honorary Magistrates in the district, of whom four are ladies. They are all invested with powers of Magistrates of the Second Class. The power of trying criminal cases was taken away from them in 1946, and they are now only authorised to do the work of attestation.

Other Law Officers.

The following are the other Law Officers of Government functioning in the Poona district :—

District Government Pleader and Public Prosecutor ;
Assistant Government Pleader and First Assistant Public Prosecutor ;
Senior Assistant Public Prosecutor ;
Third Assistant Public Prosecutor ;
Honorary Assistant to the District Government Pleader ;
Sub-Government Pleaders, one at each of the following places, *viz.*, Khed, Baramati, Ghodnadi, Vadgaon, Saswad, Junnar, and Bhor.

Number of legal practitioners.

There were, in 1950, 420 legal practitioners practising in the Poona district, of whom 24 were advocates of the Bombay High Court.

Nyaya panchayats.

Under the Bombay Village Panchayats Act (VI of 1933), nyāya panchāyats have been formed in a number of villages, and these institutions are empowered to try petty civil suits and criminal cases. These powers are detailed in the section relating to village panchāyats. (P. 466). Appeals from these courts are allowed to the District Court in civil suits and to the Sessions Court in criminal cases.

Statistics of Civil Courts.

In the various courts of the Poona district, at the beginning of the year 1950, there were 4,777 suits pending. During the same year, 5,573 suits were instituted and 6,058 suits were disposed of, and the balance of suits pending at the end of the year was 4,636.

Of the 5,573 suits instituted, 2,129 were for money or movable property ; 1,290 were of value not exceeding Rs. 100 ; 1,593 were of value above Rs. 100, but not exceeding Rs. 1,000 ; 1,025 were of value above Rs. 1,000 but not exceeding Rs. 5,000 ; and 405 were of value above Rs. 5,000. The total value of the suits instituted was Rs. 86,11,280.

Of the 6,058 suits disposed of, 801 were disposed of without trial ; 1,227 *ex parte* ; 89 on admission of claims ; 1,359 by compromise ; 2,130 after full trial ; 181 on reference to arbitration ; and 271 by transfer.

There were 895 appeals (including Miscellaneous Appeals) pending at the beginning of the year 1950. During the year 1950, 1,048 appeals were instituted and 1,014 disposed of, and the balance pending at the end of the year was 929.

Of the 1,014 appeals disposed of, 272 were dismissed or not prosecuted ; 464 confirmed ; 51 modified ; 177 reversed ; 48 remanded for retrial ; and 2 were transferred.

Statistics of Criminal Courts.

There were 118 offences reported to the Sessions Court, Poona, during the year 1950. The number of persons under trial was 339. The cases of 274 persons were disposed of during the year. Of these 274, 196 were acquitted or discharged and 78 were convicted.

The cases of 5 persons were referred to the High Court. The sentences passed by the Court of Session were as follows :—

1 person awarded death sentence ;
5 persons awarded transportation or penal servitude ;
69 persons imprisoned ;
20 persons fined ; and
4 persons were asked to give security.

No one was awarded the sentence of whipping.

Revenue & Expenditure.

The following are the figures showing the Revenue and Expenditure of the Judicial Department in the Poona district for the year 1949-50 :—

Revenue.

	Rs.	a.	p.
(1) Sale proceeds of unclaimed and escheated property ..	6,321	9	0
(2) Fines by Civil and Sessions Courts.	7,924	0	0
(3) Cash receipts of record rooms ..	67,231	14	0
(4) Miscellaneous receipts ..	7,342	8	0
Total ..	88,819	15	0

Expenditure.

	Rs.	a.	p.
(1) Pay of officers	1,32,317	14	0
(2) Pay of establishment	2,53,058	4	0
(3) Pay of process serving establishment	40,978	5	0
(4) Travelling allowance	15,317	12	0
(5) House rent allowance ..	15,111	15	0
(6) Dearness Allowance	2,27,033	4	0
(7) Contingencies	57,279	11	0
Total ..	7,41,097	1	0

The value of judicial stamps sold in the Poona district during 1949-50 was Rs. 8,16,793.

THE POLICE DEPARTMENT.

POLICE.

THE PRIMARY FUNCTIONS OF THE POLICE are the prevention and detection of crime ; the maintenance of order ; the apprehension of offenders ; escorting and guarding prisoners, treasure or private or public property of which they may be placed in charge ; and the prosecution of criminals. They have, however, various other duties to perform, of which some, such as control of traffic, censorship of plays and other performances, service of summonses in criminal cases and destruction of stray dogs are imposed upon them by law, and others, such as aid to refugees and pilgrims and passport and naturalisation enquiries, are entrusted to them for administrative reasons.

Organization.

Under section 17 (*1*) of the Bombay Police Act (XXII of 1951), the District Superintendent and the police force of a district are under the control of the District Magistrate of the district. While all questions of policy and of the administration of law within the district are for the District Magistrate's decision, it is the province of the

CHAPTER 14.

Justice and Peace.

POLICE.

Organization.

Inspector General of Police of Bombay State to watch over the recruitment, education, housing and equipment of the police and so to regulate their internal organisation and their methods of working as to render them the most efficient instrument possible for the use of the District Magistrate in the safeguarding of his charge.

Under the Inspector General of Police are three Deputy Inspectors General of Police, each in charge of one of the following divisions: (1) Northern Range, (2) Southern Range, and (3) Criminal Investigation Department. Below these officers are the District Superintendents of Police in charge of districts. Under the law as it stands at present, the Superintendent of Police is an assistant of the District Magistrate for police purposes, although in matters falling within the jurisdiction of the Inspector General of Police, he is subject to the general control and direction of the superior police officers. In short, while the district police forces are under the Inspector General of Police for the sake of administrative control, the force in each district is under the working control of the District Magistrate.

The Poona district, for purposes of police administration, is divided into two charges, Urban and Rural, and each is under the control of a Superintendent of Police.

The Urban Area is divided into two sub-divisions, Contonment and City, each in charge of a Sub-Divisional Police Officer (Assistant Superintendent of Police or Deputy Superintendent of Police). Each of these two sub-divisions contains four police stations which are in charge of Police Inspectors. For traffic matters there is an Adminstration Branch, and it is in charge of a Police Inspector.

The Rural Area is divided into two sub-divisions, Eastern and Western, and each is in charge of a Sub-Divisional Police Officer. The Eastern sub-division contains 11 police stations and 20 outposts. The Western has 10 police stations and 23 outposts. The police stations are in charge of Sub-Inspectors of Police and the outposts in charge of Head Constables.

For political and allied work, there is an Intelligence Branch for the whole of the district, and it is in charge of a Deputy Superintendent of Police who is responsible to the District Superintendent of Police, Poona (Urban) Area.

For the recruitment and training of the subordinate police and other branches of work, there is one headquarter at Poona for the whole district and it is in charge of a Home Deputy Superintendent of Police. This headquarters also deals with all matters concerning arms and armament of the whole police force in the district and supply of clothing articles and accoutrement to the subordinate police.

Strength.

In 1937-38, the police personnel in the district was 71 officers and 1,531 men. The total sanctioned strength in 1949 was as under :—

	Permanent.	Temporary.
(1) Superintendent of Police ..	1	1
(2) Assistant Superintendents of Police	2	..
(3) Deputy Superintendents of Police	2	2
(4) Police Inspectors ..	9	8
(5) Sub-Inspectors of Police ..	74	44

	Permanent.	Temporary.
(6) Unarmed Head Constables (Foot)	482	177
(7) Armed Head Constables (Foot)	132	85
(8) Unarmed Constables (Foot)...	1,322	365
(9) Armed Constables (Foot) ...	692	403

This gives a permanent force of 88 officers and 2,628 men and a temporary force of 55 officers and 1,030 men.

The following temporary strength has been sanctioned for various extra duties :—

Extra Duties.	Officers of and above the rank of Deputy Superintendent of Police.	Officers of and below the rank of Inspectors.	Men.
(1) Prohibition ..	..	5	34
(2) Enforcement of food supply and control orders ..	..	4	21
(3) Verification of rolls of Army recruits ..	..	..	6
(4) Training classes at District Headquarters and Emergency reserve ..	..	2	..
(5) Local Intelligence Branch ..	1	4	141
(6) Additional Sub-Division police stations and outposts ..	1	34	379
(7) Extra duties in the district. Guards, escorts, orderlies, etc. ..	..	3	429
(8) Mess Manager ..	..	..	1
(9) Motor Transport ..	..	..	2
Total ..	2	52	1,013

The cost of the permanent police for 1948-49 was Rs. 31,14,193. The permanent sanctioned strength of the police worked out at one policeman to 2·23 square miles and 547 persons.

Regular Duties.

The duties of the various members of the police force are arranged according to the importance of their rank.

The Superintendent of Police, who is the executive head of the police force, is invested with the direction and control of the police under the command and control of the District Magistrate. His primary duties are to keep the force under his control properly trained, efficient and contended, and to ensure, by constant supervision, that the prevention, investigation and detection of crime in his district are properly and efficiently dealt with by the force.

The Assistant Superintendents of Police or Deputy Superintendents of Police, *i.e.*, officers in charge of sub-divisions, are responsible for all crime work in their charges. Under the general orders of the Superintendent, they are responsible for the efficiency and

CHAPTER 14. — Justice and Peace. POLICE. Regular Duties.

discipline of the officers and men in their divisions and hold detailed inspections of police stations and outposts in their charges at regular intervals.

In the Poona Urban charge, the work in police stations being quite heavy, a Police Inspector is made to hold the charge of the police station and he performs the same duties as those of Sub-Inspector in the rural police stations.

In the Rural charge, the Inspector is attached to the sub-division. Chosen for the post owing to his ability to deal with crime and criminals, he is employed almost entirely on crime work and the supervision of bad characters and gangs in his sub-division. He supervises and co-ordinates the crime work of different police stations in his sub-divisions.

The Sub-Inspector of Police is the officer in charge of the police station. He is responsible for the prevention and detection of crime in his charge and for seeing that the orders of the superiors are carried out and the discipline of the police under him is properly maintained.

Head Constables are subject to the orders of the Sub-Inspectors placed over them and of the superior officers of the police force. They are to report to the Sub-Inspector all crimes in their beats and also to assist him in the investigation and detection of crime. When in charge of a particular post or circle of villages, the head constable acts in all police matters in concert with the heads of the village police. When attached to the police station, he holds the charge in the absence of the Sub-Inspector and looks to all routine work including investigation of crime.

The Constables perform such duties as they may be ordered by the head constable and superior police officers to perform.

Recruitment.

Appointments of Assistant Superintendents of Police are made by the Government of India on the recommendation of the Union Public Service Commission. Before being posted to regular duty, they are trained in the Central Police Training College, Mount Abu. The Deputy Superintendents of Police are appointed by the Bombay Government, 70 per cent. by promotion of meritorious officers from the lower ranks of the district police force, and 30 per cent. by direct recruitment. Direct recruits are, on recruitment, attached to the Police Training School, Nasik. After completion of their training, these officers are attached to districts for practical training for a period of one year prior to their confirmation.

Inspectors of Police are appointed by the Inspector General of Police. Appointments are, as a rule, made by promotion of Sub-Inspectors, direct appointments being very rare.

Recruitment of Sub-Inspectors is made by the Inspector General of Police both by the promotion of officers from the lower ranks of the district police force and by direct recruitment. Candidates for direct recruitment may be either from outside the police or from the Police Department. These candidates are in the first instance selected for training in the Police Training School, Nasik, as Sub-Inspectors. The selection is made by the Inspector General of Police assisted by a Committee of Deputy Inspectors General and the Principal, Police Training School, Nasik.

Appointments of head constables are made by the District Superintendent of Police, ordinarily by promotion from among constables with approved service. Direct appointments as head constables are also made by the Deputy Inspector General of the Range.

Recruitment.

Selection of candidates for the constable's grade are made by the District Superintendent of Police. Men from the district are generally preferred as they are more likely to have local konwledge and to be able to move about and make enquiries unobserved. Training to the constabulary is imparted at Poona by officers of Sub-Inspector rank under the supervision of the Headquarters Inspector and the Home Deputy Superintendent. They are required to pass an examination before they are posted to police stations.

Armed and unarmed Police.

There are two sections of the police force, armed and unarmed. The armed section in 1949 consisted of 132 head constables and 692 constables, *i.e.*, a total of 824 men. To the armed force are mainly allotted the duties of guarding jails and lock-ups and of providing escorts to prisoners and treasure. The unarmed police are drilled so as to give them an upright and manly bearing and to enable them to turn, march and salute smartly and correctly. They are taught squad drill and physical exercises without arms. The armed police are instructed in squad drill, physical drill with and without arms, rifle and firing exercises, bayonet practice and fighting, riot drill, dacoit operations, guard and sentry duty, skirmishing, ceremonial, musketry, etc.

Literacy.

Against an actual strength (in 1949) of 83 officers and 2,559 men in the Poona district police, there were 83 officers and 2,072 men who could read and write. The percentage of literate officers and men to actual strength worked out at 81·57.

Armament.

The armament of the Poona district police in 1949 consisted of 3,491 rifles (3,341—·303, and 150 Italian rifles); 1,839 muskets of ·410 bore, and 211 revolvers (4—·450; 7—·329; 129—·380; and 71—·455).

The district had (in 1949) a fleet of 27 motor vehicles, and administrative approval had been given to add 10 more vehicles. In addition, there were 10 motor cycles.

There were 4 wireless stations and 3 mobile wireless sets in the district. One more wireless station was attached to the reserve constabulary at Purandar.

The system of "mounted police" (policemen mounted on horseback) was abolished some twelve years ago. The police now move about in motor transport.

War time and other duties.

During World War II, the police were called upon to guard vital points, protected places, dams, sluices, etc., arrange for field firing, verify the character of recruits enrolled in the military, make enquiries of deserters and absentees from the military, register foreigners and make enquiries connected with them, watch the movements of undesirable persons discharged from the Army and also of foreigners, make arrangements for the passing of military convoys, and undertake duties in connection with Air Raid Precautions and lighting restrictions. After the war, they are required to enforce orders issued from time to time in connection with food rationing, control of prices of textiles, petrol, etc. The prohibition work was handed over to the police on 15th September 1948, and

CHAPTER 14. Justice and Peace. POLICE.

a skeleton staff was provided out of the existing staff of the Excise Department, which consisted of 5 Sub-Inspectors, 2 Head Constables and 34 Constables. This force was augmented by 20 Head Constables and 60 Constables. In 1949, the police had to deal with 1,459 cases under the prohibition laws. With the advent of total prohibition in April 1950, the work of the police has increased considerably.

State Reserve Constabulary.

There is a specially armed police, called the State Reserve Constabulary, stationed at Purandar, consisting of 1,000 personnel, including officers and men. This group with two other similar groups located at Belgaum and Baroda and another group of 2,000 located in Greater Bombay, is meant to make the State self-sufficient in respect of internal security. This force is highly trained and mobile and is provided with wireless sets and motor transport.

Anti-Corruption Branch.

There is an Anti-Corruption Branch of the Police Department working under the Additional Assistant to the Inspector General of Police. Its organisation is not district-wise but for the whole State.

Railway Police.

The Railways running through the district are under the charge of a Superintendent of Police, who has a Sub-Divisional Officer to assist him. His charge, however, covers the Central and Southern Railways running through the whole State. The Superintendent is under the general control of the Range Deputy Inspector General of Police and the Inspector General of Police. He must, however, obey the instructions of the General Managers of the Railways, but may appeal to the Inspector General afterwards, if appeal, in his opinion, is necessary.

Figures of crime.

In 1949, the following were the figures of crime in the Poona district :—

(*a*) Total number of non-cognizable cases ..	34,490
(*b*) Total number of cognizable cases reported to the police.	9,203
(*c*) Total number of cognizable cases dealt with by Magistrates.	7,351

The following figures represent the variations in crime during the quinquennium, 1944-48 :—

	1944.	*1945.*	*1946.*	*1947.*	*1948.*
(*a*) Non-cognizable crime..	9,904	11,044	16,641	21,748	20,919
(*b*) Police cognizable crime.	5,981	6,183	7,034	8,806	8,338
(*c*) Reported cognizable crime.	3,542	3,841	5,117	6,270	6,017
(*d*) Magisterial cognizable crime.	618	450	591	760	566

Real serious crime, including (1) murders and cognate crime, (2) dacoities, (3) robberies, (4) house-breaking and thefts, (5) thefts including cattle thefts, (6) receiving stolen property, and (7) rioting, varied as follows from 1940-49 :—

1940 ..	2,257	1945 ..	3,208
1941 ..	2,277	1946 ..	4,201
1942 ..	2,641	1947 ..	5,095
1943 ..	3,706	1948 ..	4,704
1944 ..	2,971	1949 ..	4,023

Incidence of cognizable crime per 1,000 of population varied as follows during the years 1940-49 :—

1940	..	2·99	1945	..	4·54
1941	..	3·07	1946	..	5·17
1942	..	3·69	1947	..	6·47
1943	..	4·60	1948	..	6·19

Prosecuting Staff and Prosecution.

In 1949, there were one Police Prosecutor and 15 Sub-Police Prosecutors in the district. The total number of cases conducted by the prosecuting staff (exclusive of cases compounded, withdrawn or pending) was 1,259, out of which 1,084 ended in conviction. The total number of cases conducted by the executive staff was 2,032, out of which 1,829 ended in conviction.

Housing and Hospital.

Quarters have been provided for 1,512 members of the police force in the district. There is a police dispensary at Poona.

Village Police.

The Village Police.—The stipendiary police of the district is helped by the village police. Under the Bombay Village Police Act (VIII of 1867), the control of the village police vests in the District Magistrate and not in the District Superintendent of Police. The District Magistrate may, however, depute any of his authority to the District Superintendent of Police. There are 1,545 villages in the district. Each village or group of villages has a police patil. The police patil is required to collect information regarding suspicious looking strangers and send it to the police station. He has to keep a strict watch over the movements of notoriously bad characters under surveillance of the police. When the patrolling police goes to the village, he has to give all the information he possesses about events in the village. It is the duty of the village police patil to render assistance to any sick traveller and to maintain law and order in the village. He is assisted in his work by the village watchmen (Mahārs). In 1949, the village police in the district rendered assistance to the police in the detection of 16 cases.

Home Guards.

The Home Guards.—In pursuance of the Bombay Home Guards Act (III of 1947), the Poona District Home Guards Unit was started on the 28th March 1948. It is a voluntary body established to supplement the ordinary police force for the protection of person, property and public safety, and for such other service to the public as it may be called upon to perform.

In charge of the Home Guards organisation in the State is the Commandant General, and under him are Commandants in each district who control the district staff. The appointments of the Commandant General and Commandants are made by the Government from among suitable non-official gentlemen, and the posts are purely honorary, carrying no remuneration. The organisation is non-political and non-communal. All members have, on enrolment, to sign a pledge to the effect that they will well and truly serve the Government of Bombay without fear or affection, malice or ill-will, or communal or political bias, and will assist to the best of their ability in the maintenance of peace and prevention of crime against person and property. Any person who is between the ages of 20 and 50 and has studied up to Standard IV in any of the regional languages is eligible for enrolment.

CHAPTER 14. Justice and Peace. POLICE. Home Guards.

The Home Guards are trained in squad drill, lathi drill, use of arms, control of traffic, elementary law, mob-fighting, unarmed combat and guard and escort drill. They are also trained in first aid and fire-fighting. They are encouraged to take up social work. When called out on duty, they enjoy the same powers, privileges and protection as an officer of the police force appointed under any Act for the time being in force. Their functions consist mainly of guarding public buildings, patrolling for the prevention of crime and assisting the police in their ordinary duties. They are issued with uniforms and are paid a duty allowance of Rs. 2-8-0 per diem whenever they are called out on duty. In Poona, a conveyance allowance up to Rs. 5 per mensem is given for attending parades, etc.

Since its inauguration, the Poona District Home Guards Unit has made rapid progress. Units have been established in eight talukas, and three of these talukas have each two centres of training, the others having only one each. The following were the centres working at the end of 1949 :—

(1) Baramati	
(2) Bhor	
(3) Dhond	
(4) Jejuri	Purandar taluka.
(5) Saswad	Purandar taluka.
(6) Junnar	
(7) Khed	
(8) Lonavla	Mawal taluka.
(9) Talegaon	Mawal taluka.
(10) Loni	Haveli taluka.
(11) Uruli	Haveli taluka.

At the end of 1949, there were on the roll of the Poona District Unit 1,583 male home guards and 35 female home guards.

Village Defence Parties.

Village Defence Parties.—In addition, there were Village Defence Parties. The scheme is modelled on the ancient system of Gav Senas, under which at the beat of a drum the villagers used to collect with weapons and help one another against outside aggression.

Each village defence organisation is under an officer known as the Kotwāl. At the head of the organisation in the taluka is the "Assistant Village Defence Officer," who is usually a Sub-Inspector of Police in the taluka. The District Superintendent of Police is in charge of the whole organisation in the district and is termed for that purpose "Village Defence Officer." The Village Defence Officer is assisted by a "Joint Village Defence Officer," who is always a non-official. Similarly, the Assistant Village Defence Officer is assisted by a non-official "Joint Assistant Village Defence Officer." The non-official officers perform purely honorary service and receive no remuneration. They are appointed by the District Superintendent of Police and are subordinate to him.

Every able-bodied villager between the ages of 20 and 50 is eligible for membership of a party, provided he is recommended by the Kotwāl and other officers. The training given to members of the Village Defence Parties is not as intensive as that given to members of the Home Guard units. They are, however, instructed in the use of arms, drill and lathi drill and are trained to gather at a given place, at the beat of a drum, with available weapons and to

defend themselves. No uniforms are issued to them, but whistles and arm-bands are given. They do not exercise any powers as the Home Guards do. They are mere citizens helping one another to defend themselves.

In the Poona district, there were, in 1950, 617 villagers in which village defence parties had been organised, and the total strength of the parties was 22,271. The non-official Joint Village Defence Officer of the district was assisted by one Sub-Inspector of Police and 12 head constables in organising and running the parties.

THE JAIL DEPARTMENT.

JAILS.

Location of Jails.

THERE IS NO SEPARATE DISTRICT PRISON for the Poona district, and prisoners in this and the adjoining districts who are to be sent to a district prison, *i.e.*, those with sentences of more than one month and less than two years, are sent to the Yeravda Central Prison, where are confined not only prisoners with sentences of not less than two years but also "habitual" prisoners transferred from all over the State for the purpose of being kept in one prison for administrative reasons. Short-term prisoners of the district with sentences ranging from one week to a month are accommodated in subsidiary jails, 13 in number, located at the following places :—

Ambegaon.
Baramati.
Bhor.
Dhond.
Indapur.
Junnar.
Khed.
Vadgaon (Mawal).
Mulshi.
Poona.
Saswad.
Sirur.
Velhe.

The sub-jail at Poona is a district headquarter sub-jail. It is staffed by a Jailor and a Jail Guard of the Jail Department. The remaining sub-jails are taluka sub-jails and are in charge of part-time Superintendents from the Revenue Department. The guarding of the taluka sub-jails is entirely done by the Police Department. The number of the guarding establishment ranges from 4 to 12 according to the requirements of each sub-jail.

There are also 13 police lock-ups at the following places :— Police Lock-ups.

Bhor.
Dhond.
Ghoda.
Jejuri.
Junnar.
Khed.
Lonikalbhor.
Narayangaon.
Nimb.
Saswad.
Talegaon.
Vadgaon.
Velhe.

These lock-ups are staffed by the Police Department.

Organization.

The Inspector General of Prisons exercises, subject to the orders of the State Government, general control and superintendence of all prisons and jails in the State and of the Borstal School at Dharwar. The executive officer in charge of the Yeravda Central Prison is the Superintendent, who is vested with the executive management of the prison in all matters relating to internal economy, discipline, labour, punishment and control generally, subject to the orders and authority of the Inspector General.

CHAPTER 14. — Justice and Peace. JAILS. Organization.

Under him are one Deputy Superintendent, seven Jailors (including the Senior Jailor), one Senior Matron in the grade of Jailor (Group II), two Assistant Matrons, one Steward, two Head Clerks, three Senior Clerks, and ten Junior Clerks. In addition, there are one Teacher, four Instructors (one each for carpentry, leather work, paper making and agriculture), one Resident Medical Officer, (Bombay Medical Service, Class II), two Resident Bombay Medical Service Officers (Class III), one Compounder, four Nursing Orderlies and 215 Jail Guards (including one Subedar and three Jamadars). The Convict Officers, *i.e.*, prisoners promoted to the ranks of convict overseers and night watchmen under the Jail Rules assist the Jail Guards in their executive duties.

Recruitment.

The Superintendent of the Yeravda Central Prison is usually one of the seniormost members of the cadre of Superintendents of Central Prisons. Superintendents of Central Prisons are officers promoted from the ranks of Superintendents of District Prisons. The latter are appointed both by direct recruitment and by departmental promotion (in the proportion of 1 : 2). The candidates for direct recruitment must be Honours Graduates, and they are recommended for appointment by the State Public Service Commission. Jailors are in three Groups, I, II and III. Appointments to Group III are made by the Inspector General of Prisons. Fifty per cent. of these appointments is from candidates who are graduates recommended by a Selection Board consisting of the Inspector General of Prisons and two Superintendents of Prisons nominated by Government. The other fifty per cent. of the appointments are given to suitable departmental men who have passed the matriculation or equivalent examination. Appointments to Group II are made by the Inspector General by promotion of Jailors in Group III. Jailors in Group I are appointed by the State Government both by direct recruitment and by departmental promotion in the proportion of 1 : 2. Candidates for direct recruitment must be Honours Graduates. A diploma in sociology or penology is considered an additional qualification. They are recommended for appointment by the State Public Service Commission.

Training.

Government have accepted the principle that the higher staff of the Jail Department should be properly trained in criminology. Accordingly a selected batch of Superintendents and Jailors were sent for training at the Tata Institute of Social Sciences, Bombay, and these officers have been posted at different important prisons, including the Yeravda Central Prison.

Guarding establishment.

Part of the guarding establishment is armed. The armed section serves as a reserve guard to reinforce the unarmed guards in immediate charge of prisoners inside the prison or in extramural gangs in the event of assault, mutiny, escape or other emergency. It is also available to mount guard over particularly dangerous prisoners or prisoners sentenced to death. The unarmed guards wear a uniform and carry only a baton. They have assigned to them from time to time immediate charge of such prisoners and of such parts of the prison as the Jailor, under the orders of the Superintendent, may direct.

Matron.

Subject to the control of the Superintendent, the Matron has entire care and superintendence of the Female Prison.

Yeravda Central Prison.

The Yeravda Central Prison was built in 1864, and the sanctioned accommodation is for 1,553 prisoners for the Main Jail and

126 prisoners for the Female Jail. The daily average population of the jail for 1951 was, however, in excess of the sanctioned accommodation, being 2,376 males and 88 females. There are separate juvenile sections both in the Main Jail. and in the Female Jail. The total strength of the Male Juvenile Section was 453 on the 2nd January 1953. This prison is one of the biggest jails and also one of the most important correctional institutions in the State.

Classification of Prisoners.

Prisoners are classified as Class I or Class II by the Court, taking into consideration their status in society and also the nature of the offence. They are further classified as casuals, habituals, under-trials and security prisoners. There is no separate class of "political prisoners." Prisoners are also grouped as "short-termers", *i.e.*, having a sentence of less than three months, and "long-termers," *i.e.*, having a sentence of three months and above. The short-termers are given deterrent treatment, while in the case of long-term prisoners paramount importance is given to the reformation of the prisoner.

Daily Routine.

The daily jail routine extends from 5 a.m. to 9 p.m. The actual working hours are from 8 a.m. to 10-30 a.m. and from 11-30 a.m. to 4 p.m. Other parts of the routine include time for meditation and prayers, physical training, games, social adjustments, talks, singing of devotional songs, education class, and reading of newspapers and books. The prisoners are employed on intramural and extramural work. The prison has an extensive factory in the following sections :—

1. Carpentry.
2. Smithy.
3. Mochi (Leather Works).
4. Cane work.
5. Textile—(*a*) Weaving, (*b*) Carpet-making, (*c*) Dyeing.
6. Rubber stamp industry.
7. Hand-paper making.
8. Manufacture of Phenyle.
9. Bakery, and
10. Manufacture of stationery articles, *viz.*, tags, file laces, narrow tape, trays, waste paper baskets, etc.

Some prisoners are also employed in the prison on laundry work, conservancy, sweeping kitchen, etc. The prison has got 26 acres and 35 gunthas of irrigated land and 90 acres and 19 gunthas of dry crop land, which has been brought under cultivation. Vegetable gardens have been maintained and developed and prisoners work in these gardens. A batch of about 350 prisoners is sent to the Yeravda Prison Press for printing work.

Cost.

The following figures relating to the Yeravda Prison Press are for 1951 :—

	Rs.	a.	p.
(*a*) Total average cost of guarding and maintaining per head of average strength ..	360	2	0
(*b*) Average cost per head of average strength for diet	157	0	4
(*c*) Average cash earnings per head of average strength	56	0	0
(*d*) Average net cost to Government per head of average strength	293	5	0

Jail Reforms.

A Jail Reforms Committee was appointed by Government in 1946, and in their report, dated August 1947, the Committee made several recommendations to Government calculated to conduce to the reformation of the prisoner, and Government accepted many of those

CHAPTER 14. Justice and Peace. JAILS. Jail Reforms.

recommendations. The rules for the treatment of prisoners have been liberalised. The regulations regarding corporal punishment have been tightened, and in no case is whipping allowed without the previous sanction of Government. Punishments of penal diet and gunny clothing have been abolished. More frequent letters and interviews are allowed to prisoners.

Remission of Sentence.

For long-term prisoners there is a scale of remission for good conduct. Premature release of long-term prisoners who have undergone a minimum period of sentence is effected by Government on the recommendation of a Prisoners' Advisory Committee. The case of all prisoners sentenced to more than 14 years' imprisonment or transportation and imprisonment for terms exceeding 14 years, are, when the term of imprisonment undergone, together with any remission earned or granted, amounts to 14 years, to be reported to the Inspector General along with the opinion of the District Officers. The Inspector General forwards these cases, with his opinion, to Government for final orders. Prisoners with agricultural bias who have undergone a minimum sentence of one year, including remission, where the sentence is below five years, and a minimum sentence of two years where the sentence is five years or above, are also entitled for release to the "Swatantrapur Colony" in the South Satara district, which is a free colony where the prisoners can settle with their families and work and earn wages in the colony farms.

Work.

Female prisoners are given training in "dais" course. Work is arranged according to the prisoner's health. On admission, the prisoner is examined by the Medical Officer who classifies him as fit for light, medium or hard labour. The Superintendent then assigns the work with due regard to the health classification of the Medical Officer. There is provision in the rules for the appointment of a psychiatrist, whom the Superintendent has to consult in order to fit the work to the mental and physical set up of the prisoner. At present (1952), however, no psychiatrist has been appointed as a candidate with the requisite qualification is not available.

Payment of Wages.

It is now Government's policy that prison tasks should be useful occupations and non-productive labour should be eliminated. In the case of long-term prisoners the aim is so to train them that they will, on release, be able to secure employment easily. In order to encourage performance of work, all prisoners with a substantive sentence of three months or more, and security and under-trial prisoners who volunteer to work, are paid one-fifth of the wages for the labour assigned, provided they complete their daily quota of task to the satisfaction of the authorities. If the prisoner does extra work, he is given full wages for that work. A Jail Canteen has been opened, from which all prisoners are allowed to purchase, out of their earnings or private cash, tea, tobacco, bidis, eatables, soap, toilet, etc. The prisoner can also remit a portion of the wages to his family members.

Release on parole and furlough.

Other important reforms are release on parole and furlough. A prisoner may be released on parole in cases of serious illness or death of any member of his family or his nearest relative or for any other sufficient cause.

The period spent on parole will not count as part of the sentence. A prisoner who is sentenced to more than one year and up to five years and who has actually undergone one year's imprisonment is

entitled for release on furlough for a period of two weeks, which period will be counted as part of his sentence. A prisoner who is sentenced for more than five years is entitled to this concession on completion of two years' imprisonment. Habituals and prisoners convicted of robbery or dacoity and convicts whose presence is considered as highly dangerous or prejudicial to public peace and tranquillity by the District Magistrate or the Commissioner of Police will not be entitled to release on furlough.

Social welfare.

The social welfare of the prisoners is also promoted. Lecturers visit the jail every Sunday and deliver lectures on moral subjects to the prisoners. A limited number of books, subject to censorship, is allowed to be retained by a convict prisoner in his possession. The prisoners can also get books from the Jail library. A limited number of daily and weekly newspapers approved by Government are supplied free to groups of prisoners. Prisoners are allowed to supplement newspapers supplied at Government cost by other newspapers at their cost. Literacy classes are conducted by a paid teacher and literate convict prisoners. Regular annual examinations are held in the Jail by the Deputy Educational Inspector. Remission of 10 days' sentence is granted for each standard to those persons who qualify and whose progress is found satisfactory. Films of educational and reformative values are exhibited by the Regional Publicity Officer, at Poona.

Jail Panchayat Committees.

One important reform is the introduction of Jail Panchayat Committees. A committee of prisoners is selected for each yard by the prisoners themselves, and the Jailor and the Superintendent consult the committee in matters of discipline and general welfare of the prisoners.

Board of Visitors.

There is a Board of Visitors for this prison composed of officials and non-officials and presided over by the District Magistrate. Among the non-official visitors are the Mayor of the Poona Corporation, four members of the Bombay Legislature and five other gentlemen. In addition there are five lady visitors including lady members of the State legislature. The Chairman of the Board arranges for a weekly visit to the prison by one of the members of the Board. He also arranges for the periodical inspection of the Female Jail by a lady visitor in addition to that made at the time of weekly visits by other members of the Board. Quarterly meetings of the whole Board are also convened. The Board records in the Visitors' Book its observations on the result of the detailed inspection of the jails. Any remark at the quarterly meeting or at the weekly visits deserving special and prompt disposal is immediately forwarded by the Superintendent to the Inspector General for necessary orders. Other remarks made by the visitors and the quarterly Committee of Visitors are forwarded immediately after the end of the mouth by the Superintendent to the Inspector General with such remarks as he may desire to offer.

JUVENILES AND BEGGARS DEPARTMENT.

JUVENILES AND BEGGARS DEPT. Legislation.

IN BOMBAY STATE THERE ARE THREE PIECES OF SOCIAL LEGISLATION the aim of which is to protect children and to prevent juveniles, adolescents and young adults from becoming habitual criminals, and they are :—(1) the Bombay Children Act (LXXI of 1948); (2) the Bombay Borstal Schools Act (XVIII of 1929); and (3) the Bombay

CHAPTER 14. — Justice and Peace. JUVENILES AND BEGGARS DEPT.

Probation of Offenders Act (XIX of 1939). While the Children Act deals with children below 16 years of age, the Borstal Schools Act is applied to adolescents between 16 and 21, and the Probation of Offenders Act provides for offenders of any age, especially those between 21 and 25 and those who have not committed offences punishable with death or transportation for life. In addition, there is the Bombay Habitual Offenders Restriction Act (LI of 1947). This Act was passed with a view to making provision for restricting the movements of habitual offenders, for requiring them to report themselves, and for placing them in settlements.

Children Act.

The Bombay Children Act consolidates all previous laws relating to the custody, protection, treatment and rehabilitation of children and youthful offenders and also for the trial of youthful offenders. It gives protection to four principal classes of children, *viz.*, (1) those who are neglected, destitute or living in immoral surroundings and those in moral danger; (2) uncontrollable children who have been reported as such by their parents; (3) children, especially female children, who have been used for begging and other purposes by mercenary persons; and (4) young delinquents who either in the company or at the instigation of older persons or by themselves have committed offences under the various laws of the land. Such children are taken charge of either by the police or by officers known as "probation officers" and in most cases are kept in "remand homes." A remand home is primarily meant as a place where a child can be safely accommodated during the period its case is being considered and it is also meant to be a centre where a child's character and behaviour can be minutely observed and its needs fully provided for by wise and careful consideration. After enquiries regarding their home conditions and antecedents have been completed, they are placed before special courts known as "juvenile courts," and dealt with according to the provisions of the Children Act. If the home conditions are found to be satisfactory, and if what is needed is only friendly guidance and supervision, then the children are restored to their parents and placed under the supervision of a trained probation officer. If the home conditions are unwholesome and uncongenial, the children are committed to institutions known as "certified schools" or "fit person institutions." "Fit person" includes any association established for the reception or protection of children. At these schools or institutions the children receive training according to their individual aptitudes, in carpentry, smithy, book-binding, tailoring, agriculture, poultry-farming, goat-rearing, gardening, cane-work, knitting, etc. Youthful offenders, when implicated in any offence along with adult offenders, have to be tried separately in juvenile courts without the paraphernalia of criminal courts. The technique employed in juvenile courts is entirely different from that in adult courts. Penal terms are avoided, and even the word "punishment" has been dropped from the enactment in describing the treatment to be meted out. The children are regarded only as victims of circumstances or of adults.

Borstal Schools Act.

Adolescent criminals coming under the Borstal Schools Act are sent for detention and training in the Borstal Schools, Dharwar. Factory work and agriculture form two main heads of vocational training. Weaving; manufacture of furniture, stationery and buttons;

and smithy are some of the other vocations taught. The adolescents sent to this school are given such individual training and other instruction and are subjected to such disciplinary and moral influences as will conduce to their reformation. However, boys found to be too incorrigible or unsociable to be kept in the Borstal School are transferred to the Juvenile Section of the Prison at Yeravda. Similarly, if the Inspector General of Prisons thinks that any prisoner in the Juvenile Section can be better treated to his advantage if he is sent to the Borstal School, he is accordingly transferred. Both juveniles and adolescents, when they have finished a certain period of residence in the institutions to which they are sent and acquired some proficiency in a trade, are released, under a licence as prescribed in the Rules, to live in their homes, or, if they are destitute, in "after-care hotels" (institutions run by non-official agencies), under supervision, and efforts are made to find employment for them.

Machinery to enforce legislation.

For the proper enforcement of the legislative enactments mentioned above, machinery, both official and non-official, is provided. The non-official machinery is provided by the Bombay State Probation and After-care Association, Poona, with a net-work of affiliated bodies called the District Probation and After-care Associations which are actively functioning in more than a dozen districts of the State. These associations provide "remand homes" and "after-care hostels" and also employ probation officers to make enquiries regarding the home conditions and antecedents of children and also to supervise the young persons released either directly by courts or on licence from certified schools and the Borstal School, Dharwar. As regards offenders dealt with under the Probation of Offenders Act, the work of the District Association consists only in making preliminary enquiries regarding the cases of alleged offenders referred to them and carrying on, in selected areas, supervision of offenders released on probation.

The official agency is the Juvenile and Beggars Department. Until 1934, the Juvenile Department, as it was then known, was controlled by the Education Department, but from April 1934, it was attached to the Backward Class Department under the control of the Home Department. The Backward Class Officer was designated as Chief Inspector of Certified Schools. In March 1946, the administration of the Bombay Beggars Act (XXIII of 1945), was added to the duties of the Backward Class Officer. As work increased and the Backward Class Officer could not be expected to devote much attention to the expansion of work under the social laws relating to children, from June 1947, the Juvenile Branch, the Bombay State Probation and After-care Association, and the Beggars Branch were divorced from the control of the Backward Class Officer and these three branches were constituted into a separate department called "the Juvenile and Beggars Department" under a full-time Chief Inspector of Certified Schools and Chief Inspector of Certified Institutions. This officer is under the control of the Education Department of the Secretariat so far as the administration of the Children Act and the Borstal Schools Act is concerned. The Home Department of the Secretariat, which deals with the Beggars Act and the Probation of Offenders Act, guides and controls his activities in relation to those Acts.

So far as the Poona district is concerned, the Beggars Act has not yet been applied to any part of it, but the following instructions

CHAPTER 14. — Justice and Peace.

JUVENILES AND BEGGARS DEPT. Machinery to enforce legislation.

have been certified under the Beggars Act, *viz.*, the David Sasoon Infirm Asylum, the Poona School and Home for the Blind, and the Mental Hospital, Yeravda. The last one is meant for detaining lunatics arrested under the Beggars Act. The former two institutions are for the old and infirm and the blind respectively.

The Children Act was applied in 1935 to the municipal borough of Poona City, the Poona Suburban Municipal Borough and the Cantonments of Poona and Kirkee, and in 1941 to the village of Mundwa and the area occupied by the Mundwa Industrial Settlement.

The officer in charge of the work of the Juvenile and Beggars Department in the district is called "Chief Officer." He is a Government servant deputed by the Chief Inspector of Certified Schools to the Poona District Probation and After-care Association. He has to work in a two-fold capacity, namely, as the paid secretary of the District Association and as the Chief Probation Officer of the Juvenile Court. As paid Secretary of the Association he works under the direction of the office-bearers of the Association and he is also responsible for all the routine work of the Association. As the Chief Probation Officer, he supervises, guides and co-ordinates the work of the probation officers working with him in the district. He is responsible for the work of the Remand Homes in the district.

There are working in the district (in 1949) five stipendiary probation officers, of whom one is a woman, and two teachers, of whom one is a woman. In addition, there are 13 voluntary probation officers. The duties of probation officers are :—

(1) to study the children that are brought before the Juvenile Court and to submit reports regarding them to the Court suggesting a treatment programme ;

(2) to supervise the children placed under their supervision by the Juvenile Court ;

(3) to conduct inquiries regarding applications received by the Juvenile Court ;

(4) to conduct the inquiries referred to the District Probation and After-care Association by other institutions in respect of children and beggars ;

(5) to conduct inquiries regarding children proposed to be released on licence from different certified schools and the Borstal School, Dharwar, and to supervise such children as are released on licence ;

(6) to conduct inquiries and supervision work under the Probation of Offenders Act ; and

(7) to do propaganda work to further the objects of the legislation relating to children and youthful offenders.

Although the Act contemplates the establishment of separate juvenile courts in each district, as yet no full-time magistrate has been appointed for Poona. The local First Class Magistrate at Poona works as the presiding officer of the Juvenile Court. The Juvenile Court is held once a week to dispose of cases under the Children Act. Government have also appointed three lady honorary magistrates to advise the presiding officer of the Court in respect of the disposal of cases under trial.

There is a Remand Home for Boys in Poona City at 402, Nana Peth, run by the District Probation and After-care Association. Next to the Remand Home at Umerkhadi, Bombay, the Poona Remand Home is the biggest in the whole State. Its activity, however, is confined to the municipal limits of Poona City and the Cantonment areas of Poona and Kirkee. Girls in remand are kept either at the Hindu Women's Rescue Home, 299, Narayan Peth, Poona 2, or the Mahila Seva Gram, Yerandvana, Poona 4. Babies on remand are generally kept at the King Edward Memorial Hospital, Sardar Mudaliar Road, Rasta Peth, Poona 2.

JUVENILES AND BEGGARS DEPT. Remand Home.

There are five certified schools, two run by Government, namely, the Yeravda Industrial School, Poona 6; the Certified School for Girls at Sirur; and three others run by private institutions.

Certified Schools

In the Yeravda Industrial School there is accommodation for 400 boys and arrangement for teaching the following languages :— Gujarati, Marathi, Kannada, Urdu and Elementary English. The following trades are also taught :—carpentry, smithy, book-binding, tailoring, agriculture, poultry-farming and goat dairying, gardening, cane work and knitting.

In the Certified School for Girls at Sirur, Marathi is taught and also the following trades :—tailoring, gardening and sisal fibre work. This school has been started to serve as the nucleus of a major institution for girls of the Borstal cum certified school age groups. The maximum accommodation at present is for 60 girls.

The private certified schools are :—(1) the Hingne Stree-Shikshan Samstha, Hingne Budruk, Poona 4; (2) the Seva Sadan Home for the Homeless, 789-90, Sadashiv Peth, Poona 2; and (3) the Hindu Women's Rescue Home, 299, Narayan Peth, Poona 2.

There are 24 "fit person" institutions in the whole district, of which 16 are located in Poona City or the Cantonment areas of Poona and Kirkee, and 8 in other towns, *viz.*, one each at Junnar, Paud, Kedgaon, Dhond, Baramati and Lonavla and two at Talegaon.

Fit person Institutions.

The District Probation and After-care Association runs an after-care hostel. The total annual expenditure of the association for the year 1948-49 was Rs. 43,520. During the same year, the association received contributions from Government totalling Rs. 37,159 and small grants from local bodies totalling Rs. 726. The Association is planning to expand its work in Poona city and the various talukas of the district. During the year 1951-52, a regional Probation and After-care Association, affiliated to the District Probation and After-care Association, Poona, was formed at Baramati, and the work of the Baramati Remand Home started.

After-care Hostel.

The Chief Inspector of Certified Institutions is also the Reclamation Officer, Bombay State. This officer has general control of the settlement established at Bijapur under section 15 of the Bombay Habitual Offenders Restriction Act (LI of 1947).

Habitual Offenders Restriction Act.

Unlike the Criminal Tribes Act, which has been repealed, the Habitual Offenders Restriction Act is made applicable to persons of all castes and communities alike, and restrictions are imposed only after judicial enquiry as prescribed under the Act.

CHAPTER 15—REVENUE AND FINANCE.

THE DEPARTMENT OF LAND RECORDS.

THE DEPARTMENT OF LAND RECORDS is an adjunct to the Department of Land Revenue. The system of land revenue that is prevalent in the Poona district is the *rayatvāri* one, and it is based upon a complete measurement, classification and assessment of the land. Under the *rayatvāri* system, land revenue is paid by the holder direct to Government and not to an intermediary as is the case under the *talukdari*, *zamindari*, and other similar systems. It was in fact in the Poona district that the first system of measurement, classification and assessment, or what is termed "survey and settlement operations," was introduced. The original survey and settlement operations in the district were completed by 1853, and the first revision settlement of the first taluka settled in Poona came in 1868. All the pre-merger tālukās in the district have had two revision settlements. The settlement of Indapur was revised for the third time in 1948. No revision settlements have been carried out in merged areas. Under a post-war scheme all inam villages have been surveyed and classified, and they are now being settled under another scheme. As a result, all the lands in the district, except a few inām villages which were not subject to compulsory survey and settlement, have been measured and classified.

Objects.

At present, the main objects of Government in the Land Records Department are to maintain survey records and village maps up to date; to simplify and cheapen periodical settlement operations; to provide a record of rights for the protection of all who hold interests in land; to reduce, simplify and cheapen litigation in respect of lands in revenue and civil courts; and to provide the statistics necessary for sound administration in all matters connected with land.

The Land Records Department is required to maintain the voluminous survey and classification records up to date by keeping very careful notes of all changes. It also organizes and carries out village site and city surveys on an extensive scale, and arranges for their proper maintenance. It undertakes special surveys for private individuals and public bodies (*e.g.*, railways, municipalities and local boards) and for the Defence Department of the Union Government and other Government departments. The department is also responsible for conducting all the periodical revenue settlement operations in the State.

LAND RECORDS.

Maps.

Village maps form an important portion of land records. There are village maps for all surveyed villages in the district. Village lands are divided into survey numbers with their sub-divisions or *pot* or *phalni* numbers, and lands not included in survey numbers, such as rivers, *nālās*, forests, etc., are plotted on the village map. Inam holdings and lands set apart for public purposes are formed into separate survey numbers. The area of each survey number is separately entered in the land records under an indicative number, and the area of each sub-division number is also separately entered under an indicative number subordinate to that of the survey number of which it is a portion. The standard of area is the English acre with its sub-division, the guntha (121 square yards, *i.e.*, the square formed on one chain or 11 yards), 40 gunthas making one acre. There are boundary marks provided to the fields measured.

Assessment.

Assessments are based on a classification of the lands into dry-crop, rice and garden lands, with various sub-classifications under each head. The soil (and water) classification values of these lands are expressed in terms of the rupee-scale (*i.e.*, in annas) and are fixed with reference to the circumstances of the tract of country in which the land is located and to the nature of the cultivation.

Record of Rights.

Under section 135B of the Bombay Land Revenue Code (V of 1879), a records of rights has to be maintained in every village, and such record has to include the following particulars :—

(*a*) the names of all persons who are holders, occupants, owners, tenants or mortgagees of the land or assignees of the rent or revenue thereof ;

(*b*) the nature and extent of the respective interest of such persons and the conditions or liabilities (if any) attaching thereto ; and

(*c*) the rent or revenue (if any) payable by or to any such person.

Section 135C of the same Code lays down that any person acquiring any right has to report the acquisition of such right to the village accountant (talāṭhi). Under Government orders in the Registration Manual, sub-registrars have to send extracts of registered documents which involve alterations of title to property to talāṭhis and city survey officers for the correction of the record of rights and the property registers. Under section 135D, the talāṭhi has to enter, in a register of mutations, acquisitions of rights coming to his knowledge either through reports made to him or through other sources. These changes are then transferred to village forms VII-XII after they have been properly certified by a proper revenue officer.

Register of Tenancies

There is also a register of tenancies kept in the village in respect of all lands of the village.

Village Officers.

As already stated in the paragraph devoted to the Land Revenue Department, it is the duty of the village officers to make an estimate of the areas under various crops and prepare an *annewari* of the crops of the village. They have to keep a watch over village boundaries and the boundaries of Government waste lands to detect encroachments on Government land and protect trees and other properties of the State. They have also to keep records of births and deaths and also of sources of water supply. They have also to keep an account of the agricultural stock and help in the census of such stock.

Above the village officers is the district staff of circle inspectors. As these officers are primarily meant to assist the revenue officers, they work under the Collector. The circle inspector is the supervisor, under the orders of the Māmlatdār or Mahālkari, of the revenue administration and the survey and revenue records of every village in his circle. His duty is to supervise the work done by the village officers.

Circle Inspectors.

Then, there is the district and cadastral survey staff who do measurement work, the staff in the District Survey Office who keep the survey records up to date, and the city survey staff who maintain the city survey records up to date. These establishments work under the District Inspector of Land Records and are administered and controlled by the Superintendent of Land Records and the Settlement Commissioner and Director of Land Records.

District and Cadastral Survey Staff.

The State Government has powers under section 95 of the Bombay Land Revenue Code to direct the survey of any land in any part of the State with a view to the settlement of the land revenue, and to the record and preservation of rights connected therewith, or for any other similar purpose. The survey officers deputed by Government to conduct or take part in surveys are given powers under section 96 of the Land Revenue Code to require the assistance of all persons interested in the lands and of all taluka and village officers.

The lands are actually measured and classified by the District Surveyor and Cadastral Surveyors. They are in direct subordination to the District Inspector of Land Records, who is responsible for their work. The primary duty of the District Surveyor is the performance of measurement and classification in such cases as cannot be entrusted to the cadastral surveyors on account of their difficulty, size, importance or urgency. The district survey staff in the Poona district consists of one District Surveyor and 20 cadastral surveyors (of whom only seven are permanent). The *pot hissa* survey staff (in 1950) consisted of one Nimtandar and 12 *pot hissa* surveyors. This staff is, however, subject to variation from year to year according to actual requirements.

The District Inspector of Land Records, Poona, is the officer in charge of the Land Records Department in the district and is directly subordinate to the Superintendent of Land Records, Poona Circle, in all technical matters. He is also the direct subordinate of the Collector and has to carry out all administrative orders of the Collector in matters of survey and land records.

District Inspector.

It is the duty of the District Inspector of Land Records to inspect the village records (except those that deal purely with land revenue) and bring defects to the notice of the taluka officers and to certify mutations in the record of rights. He has also to inspect the village forms concerning births and deaths and vital statistics. He also compiles the annual agricultural returns, cattle census and returns of water sources, etc., on behalf of the Collector. It is part of his duties—

(*a*) to supervise and test the measurement and classification work of surveyors;

(*b*) to supervise the District Survey Office;

(*c*) to test the work of Circle Inspectors and talāṭhīs, *i.e.*, village records, crop inspection, boundary mark repairs, etc.;

(*d*) to train Circle Inspectors, District Deputy Collectors and Assistant Collectors in survey and settlement matters;

CHAPTER 15.
—
Revenue and Finance.

(*e*) to inspect the City Survey Office;
(*f*) to advise the revenue officers in the district in all technical matters; and
(*g*) to control all measurement and classification work.

LAND RECORDS.
District Survey Office.

The District Survey Office is the central land records office of the district. It is in charge of the Headquarter Assistant. The Headquarter Assistant has to act under the orders of the District Inspector of Land Records. He is in charge of the records and is responsible for all work in connection therewith. Subject to the rules made by Government and the payment of prescribed fees, maps and some other land records are open to the inspecton of the public at reasonable hours. On payment of prescribed fees, maps and extracts from final survey papers are supplied to applicants. All changes in area and assessment of survey numbers are recorded in *kamjasti patraks* and transferred to other survey records. On the further sub-division of survey numbers or hissas, the consequent changes in area and assessment are recorded in *akarphod patraks*. The *kāmjasti patraks* with their abstracts signed by the District Inspector and countersigned by the Superintendent of Land Records, and the *akharphod patraks*, are sent to the revenue authorities for the correction of the relevant maps and records.

City Survey.

Surveys of cities, towns and villages have two objects in view, *viz.*, (1) the survey of all lands within the site of the area to which the survey has been extended, including all occupied and unoccupied areas, roads, tanks, etc., with a view to providing a map for administrative purposes, and (2) an enquiry into the title and tenure upon which all land is held within these limits, to determine encroachments upon State lands, and to issue *sanads* in confirmation of title to landlords. Under section 133 of the Bombay Land Revenue Code every holder of a building site is entitled, after payment of the survey fee, to receive a *sanad* containing a plan and description of his holding.

City survey staffs are maintained in the district for each of the following groups:—(1) Poona; (2) Dhond-Baramati; and (3) Lonavla-Saswad. The Mamlatdar, Poona City, is the City Survey Officer, Poona. He supervises the City Survey Office, which is in charge of a Superintendent who is appointed by the Collector of Poona from the Revenue Department cadre. Under him there are six "maintenance surveyors," four of whom are permanent and two temporary. Dhond-Baramati and Lonavla-Saswad groups have each one maintenance surveyor. In Junnar and Bhor city survey has been done, but maintenance of city survey has not yet been started. The District Inspector of Land Records is also responsible for the measurement and record correction work done by the city surveyors.

Bhor.

On the merger of Bhor State with the Poona district on 1st August 1949, the survey records of the villages of that State which were merged in the Poona district were brought over to the Poona District Survey Office.

Post-war work.

Consolidation of agricultural holdings and prevention of fragmentation are post-war reconstruction schemes in which the Land Records Department has to play a prominent role, especially in the preliminary stage of measurement of all new sub-divisions. Another measure of post-war reconstruction is a scheme to introduce survey and record of rights in all inam villages.

Chapter VIII-A of the Bombay Land Revenue Code (V of 1879) and chapter III-A of the Land Revenue Rules deal with assessment and settlement of Land revenue of agricultural land. "Settlement" is described as "the result of operations conducted in a taluka or part of a taluka in order to determine the land revenue assessment." (Section 117C of the Code). For purposes of assessment the lands to be settled shall be divided into groups homogeneous as to physical characteristics and economic advantages, such as climate, rainfall, general fertility of soil, communications and the like; and standard rates are fixed for the various classes of land in the group (namely, dry crop, rice or garden land). The assessment for each field or survey number is deduced from the standard rate for the group by reference to the soil and water classification value of the field or survey number.

The settlement remains in force for a period of 30 years, unless the Government, for reasons to be recorded, direct that it shall be in force for any shorter period. Power is left with the Government by section 117M of the Code to declare, when a settlement is effected, that the settlement rates have been fixed with reference to specified prices of specified classes of agricultural produce. When such a declaration has been made, the State Government may reduce or enhance the assessment in the area concerned by granting a rebate or placing a surcharge on the assessment by reference to the alteration of the prices of the classes of agricultural produce specified in the declaration. In the case of an original settlement, it is provided in section 117G that in fixing the standard rate the aggregate assessment on the occupied lands in any group shall not exceed 35 per cent. of the average rental values on such lands for a period of five years immediately preceding the year in which the settlement is directed. In the case of a revision settlement, it is provided in section 117F that the aggregate existing assessment of lands shall not be increased by more than 25 per cent. in the case of a group or a taluka and by more than 50 per cent. in the case of a village or a survey number or sub-division of it.

The Settlement Commissioner is required to report to the Government before the 31st of July in each year the names of the talukas in the State the current settlement of which expires on the 31st of July three years later. For the purpose of revising the assessment of talukas a Settlement Officer is selected to prepare the proposals, who is also appointed a Survey Officer under section 18 of the Code. This officer, when he approaches his task in a taluka, will find that, in the previous settlement, (1) the taluka has already been divided into groups, (2) for the villages contained in each of these groups uniform standard rates of assessment have been fixed, and (3) the assessment for each field or survey number has also been fixed. His problem is to revise the old groups, if necessary, and to fix a new set of standard rates for each group in the taluka. The assessment of individual survey numbers and their sub-divisions will then be worked out by increasing or decreasing the old assessment in the same proportion as there is an increase or decrease in the new standard rates over the old standard rates in respect of such lands. Under section 106, when a general classification of the soils of any area has been made a second time, or when any original classification of the soil of any area has been approved by the Government as final, no such

CHAPTER 15. — Revenue and Finance. LAND RECORDS Assessment and settlement of agricultural assessment.

classification shall be again made with a view to the revision of the assessment of such area. Statutory provision has been made also to exclude from the assessment any improvements made at the expense of the holder during the thirty years immediately preceding the date of expiry of the current settlement.

The Settlement Officer is instructed by rules to examine fully the past revenue history of the area and assess the general effect of the incidence of assessment on the economic condition of the area. Information has to be collected by him in respect of the following factors which govern the formation of groups :—

(i) physical configuration ;
(ii) climate and rainfall ;
(iii) markets ;
(iv) communications ;
(v) standard of husbandry ;
(vi) population and supply of labour ;
(vii) agricultural resources ;
(viii) the variations in the area of occupied and cultivated lands during the last 30 years ;
(ix) wages ;
(x) prices ;
(xi) yield of the principal crops ;
(xii) ordinary expenses of cultivating such crops, including the wages of the cultivator for his labour in cultivating the land ;
(xiii) rental values of lands used for purposes of agriculture ; and
(xiv) sales of lands used for purposes of agriculture.

Even the manner of obtaining such information is elaborated in the Land Revenue Rules.

Two lines of enquiry have been marked out for the Settlement Officer, one direct and the other indirect. The indirect line is intended to afford him circumstantial, but none-the-less convincing, evidence of the incidence of the assessments by revealing their general effect on the economic and agricultural condition of the tract. He is instructed to examine from the facts collected by him whether the area under cultivation and occupation has expanded or contracted, whether the assessment has been collected with ease or not, and whether the material condition of the people is prosperous or the reverse. He has also to pass under review the markets and communications of the tract, the history of the prices of its main staples and the statistics of selling and letting values of the land. In the record of rights is contained a large amount of detailed information as to sales and leases at various periods during the currency of the expiring settlement, which will enable him to judge what development, if any, there has been in land values since the last settlement. From these he can draw broad general conclusions as to the effect of the existing assessment on the economic condition of the tract. If he finds that the tract has prospered, he may conclude that judged by this standard, the assessments were and are reasonable and moderate, and he may also be led by other general considerations to conclude that they

might reasonably and safely be enhanced. On the other hand, his view may lead him to an opposite conclusion that the assessments should be reduced or at any rate left unaltered.

The direct line of enquiry is intended to enable him to judge what should be the limit of enhancement or reduction as the case may be. General instructions issued to settlement officers indicate the manner of analysis of rents, both in cash and in kind, A comparison of the rents with assessment will give the officer fairly definite ideas of the profits of cultivation in various villages and groups in the taluka and of the ratio of the incidence of the assessment on those profits. In the light of the information gained by him, he may, if necessary, make any redistribution or readjustment of the burden of assessment over the various groups of the taluka.

The settlement officer's report should contain all the information collected by him in respect of the factors governing the formation of groups. It should also contain the reasons for his proposals and a statement showing the effect of the proposal as compared to that of the current settlement. He submits his report to the Collector and sends copies of it to the Settlement Commissioner. The latter arranges for its translation in the regional languages of the villages concerned and for the printing of the translations. The report is published by the Collector in the regional language of the village by posting it in the *chāvdi* or other prominent public place in the village and also at the taluka *katcheri*. Three months are allowed to the public to send petitions of objections. After the expiry of this period, the Collector forwards the settlement report and the petitions of objections, together with his remarks, to the Settlement Commissioner, and the latter submits them to the Government with his own remarks and recommendations. Any person aggrieved by the report published by the Collector may within two months of the publication, apply to the Government for reference of the report to the Bombay Revenue Tribunal which is constituted under the Bombay Revenue Tribunal Act (XII of 1939), stating his objections to the report and the grounds therefor. Along with his application he has to deposit a sum of Rs. 100. On receipt of the application the Government is bound to refer the matter to the tribunal. Within two months of the date of reference, after hearing the applicant and also the Government officer deputed to appear before it, the tribunal has to submit to the Government its opinion on the objections raised. The settlement report, with the objections, if any, received thereon, and the opinions of the Revenue Tribunal on a reference, if any, made to it. are laid on the table of each chamber of the State legislature. The report is then liable to be discussed by a resolution moved in each chamber at its next following session. After the termination of such session, the Government is at liberty to pass such orders on it as it deems fit. The assessment for each recorded holding is then calculated. The new settlement is then deemed to have been introduced and the land revenue in the area is levied according to it from such date as the Government may direct.

This procedure ensures legislative scrutiny of all settlement reports.

CHAPTER 15. — Revenue and Finance.

LAND RECORDS.

Fixation of non-agricultural assessment.

°Chapter XIV of the Land Revenue Rules governs the imposition and revision of non-agricultural assessment. Subject to the rules contained in that chapter, the Collector is given powers—

(i) to alter the assessment on alienated and unalienated land assessed or held only for purposes unconnected with agriculture ;

(ii) to revise the assessment of any land assessed or held or used for any non-agricultural purpose on the expiry of the period for which the assessment has been fixed ; and

(iii) to fix and revise the assessment of land held or used for any non-agricultural purpose but which has not been assessed to land revenue under section 52 of the Land Revenue Code.

For the purpose of determining generally the rate of non-agricultural assessment leviable, villages, towns and cities are divided by Government into two classes. While the minimum assessment is the agricultural assessment, the maximum per square yard is 2 pies for Class I, and 1 pie for Class II. In fixing the rate within the above limits due regard is paid to the general level, in the locality, of the value of lands used for non-agricultural purposes. In special cases, *i.e.*, where the land is situated in an exceptionally favourable position or it is used only temporarily for a non-agricultural purpose, or the purpose for which it is used is of a special kind, the Collector may, with the previous sanction of the Government, levy a higher rate, but such rate is not to exceed 50 per cent. of the estimated annual rental value of the land when put to the non-agricultural use in question. Provision is also made for the levy of special rates in areas where there is a keen demand for building sites. When any holding which has been assessed or is held for non-agricultural purposes other than building is, with the Collector's permission, used for residential building, the Collector levies the rate of assessment imposed on land for such purpose in the locality. When any holding, which has been assessed for any non-agricultural use, is used for agriculture only, the Collector may, on the application of the holder, remove the non-agricultural assessment and impose either the old agricultural assessment, if any, or a new agricultural assessment equivalent to that imposed on similar agricultural lands in the vicinity.

The Collector is required permanently to maintain in his office a map of the district upon which is shown by distinct colours or otherwise under which of the rules or classes relating to the levy of non-agricultural assessment all the lands of the district fall. And every Mamlatdar has to maintain a similar map of his taluka. These maps are open to public inspection free of charge during all office hours.

The period for which non-agricultural assessment is fixed is ordinarily 30 years.

°The Land Records Department is not connected with the imposition and revision of non-agricultured assessment, which is the function of the Collector.

Statistics of Land Revenue Collections.—The following statistics relating to the Poona district are taken from the Land Revenue Administration Report of the State for the year 1950-51 :—

NUMBER OF VILLAGES :			
Khalsa ..	...	1,223	
Inam ..	...	327	
			Rs.
GROSS FIXED REVENUE, INCLUDING NON-AGRICULTURAL ASSESSMENT AND ALL OTHER DUES ..		..	24,32,367
Deduct—	Rs.		
Assessment assigned for special and public purposes, including Forest ..	1,328		
Net alienation of total inams..	5,44,052		
Assessment of cultivable land :			
Unoccupied ..	8,429		
Free or specially reduced ..	20,600		
Remaining fixed revenue for collection—			
Agricultural :			
Government occupied land including specially reduced ..	15,08,694		
Alienated lands ..	1,80,953		
Building and other non-agricultural assessment ..	1,68,312		
FLUCTUATING MISCELLANEOUS REVENUE ..		..	3,25,557
LOCAL FUND ..	..	..	4,49,579
Demand ..	..	..	26,51,832
Remissions ..	..	..	15,866
Suspensions ..	..	..	23,571
Collections ..	..	..	22,19,112
Unauthorized balance	..	..	1,408

SALES TAX DEPARTMENT.

SALES TAX.
Sales Tax Act, 1946.

SALES TAX HAS NOW BECOME THE MOST IMPORTANT SOURCE of revenue to the State, because it contributes to the exchequer more than any other head of revenue. A general sales tax was first introduced in 1946 by a Governor's Act, which has since undergone various amendments by the Legislature.

Under the Bombay Sales Tax Act (V) of 1946, as amended up to the end of 1951, every dealer was liable to pay sales tax, whose annual sales exceeded—

(*a*) in the case of a dealer who brought any goods in the State of Bombay from any territory other than that notified by the State Government in the Official Gazette, Rs. 10,000, provided the value of goods was not less than Rs. 1,000 ;

(*b*) in the case of a manufacturer or processor, Rs. 10,000 ; and

(*c*) in the case of any other dealer, Rs. 30,000.

All dealers liable to pay the tax had to register themselves as such and pay the tax on all goods sold by them except those that were exempted. The tax was a one-point tax, sales between

registered dealers being free of tax. The general tax was half an anna in the rupee, but a special tax at the rate of one anna in the rupee was levied on certain goods, mainly luxuries. The rate of tax on sales of bullion or specie was only one-fourth per cent.

After the inauguration of the Constitution of India on the 26th January 1950, in accordance with the provisions of Article 286 of the Constitution, sales tax was not levied on goods sold to consumers outside the Bombay State.

Sales Tax Act, 1952.

The Act was again amended in 1952, and the amended Act [Bombay Sales Tax Act (XXIV of 1952], and the Rules made thereunder were brought into force from the 1st November 1952. Its validity was, however, challenged and the Bombay High Court held that it was *ultra vires* of the State legislature. In the situation created by this decision, the Bombay Sales Tax (No. 2), Ordinance, 1952, was issued by the Government of Bombay on the 24th December 1952, to provide for the levy of the tax on sales and purchases of goods. The provisions and the language of the ordinance were so drafted as to make them conform to the judgment of the High Court. Meanwhile, an appeal was also filed by Government before the Supreme Court against the decision of the High Court.

As the Ordinance could only operate until the expiry of six weeks from the opening date of the next session of the legislature, which commenced on the 16th February 1953, Government introduced in the legislature a Bill embodying the provisions of the Ordinance with such formal changes as were necessary to convert the Ordinance into an Act. This Bill became law on the 25th March 1953 as the Bombay Sales Tax Act (III of 1953). It was to remain in force only up to the 31st day of March 1954, as Government intended to bring forward amendments to the legislation in accordance with the judgment of the Supreme Court after it was delivered. The Supreme Court, giving its judgment on the 30th March 1953, overruled the decision of the Bombay High Court and held that the Bombay Sales Tax Act (XXIV) of 1952 was *intra vires* of the State legislature. In order to meet the new situation thus created, namely, the existence of two Acts in operation governing the levy of sales tax, new legislation was passed by the Legislature in April 1953 suspending the operation of the 1952 Act till 31st March 1954, until which date the 1953 Act would operate.

Sales Tax Act, 1953.

Under the Act of 1953, all goods, subject to a few exceptions, are liable to a "general tax"; and a few of the goods exempted from the general tax and a few others not so exempted, are subject to a "special tax".

Dealers whose turnover in a year in respect of goods liable to the "special tax" is Rs. 5,000 or less are exempt from sales tax, general or special. Every dealer whose turnover in "special goods" "*i.e.* goods liable to special tax) exceeds Rs. 5,000 a year has to take out a licence as a "licensed dealer." Every dealer whose turnover in respect of all sales (including the goods declared as exempt from sales tax) exceeds Rs. 30,000 a year has to get himself registered as a "registered dealer." A registered dealer has also to take out a licence as a "licensed dealer" if his turnover of special goods exceeds Rs. 5,000 in a year; and, *vice versa,* a licensed dealer has to get himself registered if his turnover of all sales of goods exceeds Rs. 30,000 in a year. The general tax is not payable in respect of turnover up to the first Rs. 30,000; and, similarly, the

special tax is not payable in respect of turnover of special goods up to the first Rs. 5,000. General tax is payable in addition to the special tax and *vice versa*. Every registered dealer whose turnover in respect of all sales exceeds Rs. 60,000 in a year has to issue a bill or cash memorandum in respect of *all goods* sold by him, and every licensed dealer has to issue a bill or cash memorandum in respect of *any special goods* sold by him, signed and dated by him or his servant, manager or agent, to the purchaser, showing the particulars of the goods and the price at which the goods are sold, and preserve the counterfoil or duplicate, duly signed and dated, for a period of not less than three years.

Forty-nine items of goods are scheduled (Schedule I) as not subject to the general tax, and these are composed mostly of necessaries of life, such as cereals and pulses, betel leaves, betelnuts, bread, firewood and charcoal, fish, fresh eggs, fresh fruits, fresh milk, matches, salt, etc. They also include a few agricultural implements, cattle, sheep and goats; fertilizers; manures including oilcakes, etc. Motor spirit, which is taxed under the Bombay Sales of Motor Spirit Taxation Act (VI of 1946), is also included in these items.

All other goods are subject to the general tax, which is leviable at three pies in the rupee. The general tax on sales of bullion or specie is only one-fourth per cent. This general tax is leviable only from "registered dealers." It works as a multi-point tax, as it is payable by every "registered dealer" irrespective of the fact that the tax has been collected from him by another "registered dealer."

Then there is a special category of goods enumerated in 47 items in Schedule II which are liable to a "special tax." This is leviable from every "licensed dealer." Many of the goods in this schedule are subject to a rate of nine pies in the rupee, and a large number to one anna in the rupee. These fall under what may be termed "luxury articles," and include iron and steel safes, motor vehicles, refrigerators, typewriters, wireless reception instruments, fountain-pens, gramophones, ladies' handbags and vanity bags, musical instruments, etc. Jewellery; precious stones; synthetic or artificial precious stones; and pearls, real, artificial and cultured; are liable to pay only three pies in the rupee as special tax. Most of these articles are liable to both the general tax and the special tax.

There are, however, certain articles which are exempted from the general tax but are subjected to the special tax, *viz.*, (*a*) artificial silk yarn; hides and skins of cattle, sheep and goats; raw silk and silk yarn; and raw wool tops and woollen yarn (other than knitting yarn); which are taxed at three pies in the rupee; and (*b*) cotton (whether ginned or unginned), cotton seed, and oil seeds, which are taxed at one per cent. only. The special tax is a single point tax, as one licensed dealer who has already paid it when purchasing the goods from another licensed dealer has not to pay it on the sales made by him of the same goods.

Under the Rules framed under the Act, Government have given several concessions to the trade, designed either to remove altogether the incidence of the tax from certain classes of goods and dealers or to limit the levy of the general tax to only one or two stages. Exemptions from the general tax are given, for example, in the case of sales of goods which are subject to various control orders under the Bombay Essential Commodities and Cattle

CHAPTER 15. — Revenue and Finance. SALES TAX. Sales Tax Act, 1953.

(Control) Act (XXII of 1946), when such sales are made by a recognised association to its member dealers at cost price, and exemption is also given to dealers who buy or sell goods as commission agents. Goods obtained from another dealer for accommodating a customer are not taxed. This is intended to avoid taxation of both the dealers in such cases. Then, non-exempted essential goods and bullion and specie are taxed only at the first and the last points. The incidence of the tax is also limited in the case of raw materials processed for the purpose of making certain categories of goods which would subsequently be taxed. Similarly, exemption has been given in respect of the special tax in the following cases :—

(1) Sales of goods to any licensed dealer where the purchasing dealer certifies that the goods are intended for being exported outside or for being sold to dealers having business at other places in India outside the State of Bombay.

(2) Sales of ornaments containing precious stones or pearls, where the precious stones or pearls have been purchased from other licensed dealers on payment of special tax.

(3) Sales of certain scheduled goods where such goods have been produced from other scheduled goods purchased from licensed dealers.

(4) Sales of special goods specified in entries 1 to 39 of Schedule II when sold to a licensed dealer who certifies that the goods are intended for re-sale after processing or for use by him as raw materials or component parts in the manufacture of other special goods to be sold.

A purchase tax equal to the amount of the general tax and/or the special tax is leviable on such goods as may be notified by the State Government,* which have been despatched or brought from any place in India outside the State of Bombay and are actually delivered as a direct result of a sale to a buyer in the State of Bombay for consumption therein, unless the buyer produces a declaration made by the seller of such goods that the seller is a registered dealer or a licensed dealer, as the case may be, and shall pay the tax on such sale in due course.

Administration.

For purposes of the administration of the Sales Tax Act, the Poona district is divided into two charges. Part of the Poona City is in charge of a Sales Tax Officer, Grade II, and the rest of the Poona City and the Poona district is in charge of a Sales Tax Officer (Junior). Both of them have their headquarters at Poona. Seven Sales Tax Inspectors work under the former and six Inspectors under the latter.

The Sales Tax Officer exercises the powers delegated to him under the Bombay Sales Tax Act and Rules for the general administration of the Act in his charge. He registers or licenses dealers who are liable to payment of tax on sales and is invested with the power of assessing them. He receives periodical returns from the dealers registered showing their gross turnover during the period and the tax payable by them, and he checks the returns, passes orders of assessment and takes steps for the recovery of the tax assessed. He has also to detect cases of evasion of tax. He is the head of his office and is primarily responsible for its general administration.

*Motor vehicles and Chassis of motor vehicles have already been notified.

The officer next above the Sales Tax Officer is the Assistant Collector of Sales Tax of the Circle which includes the district of Poona. The Sales Tax Officer seeks clarification and advice from the Assistant Collector in certain matters relating to the administration of the Act. He has also to submit to the Assistant Collector all cases which he is not competent to deal with. Appeals lie from the orders of the Sales Tax Officer to the Assistant Collector, from the Assistant Collector to the Collector of Sales Tax, and from the Collector to the Sales Tax Tribunal.

The following table gives for the years noted the amount of sales tax collected in the Poona district, the collection charges, and the proportion of collection charges to the amount collected :—

Year	Amount collected.	Collection charges.	Proportion of collection charges to amount collected.
	Rs.	Rs.	
1946-47 (from 1st October 1946 to 31 March 1947).	6,79,000	32,010	4·71 per cent.
1947-48 ..	23,43,000	44,200	1·89 per cent.
1948-49 ..	31,50,415	1,07,250	3·40 per cent.
1949-50 ..	50,42,547	1,15,730	2·29 per cent.
1950-51 ..	55,22,418	1,01,430	1·84 per cent.

THE REGISTRATION DEPARTMENT.

REGISTRATION. Registration of Documents.

UNDER THE INDIAN REGISTRATION ACT (XVI OF 1908), compulsory registration is required in the case of certain documents and optional registration is provided for certain other documents. As a rule, fees are levied for such registration, but the State Government have exempted from payment of fees documents relating to co-operative credit societies,, land mortgage banks, urban banks (up to the value of Rs. 2,000) and housing societies (up to the value of Rs. 5,000). Similarly, awards under the Bombay Agricultural Debtors' Relief Act (XXVIII of 1947) are also registered free. Marriages under the Parsi Marriages and Divorces Act (III of 1936), and the Special Marriages Act (III of 1872), are also registered.

Registry offices.

There are (in 1949) two registration offices for Poona (*viz.*, Haveli I, housed in a building in the Mamlatdar's office compound in Shukrawar Peth; and Haveli II, situated in the premises of the office of the District Registrar, Poona, in the compound of the Collector's office), and eleven others located at Ghoda (Ambegaon taluka), Baramati, Bhor, Dhond, Indapur, Junnar, Narayangaon (Junnar taluka), Khed, Vadgaon (Mawal taluka), Saswad (Purandar taluka) and Ghodnadi (Sirur taluka). Each of these is in charge of a Sub-Registrar.

District Registrar.

The Collector of Poona District is *ex officio* District Registrar. The Registration unit is different and separate from the Revenue staff, but the District Registrar has powers of supervision over the entire district registration staff. The sub-registrars are appointed by the Inspector General of Registration, but the District Registrar

District Registrar.

has powers to make appointments of sub-registrars in temporary vacancies. The Sub-Registry and District Registry *karkuns* and peons are appointed by the District Registrar himself. The District Registrar carries out the instructions of the Inspector General in departmental matters, and if he has any suggestions for the improvement of the registration system, he submits them to the Inspector General. The District Registrar solves the difficulties encountered by sub-registrars in the course of their day to day work. He visits the sub-registry offices and attends to the disposal of routine matters with the help of his Personal Assistant and the Headquarter Sub-Registrar, who is Joint Sub-Registrar, Haveli II. He hears appeals and applications preferred to him under sections 72 and 73 of the Indian Registration Act (XVI of 1908) against refusals to register documents by the sub-registrars under him. He is competent to accord sanction for the levy of fines under sections 25 and 34 (*ibid*), condoning delays in presentation of documents after a period of four months and in appearance of executants after the statutory period, and ordering such documents to be registered. He is equally competent to order refunds in case of surcharges and to grant remissions in safe custody fees in suitable cases. A will or codicil may be deposited with him under a sealed cover. The District Registrar is also authorised to receive declarations under the Muslim Personal (Shariat) Application Act (XXVI of 1937).

Sub-Registrars.

The sub-registrars are immediately subordinate to the District Registrar. The chief function of the sub-registrar is to register documents for which the required stamp duties and registration fees are paid. He keeps a record of such registered documents and notifies, whenever necessary, the facts of registration to the Revenue and City Survey officials for record of rights and mutation of names in their property registers. On application from parties, he issues certified copies from preserved records of registered documents. Every sub-registrar is an *ex officio* Registrar of Pārsi marriages. The powers of solemnising marriages under the Special Marriages Act (III of 1872) are vested in the sub-registrar working as Headquarter Sub-Registrar, Haveli II.

Inspection.

The work of inspection is done by the Inspector of Registration, Poona Division (comprising Ahmednagar, Poona and Sholapur districts), Prant Officers, and the District Registrar, and the inspection memoranda drawn up by these officers are scrutinised by the Inspector General of Registration. The Inspector of Registration is directly subordinate to the Inspector General of Registration and does not exercise any administrative control over registration offices. He is not a subordinate of the District Registrar. His duty is mainly confined to the inspection of the technical work of the registration offices, including the central office of record, and to audit their accounts. He inspects the books in the central office of record and reports to the District Registrar about their condition, so that those in danger of being destroyed may be recopied and authenticated according to the law. He examines the books, indexes, accounts and other records in the offices of the sub-registrars once a year, and sends one copy of his memorandum of inspection to the District Registrar and another to the Inspector General for approval. The Inspector General will pass orders in respect of such memorandum, with his remarks or suggestions, if any, which will be complied with by the sub-registrar.

The average annual income of the Poona Registration District is Rs. 1,97,514 and the average annual expenditure Rs. 64,139 (based on the figures for the triennium 1947-49). The copying of documents is done in nine offices by means of photography and in the rest four by hand. During 1949 (including the figures for the Bhor sub-registry office, which came under Poona only when the merger scheme was brought into effect on 1st August 1949), in all, 19,106 documents were registered in the district; composed of 17,710 documents falling under compulsory registration and of the aggregate value of Rs. 2,78,79,137; 1,001 documents falling under optional registration and of the aggregate value of Rs. 14,98,118; 259 documents affecting moveable property and of the aggregate value of Rs. 4,63,670; and 136 wills. There were 13 marriages registered under the Parsi Marriages Act and 93 marriages solemnised under the Special Marriages Act.

THE STAMP DEPARTMENT.

THE SUPERINTENDENT OF STAMPS, BOMBAY, is the authority who controls the supply and sale of State stamps in the State, while in the Poona district the Collector of Poona, as the administrative head, holds general charge of the Stamp Department. There is no officer in the district specially in charge of Stamps. The work is done by the Stamps Head Karkun under the supervision of the Assistant Treasury Officer, Poona, who is a gazetted officer. The Assistant Treasury Officer himself is under the general supervision of the Treasury Officer, Poona. He has charge of the Local Depot at Poona, and is responsible for the maintenance of the stock of stamps, their distribution to branch depots and their sale to the public. He is empowered to grant refund of the value of unused, spoilt and obsolete stamps presented to him within the prescribed period. A branch depot is located at every taluka or mahal headquarter and it is in charge of the Sub-Treasury Officer, *i.e.*, the Mamlatdar or Mahalkari. The Sub-Treasury Officers are also empowered to grant refund of stamps to a limited extent.

To suit public convenience, stamps are sold not only at the Local Depot and the branch depots, but also at various other centres by vendors authorised by Government. There are 32 licensed stamp vendors in the district.

The following table gives the total incomes realized from stamp duty in the Poona district during the years 1949-50, 1950-51, and 1951-52, and the amounts paid to licensed stamp vendors during those years :—

	1949-50. Rs.	*1950-51.* Rs.	*1951-52.* Rs.
Total income realized from stamp duty :—			
Judicial stamps ..	8,16,793	9,19,812	9,09,281
Non-Judicial stamps ..	9,69,382	7,89,022	7,41,386
Discount paid to stamp vendors :—			
Judicial stamps ..	2,882	3,328	3,158
Non-Judicial stamps ..	9,361	9,352	9,518

CHAPTER 15.

THE MOTOR VEHICLES DEPARTMENT.

Revenue and Finance.

MOTOR VEHICLES.

Motor Vehicles Act.

THE MOTOR VEHICLES DEPARTMENT deals with the administration of the Motor Vehicles Act (IV of 1939) and the Bombay Motor Vehicles Tax Act (XXXIV of 1935). Under the first Act all motor vehicles have to be registered; all drivers have to take out licence, which is given only on their passing a prescribed test of competence; the hours of work of drivers are restricted; and third party insurance of all private vehicles plying in public places has to be effected. It gives power to the State Governments to subject vehicles to strict mechanical tests and to control the number of vehicles to be licensed for public hire, specifying their routes and also the freight rates. Fees are leviable for registration and issue of licences and permits.

There is a State Transport Authority for each State and Regional Transport Authorities have been set up for convenient regions of a State. The State Transport Authority co-ordinates the activities of the regional transport authorities.

The Regional Transport Authority controls the motor transport in the region and deals with the issue of permits to different categories of transport vehicles according to the policy laid down by the State Transport Authority and the State Government from time to time. It also performs such duties as grant of authorisations to drive public service vehicles and conductors' licences, taking departmental action against those permit-holders who contravene any condition of the permit, etc., and prescribing policy in certain important matters relating to motor transport in the region.

Regional Transport Authority.

The Regional Transport Authority for South Deccan with headquarters at Poona, has jurisdiction over the Poona district and also over the districts of Satara North, Sholapur and Kolhapur. It consists of five official and five non-official members nominated by Government under sub-section (*1*) of section 44 of the Motor Vehicles Act.

Regional Transport Officer.

The Regional Transport Officer functions as the Secretary and Executive Officer of the authority. In his capacity as Regional Transport Officer he is the authority for licensing drivers and registering vehicles and also for prosecuting in cases of offences committed under the Motor Vehicles Act. Acting under the authority of the Regional Transport Authority, he is responsible for all the duties connected with the issue and countersignature of authorisations to drive public service vehicles and conductors' licences and with the grant, revocation, suspension and cancellation of permits for public carriers, private carriers, stage carriages and taxi cabs.

Other staff.

One Assistant Regional Transport Officer and two Supervisors assist the Regional Transport Officer at headquarters. Five Motor Vehicles Inspectors look after the work of registration, inspection of motor vehicles, testing of motor drivers and conductors, checking of motor vehicles and detecting offences under the Motor Vehicles Act. They are assisted by two Assistant Motor Vehicle Inspectors in these duties. One Motor Vehicle Prosecutor looks after the prosecution work and conducts cases launched in courts of law. He also assists the Regional Transport Officer by giving legal opinion whenever need arises.

This Department has liaison with the Police Department. The Police Department carries out periodical checks of motor vehicles

and detects offences under the Motor Vehicles Act. It also attends to references from the Motor Vehicles Department regarding verification of character of applicants for public service vehicle authorisations, conductors' licences, taxi cab permits, etc. It also helps in the verification of non-use of vehicles and recoveries of arrears of taxes and in specifying particular places for bus stops, etc.

The District Magistrate comes into relation with this department in connection with imposition of restrictions on road transport, fixation of speed limits, and location of motor stands.

Motor Vehicles Tax Act.

Under the Bombay Motor Vehicles Tax Act, taxes are levied on all motor vehicles, except those designed and used solely for carrying out agricultural operations on farms and farm lands. The taxes are based on the types of vehicles (*e.g.* motor cycles, tricycles, goods vehicles, passenger vehicles, etc.), and their laden or unladen weight. The Act has removed all municipal and State tolls on motor vehicles. The Rules made under this Act lay down that when a vehicle is to be registered within the State, the registering authority (*i.e.*, the Regional Transport Officer) shall verify the particulars furnished in the application for registration (*e.g.*, the make of the vehicle, its capacity, etc.), and determine the rate of the tax for which the vehicle is liable. Every registered owner who wants to use or keep for use any vehicle in the State has to pay the tax determined, stating the limits within which he intends to use the vehicles, *i.e.*, whether only within the limits of a particular municipality or cantonment or throughout the State. A token for the payment of the tax will be issued by the registering authority and this has to be attached to and carried on the vehicle at all times when the vehicle is in use in a public place. A fresh declaration has to be made annually, or every time the tax has to paid (*i.e.*, quarterly, half-yearly or annually). The registering authority before issuing the token in respect of the payment of the tax has to satisfy itself that every declaration is complete in all respects and the proper amount of tax has been paid.

CHAPTER 16–DEVELOPMENTAL DEPARTMENTS.

THE AGRICULTURAL DEPARTMENT.

THE WORK CARRIED ON BY THIS DEPARTMENT may be grouped under four sections, *viz.*, (1) demonstration and extension; (2) research and education; (3) agricultural engineering; and (4) livestock (cattle), sheep-breeding, poultry farming and dairy development. At the head of the department in the State is the Director of Agriculture, and there are two Joint Directors, one for Engineering and the other for Extension. Three Deputy Directors—one in charge of Seed Multiplication and Extension, a second in charge of Manures, Fertilizers and Rural Development, and a third in charge of Research and Education—co-ordinate the work of their respective sections in the State as a whole. One Deputy Director for Crop Research concerns himself with the technical side of crop research.

The officer of the department in charge of agricultural work in the district is the District Agricultural Officer. He is directly responsible to the Director of Agriculture. There are six Agricultural Officers under him, including the Assistant District Agricultural Officer and the Agricultural Officer in charge of the Crop Protection Scheme, all members of the Subordinate Agricultural Service, who supervise the work of the different agricultural divisions in the district. There are also seventy Agricultural Assistants, at the rate of five per taluka. The District Agricultural Officer is responsible for the following :—

(*a*) Organizing the work of agricultural demonstration centres and holding field demonstrations in important agricultural practices related to agriculture, horticulture, livestock, etc.
(*b*) Organization of crop protection service.
(*c*) Supervision of crop-cutting experiments.
(*d*) Inspection of offices and depots in the district.
(*e*) Submission of season and crop reports.
(*f*) Working of "grow more food" schemes, *e.g.*, procurement and distribution of improved seeds, and co-ordinating agricultural extension work connected with livestock, mechanical cultivation, soil conservation and lift irrigation, either directly or indirectly—the last through the district committees on various agricultural matters of which he is a member.

Demonstration and Extension.

Demonstration and Extension.—Fifteen demonstration centres have been opened on cultivators' farms. The owner-cultivator adopts the agricultural improvements advocated by the department under the supervision of the Agricultural Assistant. Field demonstrations of standing crops are held during every season.

CHAPTER 16. — Developmental Departments. AGRICULTURE. Demonstration and Extension.

Extension work is carried out by the Agricultural Assistants. The taluka is divided into five circles, each in charge of an assistant. Each circle has a depot wherein improved seeds, manures, etc., are stocked for sale. There are two or three co-operative societies collaborating with the department in the work of manure distribution.

Research.

Research.—The research farms in the district are in charge of a senior Agricultural Officer. In field work, the Agricultural Assistants assist the Agricultural Officer. The Agricultural Officer works under the control of the Deputy Director of Agriculture, Crop Research.

There are two farms in the district, *viz.*, the Potato Research Station, Vadgaon-Kashimbeg, and the Rice-Breeding Station, Vadgaon. The former was started only in 1948-49, with the object of ascertaining the optimum cultural, manurial and water requirements of the potato crop. The aim of the rice-breeding section is to do comprehensive plant-breeding and agronomic research on rice. Botanical selection in Nagli, Nilwa (fodder jowar) and San for green manuring has also been in progress at this station.

Experiments on cold storage of fruits and vegetables, root-stocks of *musambi* and *chikkoo*, and graps-vine spacing and training are carried on in the Ganeshkhind Fruit Experiment Station, Kirkee, under the Horticulturist to Government.

Education.

EDUCATION : *The Agricultural College, Poona.*—There is an Agricultural College at Poona. Established in 1908, it has been training students for the degree course in Agriculture. It was formerly affiliated to the Bombay University, but since the establishment of the Poona University in 1948, it has come under the jurisdiction of the new university. It is run as a Government institution under the Department of Agriculture. The Principal of the College is the immediate head of the college. (See under Chapter 17—Education Dept.—Poona University.)

Many of the professors and lecturers of the college have also duties connected with research, administration and advice on technical matters. As regards these duties, they are under the control of the Deputy Director, Research and Education.

The Professor of Agronomy is in charge of some agronomic experiments. He is also in control of the staff having management of the farm attached to the college and also of another farm of 35 acres attached to the college farm for cultivation under the "grow more food" campaign.

The Professor of Botany is also Economic Botanist to Government. He is also in charge of a scheme for the improvement of grasses and leguminous fodder crops. He has also charge of a herbarium in which there is a collection of about 11,000 species of plants belonging to the Bombay State. With the help of this collection, plant specimens received from various sources are identified. Information regarding the medicinal, fibre and other uses of plants is also supplied. Whenever necessary, samples of seed received from various sources are examined for their purity and germination capacity, and the results supplied to interested parties.

The Professor of Agricultural Economics, in addition to teaching the subject of Agricultural Economics, undertakes village surveys, collects useful economic data and does research work in cost accounting, etc.

The Professor of Horticulture is the Horticulturist to Government. He has charge of the Fruit Products Control Laboratory and the inspectorial staff appointed to administer the Fruit Products Control Order, 1948. Propaganda in horticulture is carried out in the district by the Assistant Horticulturist to Government.

The Professor of Entomology is also Agricultural Entomologist to Government.

The Professor of Plant Pathology is the Plant Pathologist to Government.

The Professor of Agricultural Chemistry is also the Agricultural Chemist to Government.

A Dairy is attached to the Agricultural College.

The Agricultural School, Manjri.—This school was established in June 1947. It is situated on the Poona-Sholapur road, about 8 miles from Poona and about 3 miles from Loni. A farm of 382 acres is attached to it, where irrigated crops of sugarcane, vegetables and fruits and unirrigated crops of rice, wheat, jowar, bajri and groundnut are grown. Seventy-five students are admitted to the school every year. The aims of the school are to impart practical training in agriculture suited to the needs of the people and to make the students self-reliant and disciplined. No rent is charged for hostel accommodation, and a stipend of Rs. 20 per mensem is paid to each student for meeting his boarding charges. In addition, two sets of school uniforms, each consisting of a shirt, a pant and a cap, are supplied free of cost to each student.

At the head of the school is a Superintendent who works under the direction of the Deputy Director of Agriculture, Research and Education.

AGRICULTURAL ENGINEERING.—The Joint Director, Engineering, co-ordinates the work done relating to mechanical cultivation, lift irrigation, boring, water-finding, erection of and repairs to oil engines, oil engine training class, soil conservation, soil physics, etc. Agricultural Engineering.

Mechanical Cultivation.—There is one tractor unit stationed in the Poona district in charge of a Foreman Supervisor who works under the control of the Assistant Mechanical Engineer, Central Division, Poona. The ploughing programme is drawn up by the District Agricultural Officer in consultation with the District Development Board. The Foreman Supervisor also does direct canvassing for the ploughing work. The tractors are normally sent to those talukas in which consolidated areas are offered for ploughing.

Lift Irrigation.—An Assistant Agricultural Engineer (B. A. S. Class II), stationed at Poona, helps the Agricultural Engineer to Government in supervising the work connected with lift irrigation throughout the State. He is also in charge of the mechanical side of all lift irrigation schemes, Government or co-operative, and he is assisted in this work by two Mechanical Supervisors, one for Government schemes and the other for co-operative schemes.

Boring.—The Boring Engineer, with his headquarters at Poona, is the executive head of the Boring Section and looks after all boring work in the State. Four boring machines (one Ideco and three Musto Patent Power) have been allotted to the Poona district.

Water-finding Machine.—One Agricultural Officer, with headquarters at Poona, looks after this work throughout the State.

CHAPTER 16.
—
Developmental Departments.
AGRICULTURE.
Agricultural Engineering.

Erection of and Repairs to Oil Engines.—A Mechanical Assistant is stationed at Poona to attend to the work of erection, repairs, etc., of oil engines and pumping plants at the request of agriculturists.

Oil Engine Training Class.—An oil-engine training class is run at the Agricultural Engineer's Workshop at Poona. This is meant primarily for giving training to cultivators' sons and imparts instruction in erection, maintenance, repair, etc., of oil engines and pumps. The course lasts for three months, and four courses are held every year. A fee of Rs. 25 per course is charged to each student. Instruction is given in Marathi.

Soil Conservation.—The Poona district falls under the charge of the Sub-Divisional Soil Conservation Officer, Poona, who is under the control of the Divisional Soil Conservation Officer, Central Division, Poona. His main work is execution, supervision and control of the soil conservation work in his charge, which extends over three districts, namely, Poona, Satara South and Kolaba. He is assisted in his work by a field staff of 3 Agricultural Officers and 15 Agricultural Assistants.

There is a Land Improvement Board in the district, constituted under the Bombay Land Improvement Schemes Act (XXVIII of 1942), which is composed of (1) the Collector, (2) the District Agricultural Officer, (3) the Divisional Soil Conservation Officer, Central Division (*Secretary*), and (4) the Secretary, District Development Board. The board has power to direct the preparation of land improvement schemes for any area within its jurisdiction. The preparation of such schemes is usually entrusted to the Soil Conservation staff. The final plans have to be approved by the District Development Board or the State Government, as the case may be. The schemes are executed departmentally by the Soil Conservation section, if 67 per cent. of the landowners agree to it. The total cost of the work is met by Government in the first instance, and 50 per cent of the cost or Rs. 10 per acre, whichever is less, is considered as subsidy from Government and the remaining amount is recovered from the landowners concerned in 15 equal annual instalments (free of interest), commencing one year after the date of completion.

Experimental work on the construction of the American type of terraces has been carried out at Padmanagar, near Poona. The land improvement work completed in the district by March 1950, since the work began in 1943, consists of 7,463 acres bunded; repairs carried out in over 1,700 acres; 178 acres consolidated; and 959 acres offered for new bundings.

Other Officers.

OTHER OFFICERS.—The headquarters of the following officers whose jurisdiction extends to the whole State are also located in Poona :—

(1) the Soil Physicist to Government;
(2) the Agricultural Statistician; and
(3) the Compost Development Officer.

Livestock (Cattle).

LIVESTOCK (CATTLE).—The Livestock Expert to Government with headquarters at Poona, administers the Livestock Section under the Director of Agriculture. His duties are :—

(1) organization and supervision of all livestock improvement work in connection with cattle;
(2) supervision and direction of scientific research work in connection with animal husbandry and livestock improvement work;

(3) advice to Government and the public in all matters relating to livestock, animal husbandry and allied subjects; and

(4) organization and execution of district propaganda work, cattle shows and rallies, etc., connected with animal husbandry development and extension.

Cattle-Breeding.

CATTLE-BREEDING.—The cattle-improvement section is in charge of the District Agricultural Officer. He looks to all activities regarding cattle-improvement. Premium bulls and premium cows are located in villages for improving the village scrub stock by the grading system. Pure-bred animals are tattooed and registered in the herd stock. As part of the post-war reconstruction schemes, supplementary breeding centres have been started in Koregaon Bhima and Nhavare in the Sirur taluka and in Loni Deokar in the Indapur taluka. Every year cattle shows and rallies are held in the district so that the villagers may understand the importance of the pure-bred animal and may be encouraged to follow systematic breeding.

There is no special breed of cattle for which the district is noted, but the following breeds are to be found in the areas stated against them :—

Dangi (or Mavli) breed	..	Heavy rainfall tracts.
Khillari breed	..	Plain areas.
Gir breed	..	Cities and towns.

There are three other officers under the direct control of the Director of Agriculture, one in charge of each of the following sections :—

(1) Sheep Development; (2) Poultry Farming; and (3) Dairy Development.

Sheep Development.

SHEEP DEVELOPMENT.—A sheep-breeding farm established in Poona (Bhamburda) functions as the central research institute for the Bombay Deccan. This is in charge of the Sheep Development Officer, who is assisted in his work by two Research Officers. The scheme was launched in 1937 by the Indian Council of Agricultural Research, and the programme of work laid down by the Council includes :—

(*a*) evolving white woolled Deccan sheep with superior fleeces of non-hairy type; and

(*b*) evolving fine woolled sheep by cross-breeding with Merino.

The standards of evaluation of the quality of wool on a calculable basis are worked out at the Wool Analysis Laboratory attached to the sheep-breeding farm. The plan of experimental breeding at the station is co-ordinated with the research in the different sheep-breeding areas of the State. The stud sheep bred at this farm are distributed to initiate the breeding of flocks in other districts.

The work of introducing improved sheep is undertaken at present in the taluka of Daund (Dhond). The work is carried out with the co-operation of the local shepherds. The shepherds are helped with improved rams on condition that each of them will give one ram lamb for breeding purposes to a neighbour or to the department. Twenty-five flocks have been developed by introducing improved rams. The work of the spread of better woolled sheep is proposed to be undertaken during the next five years in the talukas of Indapur, Baramati, Purandar and Junnar.

The research station also trains the personnel and staff employed in the different States of India in connection with sheep develop-

CHAPTER 16. — Developmental Departments. AGRICULTURE.

ment and wool research. The problem of utilization of wools in village industries is dealt with on an experimental basis in this station, and the spinning and weaving staff help the educational plans undertaken by the Village Industries Committee for introducing improved methods of spinning and weaving of the new wools produced in the districts of Sholapur, Satara, Dharwar, Belgaum and Bijapur.

Poultry Development.

POULTRY DEVELOPMENT.—The Poultry Development Section is in charge of the Poultry Development Officer, Bombay State, Poona, who is in charge of all the districts of the State for poultry development, and he works under the direct control of the Director of Agriculture. The main functions of this section are :—

(1) to distribute improved poultry and hatching eggs in the district for poultry development in rural areas ;

(2) to encourage euthusiastic and intelligent poultry keepers by giving them subsidies and loans ;

(3) to advise and render help in getting poultry materials and grain sweepings (as food) ;

(4) to advise in poultry sanitation and management ;

(5) to organise shows and rallies ;

(6) to investigate into the economic aspects of indigenous and cross bred fowls and ducks ; and

(7) to conduct courses in poultry husbandry at Poona and Dharwar.

Under the Poultry Development Officer there are working in the Poona district an Agricultural Officer, three Agricultural Assistants and four field *kamgars*.

The Government Central Poultry Farm is situated at Kirkee. It is both a research unit and an institution for training students in poultry husbandry. The farm is primarily engaged in breeding and improvement of different breeds of poultry, both exotic and indigenous, chiefly with regard to egg-laying capacity and hatchability. Investigation into the traits for higher egg yield is the main object of the scheme. From 1944-45 to 1949-50, 693 students underwent training in poultry husbandry, out of which 94 were from the Backward Classes. Poultry training is given free of cost to all candidates belonging to Bombay State. There are two types of courses, *viz.*, a short term of three months and another of a longer term of nine months.

There is an egg-collecting scheme which helps to distribute eggs from registered poultry keepers to egg consumers.

Dairy Development.

DAIRY DEVELOPMENT.—As a result of the activities of this section, there is at present a Government milk supply scheme working in Poona City. Nearly 7,000 lbs. of milk is procured from areas on the Poona-Bombay road (particularly round about the Talegaon area) and on the Poona-Paud road and the Kadus area and distributed in the City. A central dairy and a laboratory have been established in the City and part of the milk produced is pasteurized at the dairy.

With a view to augmenting the milk supply to large cities and supplying pedigree bulls for improvement of deteriorating cattle, loans up to Rs. 50,000 are offered to large-scale dairy farmers, at 4 per cent. interest and returnable in 20 half-yearly instalments, on condition that they keep at least one-fourth of their herds of one

pure breed selected by Government. Two dairies in the district have been granted such loans. To encourage small-scale dairy farmers, several cultivators have been given loans up to Rs. 1,000 for purchase of dairy animals or dairy utensils or construction of cattle sheds.

The Dairy Development Scheme in the whole State is in charge of the Dairy Development Officer, Bombay State (Class I Officer), who has his headquarters at Poona.

THE VETERINARY DEPARTMENT.

VETERINARY SERVICES.

THE VETERINARY DEPARTMENT IS IN CHARGE OF THE DIRECTOR OF VETERINARY SERVICES who has his headquarters at Poona. Treatment of animal diseases, control of epidemics and castration of bovines form the chief functions of the department. This department has also charge of the control and destruction of animal ecto-parasites by the use of dipping tanks and sprays. The work of the department in the Poona district is under the control of the Divisional Veterinary Officer, Poona, who is in charge of four districts, *viz.*, Poona, Kolaba, Thana and Ahmednagar. He is an officer of Class II rank in the Bombay Veterinary Service and is directly responsible and subordinate to the Director of Veterinary Services.

There are eight veterinary dispensaries in the district, which are located in the following centres :—

(1) Baramati,
(2) Bhor,
(3) Indapur,
(4) Junnar,
(5) Khed,
(6) Poona,
(7) Saswad, and
(8) Talegaon-Dhamdhere.

The dispensaries at Bhor and Poona are managed by the Government, the one at Baramati by the local municipality, and the rest by the Poona District Local Board. In charge of each of these dispensaries is a Veterinary Assistant Surgeon, and there are in addition two reserve Assistant Surgeons kept by Government to be posted to districts where necessary.

The Veterinary Assistant Surgeons in charge of all these dispensaries, whether run by Government or by local bodies, are all Government servants paid directly by Government and placed under the control of the Director of Veterinary Services. In the case of dispensaries run by local bodies, the rest of the staff are employed directly by the local body concerned and paid by it. Government pay a grant of Rs. 450 per annum to the local body concerned towards the maintenance of every dispensary. The District Local Board, Poona, pays an annual contribution to the Baramati municipality towards the dispensary that the municipality maintains, and the board itself receives contributions from the municipalities of Junnar, Indapur and Saswad, towards the dispensaries maintained by the board in those places. The contribution is based on the number of animals belonging to the area of the local body which are treated in the dispensary.

In 1949-50, at the dispensaries 21,903 animals were treated for diseases and 5,985 animals were castrated, while officers on tour treated 7,465 animals for diseases and castrated 1,928 animals. In

CHAPTER 16. — Developmental Departments. VETERINARY SERVICES.

the same year, the number of animals slaughtered in recognised slaughter houses were :—

Buffaloes (female)	.. ..	6,290
Bulls	.. ..	235
Bullocks	.. ..	4,136
Cows	.. ..	1,126
Calves	.. ..	2
Goats	.. ..	1,09,660
Sheep	.. ..	56,268
	Total ..	1,77,717

The following are the statistics for 1949-50 of outbreak of contagious cattle diseases and mortality under each disease :—

		Attacks.	*Deaths.*
Rinderpest	..	30	20
Hæmorrhagic Septicæmia	..	217	217
Black quarter	..	1,331	1,331
Anthrax	..	6	6
Foot and Mouth Disease	..	635	4
Other diseases	..	546	324

The following officers, with headquarters in Poona, work under the Director of Veterinary Services :

(1) Disease Investigation Officer ;
(2) Assistant Disease Investigation Officer, Sheep and Goats ;
(3) Assistant Disease Investigation Officer, Poultry ; and
(4) Special Officer in charge, Artificial Insemination Scheme.

THE FOREST DEPARTMENT.

FORESTS. Organization.

THE HEAD OF THE FOREST DEPARTMENT OF THE STATE is the Chief Conservator of Forests, whose headquarters is at Poona. The whole State is divided into five territorial "circles" for administrative purposes, and at the head of each circle is a Conservator of Forests. In addition to these five territorial circles there is a Research and Working Plans Circle with the Conservator of Forests, Research and Working Plans, as its head, with his headquarters at Poona.

The territorial Conservators have Divisional Forest Officers under them to look after the administration of Divisions which are the sub-divisions of a circle. These Divisional Forest Officers belong to the Bombay Forest Service, Class I. Each division is divided into small executive parts called "ranges" and each range is managed by a Range Forest Officer under the direct control of the Divisional Forest Officer. The Range Forest Officer is a non-gazetted subordinate of Class III, who is usually trained at the Forest Colleges at Dehra Dun, Coimbatore or Dharwar. Each range is subdivided into "rounds," and each round is managed by a Round Officer (or Forester), who is usually trained at the forest classes in the State. Finally, each round is subdivided into "beats," and each beat is managed by a beat guard (or forest guard).

The Poona Division, which includes the Poona district, falls in the Central Circle and is held by the Divisional Forest Officer, Poona. There are eight range forest officers in the division, each in charge of a range, with their headquarters as shown below :—

Name of the Range.	*Headquarters.*
Bhor	Bhor.
Dhond	Dhond.
Ghoda	Ghoda.
Junnar	Junnar.
Khed	Khed.
Poona East	Poona.
Poona West	Poona.
Vadgaon	Vadgaon.

Under these 8 range forest officers there are 23 round officers (or foresters) and 175 beat guards (or forest guards).

The Conservator of Forests, Research and Working Plans Circle, has five Working Plans Divisional Forest Officers, one for each circle. The Divisional Forest Officer, Working Plans, Central Circle (belonging to B. F. S., Class I), is stationed in Poona. In addition to these Working Plans Divisional Forest Officers, there are two other officers working under this Conservator, with their headquarters at Poona, namely, (1) the Silviculturist, Bombay State, and (2) the Forest Utilization Officer, Bombay State.

The Revenue and Forest Departments are closely inter-connected in their work at a number of points. Afforestation and disafforestation are practically functions of the Revenue Department owing to the fact that the public rights in land proposed for afforestation have to be settled by that department. Working Plans (see next page) for the management and development of forests are prepared solely by the Forest Department, but in so far as the prescriptions of a working plan affect local supply and the rights and privileges of the inhabitants of the tracts, the approval of the Collector has to be obtained before it is submitted to Government by the Chief Conservator for sanction.

The Divisional Forest Officer is directly responsible for the protection, exploitation and regeneration of the forests according to sanctioned Working Plans and other orders. He conducts sales, enters into contracts, supplies material to departments and the public, realises revenue and controls expenditure. He deals finally with forest offence cases, having power to compound the same. In short, he is responsible for forest administration and management in all matters relating to technical forest operations, and at the same time he is an assistant to the Collector and is subject to his orders in questions where forestry practice affects popular interests.

The Assistant Conservator or Sub-Divisional Forest Officer assists the Divisional Forest Officer in the work of inspection and supervision. He has the same powers as the Divisional Forest Officer, except in matters of accounts. No such post exists at present in the Poona Forest Division.

The Range Forest Officer is in executive charge of his range. He is responsible for carrying out, with the help of his round officers and beat guards, and according to the orders of the Divisional Forest Officer, all works in his charge, such as the marking, reservation, girdling and felling of trees; the transport of timber, fuel, etc. to the sale depots; sowing, planting, tending and other

CHAPTER 16. — Developmental Departments. FORESTS. Organization.

silvicultural operations; construction of roads, buildings, and wells; protection of forests and investigation of forest offences; supervision of removal of forest produce by purchasers and by holders of rights and privileges; and issue of passes and permits.

The Forester's duties include protection of forests; detection and investigation of offences; issue of transit and other passes; collection of revenue from permits and compensation in offences; reservation of standards (*i.e.*, the number and kind of trees prescribed for preservation and the manner of cutting, etc.) in coupes given out to contractors for cutting; inspection and protection of forests; and guidance and supervision of forest guards.

The Forest Guard's functions are to patrol and protect all forests in his beat; repair and maintain forest boundary marks; execute silvicultural works, *viz.*, sowing, planting and creeper-cutting; and detect forest offences.

Classification of Forests: Working Plans.

Under the Indian Forest Act (XVI of 1927) forests are divided into two main classes, "Reserved" and "Protected." Before forests are classified, they have to be subjected to regular settlement by a forest settlement officer, who enquires into the existence of all public and private rights. In the case of reserved forests, the existing rights are either settled, transferred or commuted. In the case of protected forests, the rights are simply recorded and regulated. There are no protected forests in the Poona district. The reserved forests of the Poona district (including the merged Bhor State) cover 4,71,135 acres in all. Of these 3,11,953 acres are in charge of the Forest Department, and the rest, consisting of pasture lands and fodder reserves, in charge of the Revenue Department. All reserved forests in charge of the Forest Department are managed according to the prescriptions of "Working Plans." A Working Plan is a document which lays down the detail of scientific management of a forest for a period of years. Before a working plan is drawn up, survey is made of the growing stock, at times by actual examination, and an analysis is made of the stems of standing trees to determine the rate of growth of the principal species with special reference to the soil and the climatic conditions of each locality. On the basis of the data thus collected, plans are drawn up for felling, regeneration, silvicultural treatment and protection of forests, with provision for the due exercise of the rights and privileges of the people, including grazing of cattle. The preparation of working plans is done by the Divisional Forest Officer, Working Plans, Poona, under the Conservator of Forests, Research and Working Plans.

Functions of the Department.

The main functions of the Forest Department may be classed as under: (1) regeneration and maintenance; (2) systems of management; (3) exploitation.

(1) *Regeneration and Maintenance.*

As an area is cut and tree growth removed, it is regenerated with fresh crop. This is the principal duty of a forest officer. Great care and precaution is required against damages by man, animals and plants, and against adverse climatic influences and other inanimate agencies. Damage by man is caused by (1) lighting of fires; (2) encroachments; (3) faulty exploitation methods; and (4) misuse of forest rights and privileges. Though occasionally forest fires may originate from natural causes, in the vast majority of cases they are due to human action, either within or without the forest. The most frequent cause is carelessness or recklessness, and sometimes illicit *shikar* but occasionally there is incendiarism.

To prevent damage by fire, the whole-hearted support and co-operation of the public is required. This co-operation is secured through the authority and influence of the village headmen. Precautionary measures like fire-tracing and early burning are also taken by the department in good time against accidental fires. Clearing of shrubby growth along roads and paths is also done to avert any fire spreading in the forest. Rigid patrolling and vigilant watch against unauthorised felling and removal of forest produce by the villagers are resorted to. Offenders in respect of unauthorised grazing and protection from cattle are dealt with severely under the Forest Act and other laws.

(2) *Systems of Management.*

The silvicultural systems of management in force are four :—

(1) Modified clear felling : Under this system the whole of the crop standing at maturity except a certain number of standards of various important species which are reserved as seed bearers and to yield timber of suitable sizes in the next rotation, and to maintain ground cover for preventing erosion, is allowed to be felled and removed and artificial regeneration takes places on the cleared ground. The area under this system is grouped into the "Main Working Circle." Thinning and cleaning operations are undertaken by the department in the coupes under the prescriptions of the Working Plan.

(2) Clear felling with artificial regeneration, by sowing *Babul* and *Prosopis Juliflora* in lines under agri-silvi system : This is prevalent in a circle called the "Fuel Working Circle." Thinning operations are carried out by the department in order to eliminate the struggle for existence and to improve the *Babul* growth in the Poona East, Khed and Dhond ranges. *Watpad* operations (*i.e.*, exploitation of dead trees and trees uprooted or knocked down by heavy gales and floods in forests lining river banks composed of alluvial soils) are also undertaken every year after the close of the rainy season.

(3) Coppice with reservation of 40 trees per acre : Under the "coppice" system trees are allowed to be cut at ground level or as close to it as possible, and regeneration takes place naturally by shoots from the stool, stump or bole when cut over. The area under this system is formed into the "Protection Working Circle." The working of the coupes has been stopped in this circle in order to afford protection from erosion to the steep slopes of the Sahyadri hills and to preserve the forests on these slopes.

(4) Development of lands as pastures, restoration of fertility to soil, followed by re-introduction of tree-growth : This system is practised in the "Pasture Working Circle."

With a view to demonstrating to the public how the barren areas could be successfully clothed with tree species, afforestation schemes have been undertaken at Khed, Satwai-dera and Kharpudi Budruk in the Khed range.

Grants of blank areas in reserved forests are made on "agri-silvi" conditions on temporary tenure. Under this system villagers are encouraged to produce food crops along with plantation of tree species. In granting lands for cultivation under this system, preference is given first to landless agriculturists of the locality ; secondly to local agriculturists who do not possess an economic holding ; and then to needy agriculturists of neighbouring villages.

Free supply is made of seedlings of tree species to the public and other departments.

CHAPTER 16. — Developmental Departments. FORESTS. Functions of the Department. (3) *Exploitation.*

Forest products are divided into two main classes, major and minor. Major forest products comprise mainly wood, *i.e.*, timber and fuel. All coupes due for working are advertised and sold annually either by tenders or by public auction. Penalties for breach of the contract terms as stipulated in the agreement are inflicted upon the defaulters. Minor forest products in the Poona district are *Bābul* pods, *Hirdā, Śikekāi, Rita* fruit, *Āptā, Tembhurni*, Tamarind, *Cilhar* bark, *Karanj* and Mango fruits, *Sawar* cotton, *Tarwad* bark etc. They are farmed out on an annual basis. Normally, exploitation is done by consumers and purchasers. The annual income from major forest products in the Poona district in 1949-50 was Rs. 1,71,467 from timber and Rs. 1,00,762 from fuel. The income from minor forest products in the same year was : bamboos, Rs. 1,553 ; grass and grazing, Rs. 51,086 ; and other produce, Rs. 34,189. Thus, the total income from all forest products was Rs. 3,59,057.

Relations with People.

In the forests of the Poona district there are no recognised rights of the people other than those of right of way and right to take water from water courses. The rights of grazing and grass cutting have been given to five villages in the Haveli taluka. Special privilege for removal of *rab* material (fallen leaves and grass, etc.) from forest areas has been given to thirty-one villages in the Ambegaon taluka. Besides these, the following general privileges are enjoyed by the forest villagers in the district :—(1) free grazing in open forest ; (2) removal of surface stones and earth for domestic and agricultural purposes ; and (3) removal of fallen leaves and grass for their own use. Forests within one-fourth of a mile from the village site are not closed to grazing.

In the administration of forest rights and privileges and in the work of forest protection and exploitation, the officials of the Forest Department come into direct contact with the people. A direct link between the people and the department has been established by the appointment of a "Forest and Grazing Committee" by the District Development Board. This Board deals with problems connected with forest policy, re-afforestation, tree planting, allotment of grazing lands, improvement of grazing lands, etc.

Vana Mahotsava.

The Government of India inaugurated in 1950 an annual function called *Vana Mahotsava* to be celebrated in the first week of July every year. The object is to encourage the planting of as many trees as possible in suitable places. In choosing trees for planting, preference is given to quick-growing ones of economic value (mostly fruit trees, shade trees, ornamental trees and fodder trees). The District Development Board is expected to attend to the after-care of the young plants, which is to be entrusted as far as possible to local villagers. Village Production Committees, which are committees set up for encouraging growth of more food crops, are to be responsible for the successful observance of Vana Mahotsava in the respective villages. Cultivators desirous of planting trees in the Forest Department areas or on roadside lands belonging to the Public Works Department are given sanads enabling them to take the fruits of the trees planted by them.

Forest Roads.

There are no forest roads in the Poona district excepting the approach roads to the forest rest houses at Bhimashankar and Ambavane.

THE CO-OPERATIVE DEPARTMENT.

THE CO-OPERATIVE DEPARTMENT IN THE POONA DISTRICT is in the administrative charge of the Assistant Registrar, Co-operative Societies, Poona, who is a gazetted officer in Class II of the Bombay Co-operative Service. Over him is the Divisional Deputy Registrar, Poona, who has jurisdiction over seven districts, *viz.*, Satara North, Satara South, Sholapur, Poona, Ahmednagar, Kolaba and Ratnagiri. Administratively, the Assistant Registrar is responsible for the supervision and guidance of the various types of societies in his charge. Many of the powers of the Registrar of Co-operative Societies under the Bombay Co-operative Societies Act (VII of 1925) and the Rules under it have been delegated to him. Under him is the District Co-operative Officer, Poona, who belongs to the Subordinate Co-operative Service. The District Co-operative Officer is responsible for organisation of societies, development of the movement, supervision over societies in rural and semi-rural areas, arrangement for crop finance, etc. He is also appointed to work as a nominee of the department on certain types of co-operative institutions. Although his jurisdiction extends over the whole district, the co-ordination of departmental activities at the district level is done by the Assistant Registrar so that there may be no duplication of work between the Assistant Registrar and the District Co-operative Officer. The Assistant Registrar is also entrusted with the work relating to cottage and small-scale industries and industrial co-operatives. In carrying out these duties he is assisted by a District Co-operative Officer for Industrial Co-operatives and Village Industries and also by Industrial Supervisors. Below the District Co-operative Officer is one Assistant District Co-operative Officer who assists in the general administrative work in the district, in particular in regard to organisation of agricultural credit and multi-purpose societies, consumers' stores and other simple types of primary institutions.

The Supervision Staff.

The Supervision Staff serve as the last link in the administrative machinery. Their main responsibility is confined to detailed supervision over the working of all societies. They are expected to supervise every society in their charge at least once in three months. They are in addition required to assist the societies in the preparation of normal credit statements and assets registers and also in making arrangements for provision of crop finance. There are eleven Supervisors and Assistant Supervisors in the Poona district. Since 1st April 1946, this staff has been given the status of temporary Government servants. They are appointed by the Divisional Deputy Registrar from among selected men who have undergone training and passed the test prescribed or, otherwise, are certified to be eligible by the Registrar. They are under the control and direction of the District Supervision Committee, which functions under the direct control of the Provincial Board of Supervision. This committee consists of—

(1) The Assistant Registrar, Poona ;

(2) the chairman of the financing agency or his nominee ;

(3) the chairman of the District Co-operative Board ;

(4) one representative of the supervising unions in the district ; and

(5) one representative of the Agricultural non-credit societies in the district.

CHAPTER 16. — Developmental Departments. CO-OPERATION.

The District Co-operative Officer is the secretary of the committee. The committee recommends disciplinary action, where necessary, against the supervisors; scrutinises and checks their programme and diaries; and reviews the working of supervising unions and supervisors. It receives a grant from the Provincial Board of Supervision to meet its expenses.

The Supervision Staff.

Supervising Unions.

A supervising union is formed for every taluka (or, in cases where there are not a sufficient numer of societies in one taluka, for two talukas) by societies registered in the area. The following classes of registered societies are eligible for membership of the union :—

(1) all agricultural credit societies;

(2) all agricultural non-credit societies, except those which are affiliated to a union of their own; and

(3) all non-agricultural credit societies, except those which are affiliated to a union of their own or whose operations are not predominantly non-agricultural.

The main functions of the supervising unions are :—

(1) to advise, guide, assist, rectify and control its constituent societies by efficient and regular supervision; and

(2) to provide a means of assessing the credit of each of its constituent societies and to make recommendations in this behalf to the financing agencies.

The Supervisor for the area acts as the secretary of the union. There are nine supervising unions in the district (1952).

In areas where there are no supervising unions or supervision staff, the work of supervision is performed by a Supervisior, who has been appointed by Government to deal with special problems outside the normal activities of the department.

The District Co-operative Board.

Education and training in co-operation and propaganda for the spread of the co-operative movement are carried on by the District Co-operative Board under the guidance of the Bombay Provincial Co-operative Institute. The membership of the board is of two classes, *viz.*, (1) ordinary, consisting of all co-operative societies in the district, and (2) associate, consisting of individuals. A nominee of the financing bank (the Central Bank), the Assistant Registrar, Poona, and the Executive Officer of the Bombay Provincial Co-operative institute are *ex-officio* members of the general body of the board. There is a Board of Management of the board, composed of—

1 representative per each taluka of societies affiliated to supervising unions;
2 representatives of societies not affiliated to the unions of the district;
2 representatives of federations or societies whose area of operation is not less than a district;
1 representative of the central financing agencies;
1 nominee of the Bombay Provincial Co-operative Institute;
1 representative of the Divisional Co-operative Board for Maharashtra;
2 representatives from individual members, one for 50 or less and one for excess over 50; and
1 nominee of the Co-operative Department.

The Board of Management has also the right to co-opt a co-operator of outstanding merit or experience from the district. The District Co-operative Board is affiliated as a subscribing member to the Divisional Co-operative Board for Maharashtra, which has its headquarters at Poona, and also to the Provincial Co-operative Institute.

Audit.

Section 22 of the Bombay Co-operative Societies Act provides for statutory audit of every society once a year either by the Registrar or by some person authorised by him. The audit staff in Poona District works under the control of the Assistant Registrar, Poona. It can be classified under four categories :— (1) Special Auditor ; (2) auditors ; (3) sub-auditors ; and (4) certified (professional) auditors.

The Special Auditor is an officer belonging to the Co-operative Service, Class II. This officer is stationed at Poona, but has jurisdiction over the districts of Poona, Sholapur, Satara North and Satara South. He audits the accounts of—

(i) the Central Bank ;

(ii) purchase and sale unions and sale societies ;

(iii) the District Industrial Association ;

(iv) "C" and "D" class urban banks having working capital exceeding Rs. 50,000 ;

(v) housing societies indebted to Government ; and

(vi) societies in liquidation belonging to the classes of societies in his charge.

He also carries out a test audit of 3 per cent. of the societies audited by professional auditors. In addition to a staff of sub-auditors and clerks he has two Auditors under him, who are allotted an independent unit of societies.

There are four Auditors (on 30th June 1952), who work independently of the Special Auditor. They audit the following classes of societies :—

(1) multi-purpose societies and their shops ;
(2) Taluka Development Boards ;
(3) weavers' societies ;
(4) industrial societies ;
(5) District Co-operative Board ;
(6) supervising unions ;
(7) agricultural non-credit societies like the crop protection, fencing, and joint farming societies ; and
(8) other societies.

The Sub-auditors, six in number, audit all agricultural credit societies (except multi-purpose societies and societies running fair price shops and/or distribution centres with a turn-over exceeding Rs. 50,000). Every distribution centre or fair price shop run by societies is treated as a separate unit.

In pursuance of the policy of progressive decentralisation of the movement, in recent years steps have been taken to appoint

CHAPTER 16. — Developmental Departments. CO-OPERATION. Audit.

certified (professional) auditors to carry out the statutory work of the following types of institutions :—

(1) consumers' societies with a turn-over of Rs. 50,000 and over ;

(2) urban banks and societies classed as "A" or "B" with a working capital of Rs. 50,000 and over ;

(3) housing societies having no outstandings against them on account of Government loan ; and

(4) any other societies certified by the Registrar.

Other Staff.

The other staff in the district are :—

(1) Land Valuation Officers ; (2) Special Recovery Officers ; (3) Honorary Organisers ; and (4) Arbitrators.

There are nine land valuation officers (1952), and they are attached to the civil courts. Their function is to give expert opinion as regards the valuation of lands with a view to enabling the civil courts to arrive at the paying capacity of the debtors who have applied for adjustment of their debts under the Bombay Agricultural Debtors' Relief Act (XXVIII of 1947). In addition they also scrutinise loan applications received from persons applying for loans from the District Land Mortgage Bank and generally advise on the valuation of the lands offered in mortgage, the repaying capacity of the applicant and other connected matters.

Under the Bombay Co-operative Societies Act, monies recoverable as a result of arbitration awards or liquidation proceedings and certain other dues of co-operative institutions are recoverable through the Collectors according to the law in force for the recovery of arrears of land revenue. When the normal staff of the Revenue Department is not in a position to cope with the work, Special Recovery Officers are deputed from the Revenue Department to the Co-operative Department to expedite the work. At present (20th June 1952) there are no such officers working in the district.

The honorary organisers are non-officials who give assistance in the matter of organisation of different types of societies. An honorary organiser's jurisdiction extends to one or more talukas or even the whole district. There are six district honorary organisers and seven taluka honorary organisers in the Poona district.

Under the Bombay Co-operative Societies Act, co-operative societies or members thereof may refer their disputes to the Assistant Registrar for decision either by himself or by appointment of an arbitrator. Every year a list of persons who may act as arbitrators is published, and the Assistant Registrar sends cases of disputes to such arbitrators. In the Poona district there are 29 arbitrators.

Educational Institutions.

The Bombay Provincial Co-operative Institute, which is recognised as the sole agency for imparting co-operative training to officials and non-officials throughout the State, has established a Co-operative College and also a Regional Co-operative School at Poona.

Marketing.

The Registrar of Co-operative Societies is also Director of Agricultural Marketing, and in this capacity he shares with the Collector of the district the responsibilities for the effective enforcement of the Bombay Agricultural Produce Markets Act (XXII of 1939). The Director performs the functions of survey, organisation and constitution of regulated markets ; assessment of adequate scale of licence fees, market cess, rates of commission and charges

of other market functionaries; approval of bye-laws and annual budgets of market committees; and technical guidance as regards the manner in which the accounts of the market committees shall be maintained. The administrative control of the market committees and the enforcement of statutory provisions and the rules governing the regulation of markets are, however, vested in the Collector, who exercises these powers in consultation with the Director of Agricultural Marketing.

The Director of Agricultural Marketing is assisted by a separate marketing staff, consisting of the Chief Marketing Officer and one Assistant Marketing Officer with their headquarters at Poona and four Assistant Marketing Officers for regional divisions with headquarters at Nasik, Dharwar, Ahmedabad and Baroda. The Chief Marketing Officer is an officer of the Class I State Service and the Assistant Marketing Officers are in Class II. The latter are provided with a staff of Marketing Inspectors whose jurisdiction extends to over one or two districts. At present (30th June 1952) there are three Marketing Officers in the office of the Chief Marketing Officer. The Marketing Inspector, Ahmednagar, is in charge of the Poona district.

The Agricultural Produce Markets Act (XXII of 1939) aims at regulating the selling and buying of agricultural produce and provides for the establishment of regulated markets for agricultural commodities. These markets are to be placed under the supervision of statutory market committees fully representative of growers, traders, local authorities and Government. The market committee is empowered to levy fees on the agricultural produce under regulation bought and sold by licensees in the market area. The committee may also levy fees from traders, commission agents, measurers, surveyors and other persons operating in the market. They also issue licences to different marketing functionaries. With the previous sanction of the Director they can prescribe rates of maximum charges for the services of the various persons operating in the market.

In the Poona district, the Baramati Cotton Market established under the Bombay Cotton Markets Act (XVII of 1927) was allowed to continue to function as a regulated market under the Bombay Agricultural Produce Markets Act, 1939. Subsequently, *gul*, in addition to cotton, was brought under regulation in this market. Regulated markets for potato and groundnut were established at Khed in 1951, and at Manchar in 1952.

Money-lending.

The Bombay Money-lenders Act (XXXI of 1946) was brought into operation from the 17th November 1947. The salient features embodied in the Act are:—(1) licensing of money-lenders, (2) maintenance of accounts by money-lenders in prescribed forms, and (3) restrictions on rates of interest.

The Registrar of Co-operative Societies is also Registrar-General of Money-lenders under the Act. There is a Registrar of Money-lenders for the Poona district, and two Assistant Registrars for Poona City. In areas outside Poona City, the Mamlatdars and Mahalkaris have been notified under section 3 of the Act as Assistant Registrars for their respective areas. Every Assistant Registrar maintains a register of money-lenders for the area in his jurisdiction. Money-lenders are licensed to carry on the business of money-lending only in accordance with the terms and conditions of the licence

CHAPTER 16. Developmental Departments. CO-OPERATION. Money-lending.

issued to them. The authority to grant a licence is the Registrar, although the application for a licence has to be made to the Assistant Registrar of the area concerned. The Registrar has also powers to cancel a licence. Appeals against the Registrar's order may be made to the Registrar General, whose decision is final.

Sarvodaya. Centres.

The State Government have adopted a scheme, known as the "Sarvodaya Scheme," the aim of which is to bring about all-round intensive development—social, educational and economic—of selected compact blocks of backward villages (from 30 to 45) in each district, through a constructive programme which was foremost in the objectives of Mahatma Gandhi. This scheme aims at development of backward areas by means of measures relating to (1) education, (2) agricultural development, (3) cottage industries and industries subsidiary to agriculture, (4) health, water-supply and conservancy, and (5) social and cultural development, including prohibition.

Two Sarvodaya centres were opened in the Poona district in 1951, one consisting of 49 villages in the Mulshi taluka, with its headquarters at Pirangut, and the other, a small one, consisting of only 14 villages in the Mulshi valley.

The chief executive authority in the formulation and implementation of a scheme is a "Sanchalak." He is assisted by a committee of non-officials known as the Sarvodaya Area Committee. Such a commitee has been established only for the Mulshi taluka centre, and there is no committee for the small Mulshi valley centre. Every year, a programme for the development of the area is formulated by the Sanchalak, which is considered by the State Sarvodaya Committee before it is finally sanctioned by Government. During the financial year 1952-53, grants totalling Rs. 81,700 and Rs. 9,940 have been sanctioned for the Mulshi taluka centre and the Mulshi valley centre respectively.

DEPARTMENT OF INDUSTRIAL CO-OPERATIVES AND VILLAGE INDUSTRIES.

INDUSTRIAL CO-OPERATIVES AND VILLAGE INDUSTRIES. Organization.

THE POST OF JOINT REGISTRAR FOR INDUSTRIAL CO-OPERATIVES AND VILLAGE INDUSTRIES, with headquarters at Poona, was created in July 1946. Under the Joint Registrar at district level are Assistant Registrars, who look after the organisation and development of Industrial co-operatives ; and at divisional level are Deputy Registrars who also are in charge of cottage and village industries. Under the control of the Assistant Registrars in their respective spheres are District Officers for Industrial Co-operatives and Village Industries. Under the District Officers there are Industrial Supervisors. Ordinarily for fifteen societies there is one Industrial Supervisor. On the marketing side, the Joint Registrar is assisted by a Deputy Joint Registrar, who deals with all problems connected with the marketing of products of cottage industries. On the technical side, there is an Engineer, in charge of research, experimentation, technical advice, instruction and production. There are also experts in charge of the various industries, who are responsible for giving technical guidance to individual artisans.

The Assistant Registrar, Co-operative Societies, Poona, has general powers of supervision over : (1) schemes, such as the oil *ghani* scheme, and district sales depots ; (2) demonstration parties and peripatetic schools ; (3) industrial co-operative societies ; and (4) survey work in connection with industrial co-operatives and village industries undertaken in the district. He has general control over the Government staff in the district pertaining to

industrial co-operatives and village industries. He entertains and scrutinises applications or loans from individual artisans, the educated unemployed, backward class persons and co-operative societies. He is also in charge of the execution of agreements with them and disbursement of the loans granted. He endeavours to introduce improved implements and improved methods of production in village and cottage industries and communicates to the Village Industries Research Laboratory the problems requiring research in regard to such implements and methods. He has to maintain contact with associations of artisans or with individual artisans in the district who have distinguished themselves in their respective industries, make a continuous study of the needs of the different cottage and village industries, and try to revive decaying and extinct industries, particularly through utilisation of locally available raw materials. It is partly his duty to prepare schemes for the development of industrial co-operatives and village industries.

Under the Assistant Registrar is the District Officer for Industrial Co-operative and Village Industries, Poona, who has under him two Industrial Supervisors.

There is no District Industrial Co-operative Association in the district, but there is one District Branch Committee formed by the Provincial Industrial Co-operative Association, Ltd., Bombay, consisting of the representatives of the Department, the central financing agency, the Provincial Industrial Co-operative Association, Ltd., Bombay, and the primary industrial co-operative societies in the district. The District Officer is the honorary secretary of this branch committee. There are 48 primary industrial co-operatives in the district (1952).

INDUSTRIAL EDUCATION.—There are three technical educational centres and one peripatetic school functioning at present in Poona, where training in different industries, as stated below, is imparted.

(i) *Sheep-breeding Farm, Poona.*—This centre is run by the Agricultural Department. In addition to the work of improving the quality of wools, training in wool weaving and spinning is also imparted to the artisans and the work regarding utility of fine wools, etc., is undertaken in co-ordination with the wool weaving organisations under the administrative control of the Joint Registrar for Industrial Co-operatives and Village Industries.

(ii) *Oil Ghani Training Centre.*—Nine trainees are admitted per month to undergo one month's training course on an improved type of *ghani* called Nutan Ghani. The trainees are paid Rs. 25 each per mensem as stipend with the benefit of travelling allowance to and fro limited to Rs. 10 per trainee. The department has maintained a staff of seven members under the scheme for training as well as the work relating to installation, manufacture and repairs to *ghanis*, etc. A special class for training of carpenters in handling, construction and repairs to *ghanis*, for a period of two months, is also arranged at the Village Industries Experimental Workshop, Poona. Stipends at Rs. 90 per mensem and travelling allowance to and fro limited to Rs. 20 per trainee are also provided.

(iii) *Glass Bangle Manufacturing Centre.*—At this centre, students undergo a six months' course in manufacturing glass bangles with a small unit. A batch of nine students is admitted every six months, and the trainees are paid Rs. 25 per mensem as stipends.

CHAPTER 16. — Developmental Departments. INDUSTRIAL CO-OPERATIVES AND VILLAGE INDUSTRIES.

The staff consisting of a Glass Chemist and three Assistants is maintained under the scheme for training and other work relating to research and giving technical assistance to societies, etc.

(iv) *The Hard and Soft-Fibre Work School.*—This school functioned at the Mang Colony, Jangali Maharaj Road, Poona. It is now (December 1952) under transfer to Ghorpuri near Poona. Twelve students are admitted every year for a year's training course. Improved types of tools and equipment are installed and the trainees are taught modern methods of production in fibre work, mainly in manufacturing ropes, fibre-matting and fancy articles. Each student is paid Rs. 25 per mensem as stipend. In charge of the school is a Fibre Instructor, who is assisted by an Assistant Instructor.

Experimental and Research Stations.

EXPERIMENTAL AND RESEARCH STATIONS.—There are three experimental and research institutions in Poona.

(i) One is the Village Industries Experimental Workshop. This was set up in 1940 as a result of the recommendations of the Bombay Economic Survey Committee with a view to designing and manufacturing improved types of tools and labour-saving appliances required for different cottage industries and to carry out experiments for improving the existing tools and equipments used in cottage industries. The establishment of this workshop is now borne on a permanent basis. The workshop is in charge of a Superintendent (State Class II service), who has under him a small technical and clerical staff.

(ii) The second is the Village Industries Research Laboratory. This was set up in 1947 and is in charge of a Chemist. Its functions are as follows :—

(*a*) to undertake the solution of problems connected with fresh occupations to villagers ;

(*b*) to conduct researches for the improvement of the existing village industries so as to increase their efficiency ; and

(*c*) to adopt and apply the results of the researches already conducted by other scientists which are suitable to village conditions in the State and to introduce them in suitable places.

Both the above institutions are working under the supervision and guidance of sub-committees of the Village Industries Committee, Bombay, which consists of officials and non-officials.

(iii) The third institution is the Dyeing and Printing Experimental Laboratory, which has been set up very recently. An Assistant Chemist is in charge of the laboratory.

HAND-MADE PAPER RESEARCH CENTRE.—This centre was started at Poona in 1940 at the instance of the All-India Village Industries Association. Later on, it was taken over by the Bombay Government, who, however, subsequently closed it down in 1945. In 1946, the centre was revived under the auspices of the Village Industries Committee, Bombay. It receives a subsidy from Government and is run by a Manager. It is both a production centre and a research institution.

Marketing.

MARKETING.—In order to help in the marketing of the products of cottage and small-scale industries in the district, an emporium *cum* sales depot is run by the Lord Reay Industrial Museum, Poona. The Provincial Industrial Co-operative Association, Ltd., Bombay, has also opened a sales shop on Laxmi Road, Poona.

The Department of Industries.

Developmental Departments. Industries.

The work of the Department of Industries is mainly confined to the development and progress of small-scale and large-scale industries in the State, as its control over the development of cottage industries was, in December 1946, transferred to the Department of Industrial Co-operatives and Village Industries and its control over technical education and the various schemes related to it was, in June 1948, transferred to the Director of Technical Education.

Organization.

The officer directly in charge of small-scale and large-scale industries in the Poona district is the Assistant Director of Industries (Class I State Service), who has his headquarters in Poona, although his jurisdiction extends to the districts of Satara North, Satara South, Sholapur, Ratnagiri and Kolhapur. He works directly under the Director of Industries, Bombay State. He is also in charge of work connected with the administration of the Bombay Weights and Measures Act (XV of 1932) and the Industrial Statistics Act (XIX of 1942). He collects industrial information supplied on a voluntary basis and also information for the Commercial Directory of the Bombay State. He conducts commercial and industrial surveys required by the State or the Union Government and undertakes investigation in connection with references and complaints received from Indian embassies abroad and foreign embassies in India. He also conducts investigations in connection with the Merchandise Marks Act (IV of 1889). Purchase of stores is another subject under his jurisdiction. Under the State Aid to Industries Rules, he is empowered to sanction loans up to a limit of Rs. 1,000 in each case to applicants in his jurisdiction, subject to the condition that the total amount sanctioned by him does not exceed Rs. 5,000 in any one year. His miscellaneous duties extend to investigating into applications (made for industrial purposes) from parties in his area for land acquisition and erection of buildings and for essentiality certificates in connection with the import, export and purchase of controlled materials, such as iron and steel, cement, etc.

The Assistant Director is assisted in his work by an Industries Officer stationed at Poona, one Senior Industries Inspector, four Junior Industries Inspectors, five Manual Assistants and a small ministerial staff. This technical staff attends mainly to the work in the Poona district, the Mahad taluka of the Kolaba district and the Phaltan taluka of Satara North district.

The duties assigned to Inspectors of Weights and Measures under the Bombay Weights and Measures Rules are carried out by the Industries Inspectors. The main purpose of the Bombay Weights and Measures Act is to provide for the adoption and compulsory use of standard weights and measures in the State. No weight or measure or weighing or measuring instrument may be sold, delivered or used for trade, unless it has been verified or reverified in the manner prescribed by Rules made under the Act and stamped by an Inspector with a stamp of verification. Fees are fixed for the verification, stamping, etc. It is the duty of the Inspectors to carry out the verification and stamping and collect the fees.

The Industries Inspectors have also duties assigned to them under the Industrial Statistics Act. This Act is applicable to all factories registered under sections 2 (*j*) and 5 of the Factories Act, 1934.

CHAPTER 16. — Developmental Departments. INDUSTRIES. Organization.

The occupiers of factories are required to submit returns in the form prescribed. The Inspectors have to ensure that the factories concerned maintain proper accounts and registers and make their returns by the due date. They have also to attend to work connected with prosecutions under section 8 of the Industrial Statistics Act.

THE PUBLIC WORKS DEPARTMENT.

PUBLIC WORKS.

THE PUBLIC WORKS DEPARTMENT deals with—(1) Roads and Buildings, (2) Irrigation, (3) Electricity, and (4) Public Health Circle. All these branches are dealt with separately by distinct branches of the department.

(1) *Roads and Buildings.*—For administrative purposes, the Roads and Buildings Branch in the district is placed in charge of the Superintending Engineer, Central Circle. Under him is one permanent division, called the Poona Division, dealing with roads and buildings in the division, and one temporary division, called the Building Projects Division, for dealing with the Medical College Buildings and Hospital Projects at Poona. Each of these divisions is again divided into sub-divisions—the Poona Division into four, namely, (*a*) Poona Buildings, (*b*) Government House, (*c*) Poona South, and (*d*) Poona North; and the Building Projects Division into two, namely, Sub-Divisions Nos. 1 and 2. All these have their headquarters at Poona.

(2) *Irrigation.*—Major irrigation in the district is placed in charge of the Superintending Engineer, Deccan Irrigation Circle, who has three divisions in the Poona district, each of which is divided into sub-divisions as shown below :—

(1) Poona Irrigation Division, Poona :—
- (*a*) Baramati Sub-Division, Baramati.
- (*b*) Pandhara Sub-Division, Malegaon Colony.
- (*c*) Nira (Vir) Sub-Division, Nira.
- (*d*) Mutha Canals Sub-Division, Poona.
- (*e*) Haveli and Dhond Talukas Village Water Supply Sub-Division, Poona.
- (*f*) Poona Lift Irrigation Sub-Division.

(2) Nira Right Bank Canal Division, Poona :—
- (*a*) Phaltan Irrigation Sub-Division, Phaltan.
- (*b*) Remodelling Nira Right Bank Canal Sub-Division, Phaltan.
- (*c*) Malsiras Sub-Division, Malsiras.

(3) Irrigation Development Division, Poona :—
- (*a*) Nira Canals Drainage Sub-Division, Baramati.
- (*b*) Pravara Canals Drainage Sub-Division, Khandala (Ahmednagar District).
- (*c*) Godavari Canals Drainage Sub-Division, Kopargaon (Ahmednagar District).
- (*d*) River Gauging Works, Poona.

(4) Irrigation Project Division (Central) Poona :—
- (*a*) Vir Project Sub-Division.
- (*b*) Khadakwasla Project Sub-Division at Poona.

The Public Works Department divisions do not correspond exactly with the Poona Revenue district.

While each circle is in charge of a Superintending Engineer, the divisions are in charge of Executive Engineers and the sub-divisions in charge of Assistant Engineers or Deputy Engineers. The Assistant Engineers belong to the Bombay Service of Engineers (B.S.E.), Class I, and Deputy Engineers to B.S.E., Class II. These officers are each in charge of a sub-division and are, therefore, called Sub-Divisional Officers. The sub-divisions are divided further into sections, each in charge of an Overseer. There are about 20 overseers in each division.

Superintending Engineer.

The Superintending Engineer is responsible for the administration and general professional control of public works in charge of officers of the department within his circle. It is his duty to inspect the state of the various works within his circle and to satisfy himself that the system of management prevailing is efficient and economical. He is required to ascertain the efficiency of the subordinate office and petty establishments and to see and report whether the staff employed in each division is actually necessary or adequate for the management. He also examines the conditions of the surveying and mathematical instruments at the headquarters of divisions. In the case of office and petty establishments borne on divisional scales, he sees that these scales are not exceeded without proper authority. The Superintending Engineers are empowered to transfer and post Deputy Engineers and Overseers within their circles. In the interests of administration, however, Executive Engineers of Divisions are consulted before posting these officers to particular sub-divisional charges under their control. It is also the duty of Superintending Engineers to recommend removals and transfers of Executive Engineers from their own circles. The supervision and control of the assessment of revenue from irrigation works within his circle rests with the Superintending Engineer. The Superintending Engineer is authorised to correspond direct with any of the local authorities, civil or military, within his circle.

Executive Engineers.

Under the Superintending Engineer, Central Circle, are the Executive Engineers, Poona Division, and Building Projects Division, Poona District, and under the Superintending Engineer, Deccan Irrigation Circle, the Executive Engineers, Nira Right Bank Canal, Poona Irrigation, and Irrigation Development Divisions. These Executive Engineers are in charge of all Public Works Department works in the Poona district. There is also the Executive Engineer, Designs Division, with headquarters at Poona. This officer is, however, under the Control of the Superintending Engineer, Bombay Circle. Similarly there is one more Division called the Irrigation Projects Division (Central) Poona, under the direct supervision of the Chief Engineer. The division is at present preparing the Vir and Khadakwasla Irrigation Projects.

The Executive Engineer is responsible to the Superintending Engineer of his circle for the execution and management of all works within his division. He has to see that proper measures are taken to preserve all buildings and works in his division and to prevent encroachment on Government lands in his charge. He is responsible to see that the surveying and mathematical instruments in his division are properly cared for and to report on their condition to the Superintending Engineer at the end of each working season. In addition to his other duties, he is *ex officio* professional adviser of all departments of the State within the limits of his charge.

CHAPTER 16. — Developmental Departments.

PUBLIC WORKS.

Sub-Divisional Officers.

The Sub-Divisional Officers are responsible to the Executive Engineer in charge of the division for the management and execution of works within their sub-divisions.

The Overseers are in charge of sections under the Sub-Divisional Officers.

Roads.

The activities of the Public Works Department in regard to Roads and Buildings and Irrigation relate to construction, repairs and maintenance of roads, Government buildings, and irrigation works financed by Government and placed in charge of the department. In the Poona district, as on April 1950, the department maintained 405·70 miles of metalled roads and 19·88 miles of unmetalled roads. Within municipal limits in the district, the total length of metalled roads maintained by the Public Works Department was 52·59 miles. Along Public Works Department roads there were about 33,500 trees maintained by the department.

In addition to funds from the general revenues of the State allocated for expenditure on roads, there are two other funds maintained for the construction, repairs and maintenance of roads, *viz.*, (1) the Central Road Fund, and (2) the State Road Fund. The Central Road Fund is in charge of the Government of India who allocates the fund. Expenditure is incurred in the district for roads from these funds.

Irrigation Works.

The following are the irrigation works in the Poona district under the Superintending Engineer, Deccan Irrigation Circle :—

(1) Nira Left Bank Canal, including Shetphal Tank;
(2) Nira Right Bank Canal;
(3) Mutha Canals, including Matoba Tank;
(4) Rakh Tank; and
(5) Khamgaon Tank.

While for the first three capital accounts are kept, for the last two neither capital nor revenue accounts are kept.

Two irrigation tanks, one at Shirsuphal and the other at Bhadalwadi, fall in the Central Circle, under the control of the Executive Engineer, Poona Division. These tanks are entirely dependent on local rains. Both capital and revenue accounts are kept for these. The tank at Shirsuphal is situated near mile 52/3 of Poona-Sholapur Road, near the Rawangaon village, and supplies water for irrigation to lands in villages of the Dhond taluka. The tank at Bhadalwadi is situated in the Indapur taluka at mile 66 of Poona-Sholapur Road and supplies water for irrigation to lands in villages of the Indapur taluka.

Two new dams proposed.

On account of greater demand for water on both the Nira and Mutha systems, Government has planned to construct two new dams to store larger quantities of water, one at Khadakwasla, which may store at least 11,000 million cubic feet and perhaps up to 25,000 million cubic feet, and another at Vir, which may store about 8,000 million cubic feet. Construction of irrigation tanks at Madanwadi and Palasdeo in Indapur Taluka is in progress. The Madanwadi tank is expected to irrigate 1,690 acres and the Palasdeo tank about 1,380 acres.

The Poona Irrigation and Research Division carries out research work in connection with irrigation and allied matters in Bombay State. Work is done particularly in connection with the Deccan Canals. Research has been undertaken in relation to the following heads, *viz.*, (*a*) storage and canals, including problems of damage by floods, loss of water by seepage and evaporation, silting of reservoir, and weeds in canals; (*b*) irrigation management, *e.g.*, block system, measuring devices, water requirements of crops, salinity of waters, development of well irrigation and its effect on water table, etc.; (*c*) drainage, *e.g.*, lowering of water table by artificial drainage, effect of drain water on cement concrete pipes, etc.; (*d*) reclamation, *e.g.*, leaching of salts, recovery of soil tilth by different soil improvers, growing of salt-resistant crops, cultural methods, economic utilisation of undrained lands; (*e*) sewage irrigation; (*f*) soil mechanics; and (*g*) soil hydraulics.

Electrical Circle.

For carrying out advisory, administrative and executive duties pertaining to the generation and use of electricity, there is the Electrical Circle under the Electrical Engineer to Government. The jurisdiction of this officer extends to the whole of the State. Under him are three Electrical Divisions, each in charge of an Executive Engineer, having their headquarters at Bombay, Poona and Baroda. The Poona Electrical Division comprises not only the Poona district but also the other southern districts of the State.

The Executive Engineer has to do duties relating to electrical installations in Government buildings, such as execution of original works, carrying out special repairs, and maintenance. He is also Electrical Inspector under the Indian Electricity Act (IX of 1910) and carries out inspections of M.P. and H.T. electrical installations, power houses, mills, cinemas, etc.

There are two Deputy Engineers in the Poona district under the Executive Engineer, one in charge of the Poona Electrical Sub-Division, and the other of the B. J. Medical College Sub-Division. Both of them do executive work in connection with electrical installations in Government buildings. The Deputy Engineer, Poona Electrical Sub-Division, assists the Electrical Inspector, Poona, in exercising powers under the Indian Electricity Rules. There are eight Electrical Supervisors to assist the Deputy Engineers.

Power supply licences.

There are eight power supply licences given in the Poona district, and they operate at—(1) Baramati, (2) Bhor, (3) Junnar, (4) Lonavla-Khandala, (5) Nira, (6) Poona, (7) Dhond and (8) Nasrapur. There is a Government power house at Bhatgar supplying power to Bhatgar, Bhor, Nira, Lonand, Nasrapur and Shirwal, and to Government agricultural pumps at Rajewadi and Wing.

Public Health Circle.

The Public Health Circle is a specialist branch of the Public Works Department, dealing with all problems of public health, *viz.*, water supply, drainage, sewerage and environmental sanitation throughout the State of Bombay. The Public Health Engineer to Government, with headquarters at Poona, directs the activities of this branch throughout the State. The main functions of the Circle are the execution of Government and municipal public health schemes and the supervision of public health schemes executed by local bodies through their own agencies. The Circle also gives advice, so far as public health problems are concerned, to other departments of Government in connection with schemes sponsored

CHAPTER 16.

Developmental Departments.

PUBLIC WORKS.

Public Health Circle.

by them. It maintains a large number of water works in the State, either owned by Government or owned by local bodies but entrusted to Government for running at the cost of the local bodies. It also maintains Boring Works Sub-divisions at Poona and Ahmedabad to take bores for water supply purposes and for exploration works for dams and bridges. It has under its control also a workshop at Dapuri.

For convenience of administration, the State has been divided into six Public Health Works Divisions, and one of these divisions, *viz.*, the Central Division, has its headquarters at Poona, with jurisdiction over the revenue district of Poona and part of the Ahmednagar district. This division is divided into six sub-divisions, each in charge of a Deputy Engineer (called Sub-Divisional Officer). The Deputy Engineer has generally about three overseers under him and a standard sub-divisional staff.

(1) *The Poona Cantonment Water Works Sub-Division* supplies water to the Poona Cantonment area and the area which was formerly under the now defunct Suburban Municipality. It also carries out schemes outside Poona and executes them. The Jail water works at Visapur is in its charge.

(2) *The Poona Drainage Sub-Division* is entrusted mainly with the drainage works of Poona. It also prepares plans and estimates for, and executes, drainage works round about Poona.

(3) *The Central Sanitary Project Sub-Division* is entrusted mainly with preparation of projects within its jurisdiction, but sometimes it also undertakes execution of works.

(4) *The Kirkee Water Supply Sub-Division,* in addition to looking after water supply to the Kirkee Cantonment area and other surrounding areas, also does some project work.

(5) *The Dapuri Workshops Sub-Division, Dapuri,* casts C. I. Specials, and repairs road rollers and pumping machinery. It is run on a commercial basis. It has come to be used as a central mechanical workshop for the Deccan region of the Public Works Department.

(6) *The Boring Sub-Division, Dapuri,* is entrusted with the taking of bores for water supply purposes and exploration bores for the dams and bridges of the Public Works Department in the Deccan Region.

BOMBAY STATE ROAD TRANSPORT CORPORATION.

ROAD TRANSPORT CORPORATION.

POONA DISTRICT, EXCEPT FOR A FEW EASTERN TALUKAS, forms part of the Poona Division of the Bombay State Road Transport Corporation.

The Corporation was established in December 1949, under the provisions of the Road Transport Corporations Act (XXXII of 1948) to administer the affairs of the transport undertaking of the Government of Bombay. Prior to this the administration was conducted departmentally.

The nationalised transport service commenced its operation in June, 1948, with 36 buses operating on Poona-Ahmednagar and allied routes.

The Officer in charge of the Division is the Divisional Controller, Poona. He is immediately under the control of the Central Office, of which the General Manager is the administrative head assisted

by his ten Departmental Heads, namely, (1) Deputy General Manager (Administration), (2) Deputy General Manager (Traffic), (3) Chief Mechanical Engineer, (4) Chief Accounts Officer, (5) Chief Statistician, (6) Public Relations Officer, (7) Chief Security Officer, (8) Controller of Stores, (9) Superintending Engineer, and (10) Secretary, Bombay State Road Transport Corporation.

In the Division, the Divisional Controller (Class I Officer) is assisted by 12 Officers (Class II Officers), who are charged with functional responsibilities as mentioned below :—

Administration and Traffic.—There are three officers under this head of activity. The Divisional Traffic Officer is in charge of all matters related to traffic and operations. He is assisted by a Traffic Superintendent and other staff. The Labour and Publicity Officer looks after all matters relating to labour relations with the administration and also publicity in the Division.

Accounts and Statistics.—This branch is manned by four Officers, one Divisional Accounts Officer, one Divisional Audit Officer, one Divisional Statistical Officer, and one Stores Accounts Officer.

Technical.—The technical side of the divisional organisation is manned by one Divisional Mechanical Engineer, one Works Superintendent, one Stores Superintendent and two Depot Superintendents.

The division has a fleet strength of 242 buses and 10 trucks. On an average, the buses put on roads have a seating capacity of 28 seats, excluding the driver and the conductor. The average daily mileage in March 1951 was 17,507 and the average number of passengers carried per day was 25,658. The number of routes in operation during the same month was 95.

There is a headquarters workshop situated at Poona, which looks after the three-monthly maintenance of buses and heavy repairs for the entire fleet of buses attached to the Division. In addition, small workshops are maintained at each of the following depots, *viz.*, Bhor (11), Narayangaon, (21) Satara (29), Shivajinagar (67), Sirur (9), Swargate (49), Talegaon (15), and Wai (14). (*The number shown in the brackets represents the number of vehicles attached to the depot*).

The Corporation has in view the erection of bus stands, with restaurants attached to them, at several places in the Division. A few bus stations with restaurants have already been built at the following places :—Koregaon, Mahableshwar, Narayangaon, Sangamner, Satara, Shivajinagar and Swargate.

CHAPTER 17—WELFARE DEPARTMENTS.

DEPARTMENT OF EDUCATION.

FOR PURPOSES OF PRIMARY AND SECONDARY EDUCATION, the Poona district is placed under the Educational Inspector, Poona District. The officer belongs to Class I of the Bombay Educational Service and is directly under the control of the Director of Education. He is responsible in his district for—

(i) the supervision of primary education;

(ii) the administrative control of all Government primary and secondary schools and training institutions under the control of the Education Department; and

(iii) the control and inspection of all secondary schools, including English Teaching Schools, vocational high schools (*i.e.*, agricultural, commercial and technical high schools), training institutions for primary teachers and such special schools as are under the control of the Education Department.

In so far as girls' schools and institutions for women are concerned, the Inspectress of Girls' Schools, Poona (B. E. S., Class I), performs the functions and duties of the District Educational Inspector in respect of—

(*a*) the inspection of girls' secondary and special schools in the district.

(*b*) visiting girls' primary schools in the district and making suggestions for improvement.

In the carrying out of his duties of inspection and control, the Educational Inspector is assisted by an inspecting staff consisting of one Deputy Educational Inspector (B.E.S., Class II) and 36 Assistant Deputy Educational Inspectors (B.E.S., Class III), who are directly responsible, under the Educational Inspector, for the superintendence and inspection of primary schools in the district under section 48 of the Bombay Primary Education Act (LXI of 1947). There are also four Assistant Deputy Inspectresses (B.E.S., Class III), who, under the administrative control of the Educational Inspector, Poona District, are responsible for the inspection of primary girls' schools in the district.

There are separate Inspectors, having jurisdiction over the whole State, for Physical Education, Visual Education, Drawing and Craft Work and Commercial Schools, who carry out organisation and inspection in their respective spheres. These Inspectors have naturally jurisdiction in the Poona district in regard to their respective subjects directly under the Director of Education.

CHAPTER 17.

Welfare Departments.

EDUCATION.

Organization.

The Deputy Educational Inspector, Poona, is the Chief Government inspecting officer of the district so far as primary schools are concerned. Under the rules framed under the Bombay Primary Education Act, he decides the question of recognition of private primary schools. He has to keep close touch with the working of primary schools maintained or approved by school boards, adult education classes and village libraries. He has to report upon the housing, equipment, staff, efficiency of instruction, etc., of the primary schools so that the department may be in a position to determine whether the school board is conducting its schools satisfactorily. All aided schools are inspected by him or by the inspecting staff under him. He also assists the Educational Inspector in the inspection of secondary schools and reports on any specific points about them whenever he is required to do so by the Educational Inspector.

Primary Education.

PRIMARY EDUCATION : It is the declared policy of Government that universal free and compulsory primary education should be reached by a definite programme of progressive expansion, and under the Bombay Primary Education Act (LXI of 1947), the State Government has taken upon itself the duty of securing the development and expansion of primary education in the State. A minimum course of seven years' education for every child is the objective aimed at. The agencies employed for discharging this duty are the district school boards and "authorized municipalities." Under the Bombay Provincial Municipal Corporations Act (LIX of 1949) a corporation is deemed, for the purposes of the Bombay Primary Education Act, to be an "authorized municipality," and accordingly, primary education is administered within the Poona Municipal Corporation limits in the same way in which it is administered within the limits of authorized municipalities. No other municipality in the district has yet been declared to be an authorized municipality.

District School Board.

"Approved Schools"° within the area of all non-authorized municipalities and of the District Local Board are under the control of the Poona District School Board. This School Board is composed of sixteen members. Of these three are appointed by Government, one being a Government official, and two by the non-authorized municipalities falling within the District School Board's area of jurisdiction, and the rest are elected by the Poona District Local Board. The rules prescribe that of those elected, one shall be from the scheduled castes and scheduled tribes and three should have passed the matriculation or second year training certificate examination.

School Board, Poona Municipal Corporation.

The School Board of the Poona Municipal Corporation is composed of thirteen members of whom two are appointed by Government, one being a Government official, and the rest are elected by the Corporation. Under the rules, of the elected members, one is to be from the scheduled castes and scheduled tribes and three should have passed the matriculation or second year training certificate examination.

°"Approved School" means a primary school maintained by the State Government or by a School Board or by an authorized municipality or which is for the time being recognized as such by a school board or by the State Government or by an officer authorized by it in this behalf. (Section 2 of the Bombay Primary Education Act, LXI of 1947).

Working of Primary Education Act.

Under the Primary Education Act and the rules thereunder all district school boards and authorized municipalities have to maintain an adequate number of primary schools in which instruction is given through the medium of the local regional language. For children whose mother-tongue is different from the regional language of the area, school boards have been instructed to open schools in their language if the number of such children is not less than 40 in the first four standards and 20 in the upper standards. The teaching of the regional language of the area is also compulsory in such schools from standard III onwards. An authorized municipality has to make such provision in its budget as will enable approved schools in its area to receive grants at the rates authorized by Government. Responsibility is laid on the District School Board to maintain a schedule of staff of Assistant Administrative Officers or Supervisors, primary teachers, clerks, and inferior servants and other staff, sanctioned by Government, setting forth the designation, grades, pay and nature of appointment of different members. The members of this staff are servants of the District School Board and receive their pay, allowances, etc., from the Primary Education Fund maintained by the School Board. No change or alteration can be made in the schedule of staff without the previous sanction of Government. The School Board of the Poona Municipal Corporation has also to prepare a similar schedule of its permanent staff. This school board is, however, authorized to employ with the sanction of the Corporation, such temporary staff as may be required. Expenditure on such staff will not, however, be admissible for grant by Government unless the previous sanction of Government has been obtained. The rules made under the Act lay down model conditions of employment of teachers in private schools.

The annual budget of the District School Board has to be submitted to the Director of Education for sanction. The District School Board derives its income mainly from Government grants, which form nearly 96 per cent. of its total expenditure. It also receives from the District Local Board a contribution equal to such portion of its income from the cess on land revenue and water rates as may be fixed by Government from time to time, and from non-authorized municipalities whose schools are under its control such proportion of the rateable value of properties in the area of the respective municipalities as may be fixed by Government from time to time. The District Local Board, Poona, has, under the present rules, to contribute 15 pies of the three anna cess on land revenue and water rates that it is allowed to levy. The amount to be paid by non-authorized municipalities has been fixed by Government as 5 per cent. of the rateable value of properties in their respective areas. The Primary Education Fund of the Poona Municipal Corporation is composed partly of the grant payable to it by the State Government on account of primary education, which forms nearly 33·5 per cent. of its expenditure on primary education.

The chief executive officer of the Poona District School Board is its Administrative Officer. This officer is appointed and paid by the State Government. The Administrative Officer of the School Board of the Poona Municipal Corporation is, however, an officer of the Corporation employed by the Corporation itself. Under these Administrative Officers are Assistant Administrative Officers or Supervisors, primary school teachers, clerks, and inferior servants and other staff under the employ of the District School Board or the Corporation, as the case may be. The Administrative Officer is responsible for the general administration of all primary schools

CHAPTER 17. — Welfare Departments. EDUCATION. Primary Education. *Working of Primary Education Act.*

maintained by the School Board. He is responsible for carrying out the suggestions made from time to time by Government officers. It is his duty to advise the School Board on all matters connected with primary education. He is also a member and Secretary of the Staff Selection Committee. This is a committee composed, besides himself, of the Chairman of the School Board and the Educational Inspector of the district. Its duty is to select candidates for appointment as Assistant Administrative Officers or Supervisors and teachers. The committee selects also the teachers to be deputed for training. The District School Board, or the Corporation, or their Administrative Officers have to make appointments of the candidates in accordance with the directions given by the committee. The selection of candidates and teachers are made in accordance with the instructions issued by the Government. The Administrative Officer has power, subject to the general instructions issued by the Director of Education, to promote, transfer, and take all disciplinary action, including removal or dismissal, against the staff. His orders, however, are subject to appeal to a tribunal consisting of the Chairman of the School Board and the Educational Inspector of the Division. A primary school teacher who was a guaranteed teacher on the date the Primary Education Act came into force has, however, a right of further appeal to the State Government against any order of removal or dismissal.

Statistics.

The statistics that follow relate to the Poona district as a whole for the year 1952-53 :

There were 1,380 primary schools (both lower primary, *i.e.*, teaching standards I to IV, and upper primary, *i.e.*, teaching standards V to VII), of which 94 were exclusively for girls. The distribution of the schools by management was as follows :—

Government	8
District Local Board	698
Poona Municipal Corporation	104
Other Municipalities	3
Schools aided by Government	3
District Local Board	468
Municipalities	85
Schools unaided	11
	1,380

There were 1,06,548 boys and 60,758 girls in the lower primary stage (*i.e.*, Standards I-IV) and 13,790 boys and 7,901 girls in the upper primary stage (*i.e.* Standards V-VII), or a total of 1,88,997 pupils in all primary schools. The percentage of school-going children to the population was 9·7.

The number of teachers in primary schools was 4,949, of whom 3,675 were men and 1,274 women. This works out roughly at 38 pupils per teacher. Only, 1,831 of the men teachers and 956 of the women teachers were trained.

There were 10 primary training institutions, 4 for men (3 Government and 1 non-Government) and 6 for women (2 Government and 4 non-Government), training 553 men and 545 women, or a total of 1,098 teachers for the year.

The total expenditure on primary schools was Rs. 59,64,472 and it was met from the following sources :—

	Rs.	
(1) Government ..	38,63,080 ..	64·7 per cent.
(2) District Local Board and Municipal Funds.	12,04,214 ..	20·2 per cent.
(3) Fees ..	5,56,064 ..	9·3 per cent.
(4) Other sources ..	3,41,114 ..	5·8 per cent.

The average cost of educating a pupil was Rs. 30 per annum, of which Government's contribution came to Rs. 19·4.

In Poona City, in 1952-53, there were 104 municipal primary schools and 58 private primary schools. The total number of pupils was 53,677 (35,515 in municipal schools and 18,162 in private schools). The expenditure of the School Board of the Corporation was Rs. 15,535,461, out of which Rs. 8,84,333 was contributed by the Corporation. Grants to private schools amounted to Rs. 2,62,837.

Free compulsory primary education was introduced in the Poona District Local Board area from 1st September, 1947, for age groups 7 to 8 years. In 1952-53, compulsion was in force for age groups 7 to 11. The estimated population of the area (in September, 1951), was composed of 3,42,136 males and 3,35,961 females. The total number of children of the age groups under compulsion was 77,138 and the total number actually attending school was 56,209 or 72·8 per cent.

Free compulsory primary education was introduced in the most backward parts of the Poona City, comprising Nana, Bhavani, Ganj, Ghorpade and Gultekadi Peths, on the 2nd September, 1929. It was extended to the whole of the City municipal area from 1st April, 1943. The Poona Suburban Municipal area was amalgamated with the Poona City on the 15th February, 1950, to form the Municipal Corporation of the City of Poona, and the scheme of free and compulsory primary education was made applicable to the area from the 10th May 1950. Compulsion was in force for age groups 6 to 11. The population according to 1951 census was composed of 2,61,032 males and 2,24,454 females. The total number of children of the age groups under compulsion was 45,277 and the number actually attending school was 36,809 or 81·3 per cent.

There was dearth of buildings to house the primary schools. In 1952-53, out of 1,406 buildings in which the District Local Board schools were housed, only 270 were owned by the board, 316 were rented and the rest were housed in temples, *dharmashalas* and other places. In 1952-53 the Poona Municipal Corporation's primary schools were housed in 93 buildings, of which only 26 were owned by the Corporation, 62 were rented, and 5 were housed in rent-free buildings.

Basic and Craft Schools.

BASIC AND CRAFT SCHOOLS : A new ideology has been influencing the educational activities of the State since 1937-38. It has come to be recognized that education must centre round some form of manual productive work. According to the figures for 1952, there were two basic schools in the Poona district where education was made to centre round spinning and weaving, and 182 craft schools. Spinning and weaving formed the craft in 153 of the craft schools, cardboard and carpentry in 28 and agriculture in 7.

CHAPTER 17. — Welfare Departments. EDUCATION. Secondary Education.

SECONDARY EDUCATION : Secondary education is now under the general regulations of Government, and Government control is exercised by means of conditions for receipt of grant-in-aid. At the end of the high school course an examination is conducted by the Secondary School Certificate Examination Board, and the students who pass are awarded the Secondary School Certificate. The head office of this Board is in Poona. The first examination was held in 1949. The examination provides optional courses for pupils with varied interests and aptitudes. Each university, however, lays down the subjects which a candidate must take for entrance to its courses.

Statistics.

The statistics that follow relate to the year 1952-53 for the Poona district :—

There were 99 secondary schools in the district with a total of 30,162 pupils (21,486 boys and 8,676 girls). Thirteen (13) of these 99 schools were exclusively for girls and 18 exclusively for boys, and the remaining 68 were co-educational institutions. The number of girls in the schools exclusively meant for girls was 5,910 while 2,766 girls were in mixed schools. The following statement shows the number of schools under different managements and the number of pupils in them :—

	Number of Schools.	*Number of Pupils.*
Government ..	..	..
Local authorities ..	1	119
Aided private ..	84	28,413
Unaided ..	14	1,630
Total ..	99	30,162

Thus, secondary education was imparted mainly by private agencies aided by Government grants.

There were 1,483 teachers in secondary schools, of whom 1,149 were men (808 trained and 341 untrained), and 334 women (232 trained and 102 untrained).

For the Secondary Schools Certificate Examination 6,479 candidates appeared and 3,218 passed.

The total expenditure on secondary education was Rs. 42,63,041, of which Rs. 13,64,429 (or 32·0 per cent.) came from Government Funds ; Rs. 10,462 (or 0·3 per cent.) from municipal funds ; Rs. 20,39,743 (or 47·8 per cent.) from fees, Rs. 42,174 (or 1·0 per cent.) from endowments, and Rs. 8,06,233 (or 18·9 per cent.) from subscriptions and other sources.

The total annual average cost per pupil in secondary schools was as follows :—

	Total cost. Rs.	*Cost to Govt.* Rs.
Board Schools ..	123·2	66·0
Aided private .	137·3	47·7
Unaided Schools ..	211·4	..

DRAWING EXAMINATIONS : Government hold Drawing Examinations—Elementary and Intermediate. In 1952-53, 1,596 appeared for the Elementary, of whom 1,132 passed. For the Intermediate, 844 candidates appeared and 643 passed. These figures relate to Poona District only.

EDUCATION.

SPECIAL SCHOOLS* : (*a*) *Technical Schools.*—These come under the jurisdiction of the Director of Technical Education and an account of these is given under the paragraph relating to "Technical and Industrial Training."

Special Schools.
Technical Schools.

(*b*) *Schools for Defectives.*—There were two institutions for the education of defectives, *viz.*, (1) the Poona School and Home for the Blind, founded in 1935, having 37 pupils on the roll, and (2) N. G. Gondhalekar's School for the Dumb and Deaf, founded in 1934, having 17 pupils on the roll.

Schools for Defectives.

(*c*) *Language Schools.*—There were three institutions imparting instruction in Sanskrit, namely, (1) Sanskrit Pathashala, Poona; (2) Sanskrit College, Poona, and (3) Sanskrit Mahavidyalaya, Poona. They had on their rolls 48 boys and 10 girls. There was also a Hindustani Shikshan Sanad Class, Poona, with 24 students.

Language Schools.

(*d*) *Oriental Research Institutions.*—The following is a list of the Oriental Research Institutions in the Poona District and a short description of the work of each :—

Oriental Research Institutions.

Name of the institution.	Description of the work.
Deccan College Post-graduate and Research Institute, Yeravda Poona 6. Bhandarkar Research Institute, Deccan Gymkhana, Poona.	These institutions maintain valuable libraries of rare manuscripts, books, etc., which are lent to scholars in Bharat and abroad, Scholarships and prizes are awarded for original research and eminent scholars are invited to deliver lectures on oriental subjects.
Vaidik Sanshodhan Mandal, Tilak Smarak Mandir, Tilak Road, Poona 2.	A great interest has been taken by the Mandal in the field of oriental shastras.
Kaivalyadham, Lonavla ...	This carries on valuable research in *yoga-shastra.*
Girvan Vagvardhini Sabha, 22, Budhwar Peth, Anandasram, Poona 2.	Arrangement is made by the institute for periodical lectures in Sanskrit by eminent scholars on matters of topical interest.
Bharat Ithihas Samshodhak Mandal 313 A, Sadashiv Peth, Poona 2.	Has undertaken historical research work.
Mimansa Vidyalaya, S. P. College, Poona.	Is interested in critical studies of the Mimansa Shastra.
Tilak Maharashtra Vidyapeeth, Sukravarpeth, Poona 2.	Started a Sanskrit college in Poona to organise and establish Sanskrit *pathashalas* in the State and to institute and conduct Sanskrit examinations. The main intention of this Vidyapeeth is to give impetus and encouragement to Sanskrit learning.
Vadashastrottejak Sabha, 715-A-1, Sadashiv Peth, Loniurke Damle Lane, Poona 2.	This institute is not a teaching body but was founded in 1875 with the object of testing the proficiency of students in Vedic literature and philosophy.

*The statistics given in this section relate to 1952-53 and only to schools recognized by Government for inspection and examination. There are many institutions in Poona District, especially gymnasia and music schools, which are not recognised by Government, and therefore, do not enter into these statistics.

CHAPTER 17. — Welfare Departments. EDUCATION. Special Schools. *Certified Schools.*

(*e*) *Certified Schools.*—An account of these is given under the Juvenile and Beggars Department.

(*f*) *Other Special Schools.*—The following is a list of other kinds of special schools with the number of institutions of each kind and of the pupils enrolled :—

	Number of Institutions.	*Number of Pupils.*
Nursery and kindergarten schools ..	16	1,238
Arts Schools (teaching modern arts, photography and shorthand and typewriting).	11	774
Cutting, Tailoring and Sewing ..	10	303
Gymnasia	8	1,162
Music Schools and Classes ..	10	276

Physical Education.

PHYSICAL EDUCATION : Two Assistant Deputy Educational Inspectors holding Diploma in Physical Education look after and organise physical education in the district. One of them is a woman and she supervises the physical training of girls in primary and secondary schools.

Physical education is a compulsory subject in secondary schools. There is a regular examination in it. Pupils attend the playground regularly and a programme of physical education is organised regularly in most of the secondary schools. In primary schools also provision of physical education has been made, but there is no regular examination. Children in primary schools play games.

Every year a two months' course in physical education is organised at suitable places in the district by the Assistant Deputy Educational Inspector for Physical Education. About 50 primary teachers are trained, and these teachers organise physical education in the primary schools where they work.

A certificate course in physical education is organised by the Shikshana Prasarak Mandal, Poona, for teachers of secondary schools. A short term for two and a half months for secondary teachers is organised by the Maharashtra Mandal, Poona. A few teachers are also sent for training in physical education (Secondary Teachers' Course) at Kandivali. Graduate teachers are trained for the diploma course at Kandivali for one year.

Boy Scouts, Girl Guides and National Cadet Corps.

BOY SCOUTS, GIRL GUIDES AND NATIONAL CADET CORPS : In 1952-53, there were in the district 1,834 boy scouts, 935 girl guides, and 18 units of the Junior National Cadet Corps composed of 594 cadets and 18 officers. The strength of the Senior Division was 6 units, 31 officers and 920 cadets.

Medical Inspection.

MEDICAL INSPECTION : No medical inspection is held in colleges and primary schools. Pupils in secondary schools are medically examined thrice during their career. The services of private medical practitioners are secured on a part time basis to examine the pupils.

Visual Education.

VISUAL EDUCATION : An Assistant Deputy Educational Inspector is in charge of the work of visual instruction in the Poona district. Visual instruction is generally provided by means of (1) Magic lanterns, slides and strips ; (2) epidiascope ; and (3) film-projectors.

School Broadcasts.

SCHOOL BROADCASTS : Fifty per cent. of the high schools in the district have their own sets of radio-receivers. Every institution gives a chance for its pupils to attend educational broadcasts.

SOCIAL EDUCATION : The work of Social Education in the Poona district was looked after by two Social Education Committees. The Poona City Social Education Committee was responsible for work in the Poona City and the Maharashtra Regional Social Education Committee for work in the rest of the Poona district. The total number of first and second test classes conducted by both the committees during 1952-53 was 981 and 463 respectively. In the first test 6,890 passed and in the second 2,216 passed. An expenditure of Rs. 39,194 was incurred for Social Education in the Poona district including Poona City.

Social Education.

VILLAGE LIBRARIES : The number of Village Reading Rooms started under the Social Education Scheme at the end of 1952-53 was 155 and a grant amounting to Rs. 2,695 was paid to them.

Village Reading Rooms.

THE POONA UNIVERSITY : From the date of its establishment in 1857 the University of Bombay had control of all university education in the Poona district. The movement for the establishment of regional universities in the State started with the holding of the Bombay Presidency Educational Conference in 1917, under the presidentship of Shri Narayan Chandavarkar, when a resolution was adopted at the conference in favour of the establishment of five universities, one for each of the five linguistic divisions of the Presidency (including Sind). In 1924, a University Reforms Committee, appointed by Government under the chairmanship of Shri Chimanlal Setalvad, recommended the establishment of regional universities and, as the first step in that behalf, a university for Maharashtra. In 1937, Dr. G. S. Mahajani moved a resolution in the Bombay Legislative Council recommending to Government that early steps be taken to establish additional universities in the province to meet the increased demand for higher education and for facilities for research, but withdrew it on Government expressing agreement with it in principle. In the year 1942, Government appointed a committee under the chairmanship of Dr. M. R. Jayakar to investigate the question in all its aspects, and this committee made its report in 1943. On the basis of this report, in 1947 a Bill for the establishment of a University at Poona was introduced in the Bombay Legislative Assembly by Shri B. G. Kher, Education Minister. This Bill was duly passed by the legislature and became the Poona University Act (XX of 1948). On the 15th April 1948, Dr. M. R. Jayakar was appointed the first honorary Vice-Chancellor and on the 10th February 1949 the University of Poona was brought into existence as a corporate body and the affiliations of the colleges within its jurisdiction were transferred from the Bombay University to the Poona University.

Poona University. *History.*

According to the Poona University Act (XX of 1948) the university is both a teaching and an affiliating body. Its jurisdiction now extends to the following districts :—

(1) Poona ;
(2) Satara North ;
(3) Satara South ;
(4) Ahmednagar ;
(5) Sholapur ;
(6) Nasik ;
(7) Ratnagiri ;
(8) Kolaba ;
(9) Thana ;
(10) East Khandesh ;
(11) West Khandesh ; and
(12) Kolhapur.

The headquarters of the university is situated in the old Government House at Ganeshkhind, which, with a large area of its site,

CHAPTER 17. — Welfare Departments. EDUCATION. Poona University. *Constitution.*

the Bombay Government has made over to the university. Extending over an area of 411 acres and containing a number of auxiliary structures besides the imposing main building the site provides an ideal atmosphere for a university.

Constitution.—The Governor of Bombay is the first Chancellor, but the Act makes provision for the election of a Chancellor by the Court after the expiry of five years from the establishment of the university. The Chancellor is the head of the university and president of the Court. There is also provision for the creation of the office of Pro-Chancellor by the Court, but the office, if created, is to be filled by nomination by the Chancellor.

Subject to the confirmation of the Chancellor, the Vice-Chancellor is elected for a term of three years by the Court from a panel of three persons recommended by the Executive Council. His office is honorary, but the Court has powers to make it a whole-time salaried office. He is the principal executive and academic officer of the university. The first Vice-Chancellor is, however, an honorary officer appointed by the State Government for a period not exceeding three years.

The Court consists of more than one hundred members, composed of two classes: (1) *ex-officio;* and (2) ordinary. The *ex-officio* members are: the Chancellor; the Pro-Chancellor (if any); the Vice-Chancellor; ex-Vice-Chancellors; the Deans of Faculties; the Registrar of the University; the Chief Justice of Bombay or any other Judge of the High Court nominated by him; the Minister of Education; the Director of Education or a Deputy Director of Education designated by the State Government; certain other officers of Government; Vice-Chancellors of other universities in the State of Bombay; Heads of the University Departments; Principals of affiliated colleges; and heads of recognised institutions for research or specialised studies. The ordinary members are either elected or nominated, or donors of one lakh of rupees. Representation is given to secondary teachers; headmasters of high schools; teachers of the university (*i.e.*, professors, readers, lecturers, etc.); public associations or bodies; the Poona City Municipal Corporation; municipalities; district local boards; the two chambers of the State legislature (each separately); commercial and industrial bodies; registered trade unions; registered graduates (who are to elect 25 members from persons who are not engaged in the profession of teaching); and donors of smaller amounts than one lakh of rupees. The Chancellor nominates 25 persons who are to include distinguished educationists, women, and representatives of minorities and backward communities.

The Court is the authority to make, amend or repeal Statutes; it can reject Ordinances made by the Executive Council, and pass resolutions on the annual financial estimates prepared by the Executive Council.

On the recommendation of the Executive Council and the Academic Council, the Court is empowered—

(i) to make provision for instruction, teaching and training in such branches of learning and courses of study as it may think fit, for research, and for advancement and dissemination of knowledge;

(ii) to make such provision as will enable affiliated colleges and recognized institutions to undertake specialization of studies, and to organize and make provision for common laboratories, libraries, museums and other equipment for teaching and research ;

(iii) to establish and maintain colleges, departments and institutes of research and specialized studies ;

(iv) to institute professorships, readerships, lecturerships and any other posts of teachers required by the university ;

(v) to institute fellowships, travelling fellowships, scholarships, studentships, exhibitions, medals and prizes ;

(vi) to institute and confer degrees, titles, diplomas and other academic distinctions ; and

(vii) to confer honorary degrees, titles and other academic distinctions.

The Executive Council is the executive authority of the university. Besides the Vice-Chancellor, who is *ex officio* chairman, it consists of the Director of Education or the Deputy Director of Education who is a member of the Court, nine persons elected by the Court from amongst its members, and five persons elected by the Academic Council from amongst its members to represent the different Faculties. The Executive Council makes the Ordinances. It may accept, reject or refer back the Regulations of the Academic Council.

The Executive Council has also the following powers and functions :—

(i) to hold, control and administer the property and funds of the university ;

(ii) to frame the annual financial estimates of the university and to submit them to the Court ;

(iii) to make provision for the maintenance of—
  (*a*) University Officers' Training Corps or other similar training corps,
  (*b*) Student's unions,
  (*c*) Athletic clubs, and
  (*d*) Employment bureaux ;

(iv) to manage colleges, departments, institutes of research or specialized studies, laboratories, museums and hostels maintained by the university ;

(v) to recognize hostels ;

(vi) to register high schools situate outside the Bombay State ;

(vii) to arrange for and direct the inspection of affiliated colleges, recognized institutions and hostels, and to issue instructions for the maintenance of their efficiency ;

(viii) to supervise and control the residence, conduct and discipline of the students of the university and to make arrangements for promoting their health and general welfare ;

(ix) to award fellowships, scholarships, studentships, exhibitions, medals and prizes ; and

(x) to arrange for the conduct of university examinations and other tests, and to appoint examiners and fix their remuneration.

CHAPTER 17. — Welfare Departments. EDUCATION. Poona University. *Constitution.*

The Academic Council consists of two classes of members: (1) *ex officio*, composed of the Vice-Chancellor; the Deans of Faculties; Principals of affiliated colleges; heads of recognised institutions for research or specialised studies; Professors and Readers appointed by the university; and the chairman of the Boards of Studies; and (2) other members, *viz.*, one representative of the teachers in each degree college, and three experts nominated by the Executive Council from amongst persons not engaged in the teaching profession. The Academic Council makes the Regulations governing the courses of study.

The Academic Council is responsible for the maintenance of the standards of teaching and examinations within the university and is vested with powers of control and regulation for the purpose. Among their powers and duties are the following :—

(i) to make regulations laying down courses of study;
(ii) to arrange for co-ordination of studies and teaching in constituent and other affiliated colleges and in recognized institutions;
(iii) to make proposals for allocating subjects to the Faculties and to assign its own members to the Faculties;
(iv) to make Regulations regarding the examinations of the university and the conditions on which students shall be admitted to such examinations; and
(v) generally to advise the university on all academic matters.

The matters to be regulated by Statutes, Ordinances and Regulations are laid down in the Act.

The other bodies of the University are the Faculties and the Boards of Studies.

The Act provides for the constitution of a Board of Extra-Mural Studies, the most important of whose activities is to organise lectures for the benefit of those who have not had the benefit of university education.

A Students' Welfare Board and other such boards may also be established by the University.

It is obligatory on the university to appoint certain committees, of all of which the Vice-Chancellor is *ex-officio* chairman, and these are: (1) a committee of selection for appointment of teachers of the university; (2) a committee for the recognition of teachers of the university; and (3) a committee for each Faculty to be formed every year for the purpose of drawing up lists for appointment to university examinerships.

Affiliated Institutions.

Affiliated Institutions.—In accordance with section 40 of the Poona University Act, within the Poona area, all instruction, teaching and training beyond the stage of Intermediate examination, and, within the University area, all post-graduate instruction, teaching and training, is conducted by the university and is imparted by the teachers of the university. The constituent colleges and recognised institutions for research or specialised studies supplement such teaching by tutorial instruction, teaching or training. For the purpose of organising and co-ordinating teaching and training within the Poona area, and post-graduate teaching and training in the University area, there is a Board of University Teaching in Poona.

All the existing colleges in the Poona area were taken over as constituent colleges in 1949.

The following colleges falling outside the Poona area are affiliated to the university.* (The date of its establishment is given in brackets against each college) :—

(1) Rajaram College, Kolhapur (1880) : For teaching courses of study leading up to the B.A. (General) degree in Urdu ; the B.A. (General) and (Honours) degrees in English, Sanskrit, German, Ardha-Magadhi, Persian, Marathi, Kannada, Mathematics, History, Economics, and Philosophy ; the Intermediate Science Examination in Mathematics, Physics, Chemistry and Biology ; and the B.Sc. degree in Subsidiary Zoology and in Principal and Subsidiary Chemistry, Mathematics, Physics and Botany.

(2) Willingdon College, Sangli (1919) : For teaching courses of study leading up to the B.A. (Honours) degree in English, Sanskrit, Marathi, Kannada, Ardha-Magadhi, Mathematics, History, Economics, and Philosophy ; the Intermediate Science Examination in Groups A and B ; the B.Sc. Examination in Mathematics (Principal), Chemistry (Principal and Subsidiary) and Physics and Botany (Subsidiary).

(3) Hansraj Pragji Thackersey Arts College, Nasik (1924) : For teaching courses of study leading up to the B.A. (General) and (Honours) in English, Sanskrit, Marathi, and Economics ; the B.A. (General) in Gujarati, History, and Philosophy ; and the Intermediate Science Examination in Physics, Chemistry, Mathematics, and Biology.

(4) Shahaji Law College, Kolhapur (1933) : For teaching courses of study leading up to the First and Second LL.B. examinations.

(5) Shri Maharani Tarabai Teachers' Training College, Kolhapur (1934) : For teaching courses of study leading up to the B.T. Examination.

(6) D. A. V. College, Sholapur (1940) : For teaching courses of study leading up to the B.A. (General) and (Honours) degrees in Persian, History, Economics, Mathematics, English, Sanskrit, Marathi, Kannada, and Hindi ; the B.A. (General) degree in Philosophy, Ardha-Magadhi, and Urdu ; the Intermediate Science Examination, A and B groups ; and the B.Sc. Examination in Mathematics (Principal and Subsidiary), Chemistry (Principal and Subsidiary), and Physics (Subsidiary).

(7) R. P. Gogate College, Ratnagiri (1945) : For teaching courses of study leading up to (a) the B.A. (General) Examination in Ardha-Magadhi, Persian, Urdu, History, and Philosophy, and the B.A. (General) and (Honours) examinations in English, Sanskrit, Marathi, and Economics ; (b) the Intermediate Science Examination in Physics, Chemistry, Mathematics, and Biology ; and the B.Sc. Examination in Principal Chemistry and Subsidiary Physics ; and (c) the T. D. Examination.

(8) Mooljee Jaitha College, Jalgaon (1945) : For teaching courses of study leading up to the B.A. (General) and (Honours) Examination in Marathi, Economics, Sanskrit, and Mathematics ; the B.A. (General) Examination in English, Sanskrit, Philosophy, Hindi, and

*According to the University Calendar for 1950.

CHAPTER 17. — Welfare Departments. EDUCATION. Poona University. *Affiliated Institutions*

History; and the Intermediate Science Examination in Physics, Chemistry, Mathematics, and Biology; and the B.Sc. Examination in Principal and Subsidiary Mathematics, Physics, and Chemistry, and Subsidiary Botany.

(9) Pratap College, Amalner (1945): For teaching courses of study leading up to the B.A. (General) and (Honours) Examinations in Marathi and Economics; the B.A. (General) Examination in Sanskrit; the Intermediate Science Examination in Physics, Chemistry, Mathematics, and Biology; and the B.Sc. Examination in Principal Chemistry and Botany and Subsidiary Mathematics.

(10) Ahmednagar College, Ahmednagar (1947): For teaching courses of study for the B.A. (General) Examination in English, Philosophy, Marathi, History, Economics; and the Intermediate Science Examination in Physics, Chemistry, Mathematics and Biology.

(11) Chhatrapati Shivaji College, Satara (1947): For teaching courses of study leading up to the Intermediate Arts and T. D. Examinations.

(12) New Engineering College, Kupwad (1947): For teaching courses of study leading up to the S.E. (Civil) Examination.

Constituent Colleges.

Constituent Colleges.—The following paragraphs contain brief accounts of the constituent colleges and recognised institutions for research or specialised studies situated in the Poona area :—

(1) The Fergusson College (1884): The Fergusson College developed out of the New English School, started in 1880 by the Deccan Education Society as an indigenous private effort to educate the masses by providing facilities for modern education and by bringing it within the means of the common man. Working on the principle of life-membership of devoted and self-sacrificing persons, the society ushered in a new era of educational achievement. Its example is now widely followed in and out of Poona. The Fergusson College owes its name to Sir James Fergusson, who was Governor of Bombay in the year of its opening. By the year 1890, the B.A. class was added, and in 1892, the first B.Sc. In 1895, it was shifted to its present site (about a mile from the Deccan Gymkhana), stretching along the two sides of the Mutha Left Bank Canal at the foot of the hill now known as the Fergusson College Hill. Before it became a constituent college, it was a fully developed arts and science college providing instruction in almost all branches up to the post-graduate standard. It has now on its rolls upwards of 2,000 students. Hostel accommodation is provided for nearly 400 students, including 70 girl students.

(2) Sir Parasurambhau College (1916): This college is conducted by the Shikshan Prasarak Mandali, founded in 1883 to perpetuate the memory of Vishnushastri Chiplunkar.

The college provides instruction in almost all branches of arts and science. There are two hostels, one for boys and the other for girls, accommodating in all 140 students. There is a well-equipped library, with more than 40,000 volumes, and a spacious study room where 200 students can study at a time. The Lokamanya Tilak Memorial Library is specially equipped with books on politics.

The college also runs a School of Radio Physics and Electronics, which teaches Advanced Radio Communication, Wireless Telegraphy, and Radio Service Work. The school is recognised by the Board of Technical and Industrial Training, Bombay State, for purposes of their examinations in Advanced Radio Communication and Radio Servicing.

The Mimamsa Vidyalaya is another institution attached to the college. Preservation of and researches in the Mimamsa school of philosophy is the main object of the Vidyalaya. It serves as a centre for Sanskrit studies, and students are coached for the various Sanskrit examinations held by the Bengal Sanskrit Association (Calcutta), the Daksina examination in Baroda, the Sanskrit examinations of the Tilak Vidyapeeth, and examinations of the Sanskrit Board, Uttar Pradesh. The Publication Department of the Vidyalaya publishes critical editions of ancient works on Mimamsa and allied subjects and also original contributions on Mimamsa by modern scholars and research students.

(3) The Maharashtra Education Society's Arts and Science College (1946) is managed by the Maharashtra Education Society. It was opened in 1946 and is situated in the Deccan Gymkhana area.

(4) The Nowrosjee Wadia College (1932) : This college was established by the Modern Education Society founded in February 1932 by a group of educationists from Poona with the help mainly of the Wadia brothers, Sir Ness and Sir Cusrow. It was first housed in a private building (Connaught House) near the Poona Railway Station. The present site was acquired in 1935 and the main building was completed in 1936. In 1950-51, the college had on its roll 1,135 students.

The library consists of 18,000 books and 75 periodicals. There is hostel accommodation for boys and girls.

Besides its Arts and Science departments, which are run as those of other constituent colleges, the college has attached to it the Sir Cusrow Wadia Institute of Electrical Technology. This institute has its own buildings, situated in the same compound as the college. It runs a full time diploma course in Electrical Technology. The course extends over a period of three years. An examination is held at the end of each year by the Board of Technical and Industrial Training. The diploma of "Dip-Tech (Electrical)" is awarded by the Government to the candidates who have satisfactorily completed the course and have passed the final examination conducted by the Board. Besides this diploma course, the institute also runs the following certificate courses of the Technical Education Department :—

(1) Radio Service Work,
(2) Wireless Telegraphy,
(3) Mechanical Draughtsman Course,
(4) Electrician Course, and
(5) Electrical Wiremen Course.

(5) The Tilak College of Education (1941) : This college is situated in the premises of Sir Parasurambhau College and teaches courses of study leading up to the degree of B.T.

CHAPTER 17.

Welfare Departments.
EDUCATION.
Poona University.
Constituent Colleges.

(6) The Agricultural College (1907) is under the management of the Department of Agriculture. It provides courses of instruction for the B.Sc. (Agri.) degree. Students who have passed the Secondary School Certificate examination or the Matriculation or an equivalent examination are admitted. The duration of the course is four years. There are adequate facilities for post-graduate training in all branches of agricultural science and students are prepared for the M.Sc. and Ph.D. degrees of the university. The following sections are maintained for teaching and research, *viz.*, Agronomy, Animal Husbandry and Dairying, Botany, Chemistry, Horticulture, Agricultural Economics, Agricultural Engineering, Plant Pathology, Entomology, and Veterinary. There are well-equipped laboratories, farms and gardens for research and higher instruction in agriculture. The library contains 12,000 books and 8,000 bound volumes of scientific periodicals and journals dealing with agriculture and cognate sciences.

There is hostel accommodation for 200 students.

The college is also the central research institution of the Agricultural Department.

(7) The Brihan Maharashtra College of Commerce was established in June 1943. It owes its name to a munificent donation of two lakhs of rupees from the Brihan Maharashtra Sugar Syndicate, Ltd., towards the building fund of the college. A new building for the college has been constructed on the spacious ground lying on the southern side of the Fergusson College Hill. The college is conducted by the Deccan Education Society. It provides courses of study leading up to the degrees of B.Com. and M.Com. of the Poona University, which is directly responsible for the post-Intermediate work done at the college. In 1950-51, there were in all 647 students on the rolls, of whom 18 were girls.

(8) The Engineering College (1894) : This college is under the management of the Education Department of the Government. Its inception dates back to July 1854, when the Poona Engineering Class and Mechanical School was opened in three small detached houses in the Padamji compound in Bhavani Peth. This school was converted into "The Poona Civil Engineering College" in 1865 and moved in 1868 to its present site. In 1879, in addition to the engineering classes, classes for agriculture and forestry were opened, and in 1880 the college was called "The College of Science." Eventually, however, the Agricultural College and the Institute of Science having been established in 1907 and 1911 respectively, the name of the institution was changed to "The College of Engineering."

The college provides degree courses in (1) Civil Engineering, (2) Mechanical and Electrical Engineering, (3) Tele-Communication Engineering, and (4) Metallurgy. The minimum qualification for entrance is Inter Science in Physics and Mathematics. The courses are of 3½ years' duration. Post-graduate courses of one and a half years' duration, leading up to the degree of M.E. in (1) Civil Engineering and (2) Electrical Engineering are also provided.

Admission to the first year of the degree course in all the branches taken together are limited to 150 students. In 1948-49 there were in all 723 students for the degree courses.

The workshop attached to the college is one of the largest and best equipped of its kind in India. The Mechanical Engineering Laboratory is housed in a fine building with a striking chimney and contains a complete collection of machines on a single floor with a basement. There is a well-equipped electrical engineering laboratory, a high voltage laboratory and an advanced electrical engineering laboratory. The laboratory for tele-communication engineering contains complete equipment for broadcast and continuous wave transmission and reception, including frequency modulation and television, and for picture transmission by wire.

Government have recently sanctioned a separate organisation known as "Test Houses" for the purpose of carrying out routine tests and development work in the various branches of engineering and industry. A scheme for a road test tract and a soil mechanics laboratory for research work on roads has also been sanctioned.

There is hostel accommodation for about 400 resident students. The college has, near its premises, two boat clubs which have nearly 70 boats of various types.

In addition to the degree courses in B.E. and M.E., the college runs Diploma courses in Civil Engineering and in Mechanical and Electrical Engineering. The diplomas are awarded by the Government of Bombay. The course is of three years' duration in Civil Engineering and of four years' duration in Mechanical and Electrical Engineering. In 1948-49, there were 486 students in the diploma courses. There are post-graduate certificate courses in Radio Communication and in Metallurgy.

(9) The Law College was founded by the Indian Law Society in June 1924. The college building, completed in 1936, is situated at the foot of a hill in Yerandavane ward. The college prepares students for the LL.B. and LL.M. examinations. The total number of students in 1951 was about 400. There is hostel accomodation for nearly a hundred students.

(10) The Byramjee Jeejeebhoy Medical College (1946) began its career as a medical school on the 1st November 1878 and continued as such till the 10th June 1946, when it was upgraded into a college. The college is managed by the Medical Department of the Government of Bombay. It provides the degree course for the M.B.B.S. degree of the Poona University and also post-graduate courses in M.S. (Surgery) and M.D. in Medicine, Midwifery and Gynæcology, Pathology, and Pharmacology.

The clinical instruction and training is given in the Sassoon Hospital, which at present contains 305 beds. In the new hospital under construction it is intended to add 500 more beds, making altogether a total of 800 beds in the teaching hospitals. The teaching staff on the clinical side work in an honorary capacity, but those on the non-clinical side are paid full-time workers.

In 1950 there were 300 students in the college, of whom nearly 25 per cent. were girls. Only 50 students were being admitted every year. In the new scheme 100 students will be admitted every year.

There is hostel accommodation provided for 250 boy students in buildings behind the Imperial Bank of India, Wellesley Road.

CHAPTER 17. — Welfare Departments. EDUCATION. Poona University. *Constituent Colleges.*

Pending the construction of a new hostel for girl students, some of them have been provided with accommodation in blocks intended for the staff.

Besides the university courses, there is a condensed course provided by the college for which 15 students are admitted every year. The College of Physicians and Surgeons, Bombay, have recognised the college for preparing students for their various diploma examinations.

Research Institutions.

Research Institutions.—The following research institutions have been recognised by the university :—

(1) The Deccan College Post-graduate and Research Institute : The Dakshina Fund of the Peshvas was partly utilised by their successors, the British, in founding a Sanskrit College in 1821, which was afterwards expanded into a full grade Government Arts College, named the Deccan College. Owing to financial stringency, Government decided in 1933 to close down the college, but, as the result of a litigation that followed, it was revived, according to the provisions of a consent decree, in the form of a post-graduate and research institute in 1939. The institute is administered by a council of management, although the finances are met by Government.

Facilities for post-graduate research are provided in two subjects, (I)—Linguistics, having five departments, namely, (1) Indo-European Philology, (2) Dravidian Philology, (3) Semitic Languages and Literature, (4) Sanskrit Literature (especially Vedic), and (5) Dictionary of Sanskrit based on Historical Principles ; and (II) History, with four departments, namely, (1) Proto and Ancient Indian History, (2) Medieval Indian History, (3) Maratha History, and (4) Sociology.

The institute has a specialised library for research in Linguistics and History, consisting of about 25,000 volumes and complete sets of many important Indian and foreign periodicals. The museum contains Palæolithic and Microlithic finds, a large collection of historical papers, a coin-cabinet (1,377 coins), pictures, charts, etc. There is also a large collection of about 10,000 Sanskrit and Marathi manuscripts. In the section on Dravidian Philology there is a Phonetics Laboratory, which is understood to be the only functioning laboratory of its kind in India.

(2) The Gokhale Institute of Politics and Economics : This was founded in 1930 as the result of a donation of nearly Rs. 1,20,000 made for the purpose by Rao Bahadur R. R. Kale of Satara to the Servants of India Society. The institute is located in the premises of the society itself about one mile to the north of the Deccan Gymkhana. It carries on research in Economics and Politics and has an Agricultural Economics Research Department to which a recurring grant has been made by the Tata Trust. It is equipped with some of the most modern statistical instruments and calculating machines. It takes part in post-graduate instruction in Politics and Economics. It has carried out several economic and socio-economic surveys and published the results of such surveys.

(3) The Ranade Industrial and Economic Institute: This was founded as a memorial to Mahadeo Govind Ranade in 1908, out of a public contribution of Rs. 1,00,000 collected by G. K. Gokhale. One of the objects of the institute is to promote the spread of industrial, technical and scientific knowledge in the country. The institute maintains a Techno-chemical Laboratory. Since 1930, it began to admit post-graduate students doing chemical research. It has now been handed over to the Poona University, which has housed an important centre of chemical research in the Institute's buildings in the Fergusson College Road.

(4) The Maharashtra Association for the Cultivation of Science: The research institute of the Association is located in the Law College buildings and includes the departments of Botany, Mycology and Plant Pathology, Microbiology, and Entomology. Research work in these branches is being carried on by the staff and students of the Poona University. Research work is also being done by the institute on certain schemes financed by outside bodies like the Indian Council of Agricultural Research and the Industrial Research Committee of the Bombay State.

Approved Places of Research.—The Board of University Teaching has approved of the following as places of research :—

(1) The Indian Meteorological Department Observatory, Poona.
(2) The Laboratories of the Indian Drugs Research Association, Poona.
(3) The Rasayan Mandir, Poona.
(4) The Central Water Power, Irrigation and Navigation Research Station, Khadakvasla.
(5) The Laboratory of the Department of Public Health, Poona.
(6) Six farms conducted by the Department of Agriculture of the Government of Bombay, *viz.*, the two Rice Breeding Stations at Karjat and Igatpuri; the two Crop Breeding Stations at Mohol and Puntamba; the Cereal Breeding Station, Niphad; and the Government Agricultural Farm, Jalgaon.
(7) The Solar Physics Observatory, Kodaikanal.
(8) The Nutrition Research Laboratory, Coonoor.
(9) The Raman Research Institute, Bangalore.

Post-graduate teaching outside Poona.

Post-graduate teaching outside Poona Area.—Post-graduate teaching on various subjects is also carried on outside the Poona area through teachers recognised by the University, namely, at Kolhapur, Sangli, Sholapur and Nasik.

Boards.

Boards of the University.—The University has appointed several boards, and these include: (1) University Publication Board; (2) Board of Extra-Mural Studies; (3) Foreign Universities Information Bureau; (4) Board of Students' Welfare; (5) University Board of Sports; and (6) University Employment Bureau.

Professorships and Readerships.

Professorships and Readerships.—Professorships have been instituted in Sanskrit, Marathi, Physics, Mathematics, Chemistry, and Botany, and Readerships have been established in Experimental Psychology, Geography, Zoology, and Politics.

CHAPTER 17. — Welfare Departments. EDUCATION. Poona University.

External Degrees.—The university has instituted external degrees, and for these degrees all persons gainfully employed in the Poona University area and all married women residing in the same area may appear at the First Year Arts, Intermediate Arts, B.A. (General) and M.A. examinations.

External Degrees.

Diplomas.

Diplomas.—Diplomas have been instituted in (1) Music; (2) Oriental Learning; and (3) Printing.

Broadcasting Station.

Broadcasting Station.—Another noteworthy feature is the proposed establishment of a broadcasting station owned by the university. The university proposes to use this as an instrument to carry knowledge to the doors of those who are prevented from going to its doors.

Printing Press.

Printing Press.—The university runs a printing press of its own.

Vice-Chancellor.

Vice-Chancellor.—On the expiry of his term of three years as the first honorary Vice-Chancellor appointed by Government, Dr. M. R. Jayakar was elected as honorary Vice-Chancellor for a term of three years on 1st April 1950 and again re-elected for a further term of three years in March 1953.

Degree Conferred.—There has been a progressive increase in the number of persons on whom degrees have been conferred, *viz.*, 456 in 1949-50; 929 in 1950-51; and 1,367 in 1951-52.

Tilak Maharashtra Vidyapeeth.

THE TILAK MAHARASHTRA VIDYAPEETH: The Tilak Maharashtra Vidyapeeth was started in 1920-21 in memory of Lokmanya Tilak and registered in 1921 as a non-official university. The General Body of the Vidyapeeth consists of its examiners, teachers of institutions affiliated, registered graduates, donors and sympathisers. The management vests in a Senate of 60 persons elected by the general body from the various Faculties. The Senate elects a Syndicate of 15 persons from its members, a Board of Examinations and a Board of Studies for each Faculty. The main work of the Vidyapeeth is to examine the students who study according to its curriculum and to confer degrees and diplomas on those who pass its examinations.

The Ayurveda Mahavidyalaya of Poona was, till 1942, working under the guidance of the Vidyapeeth as an institution affiliated to it. In 1943, with the creation of the Faculty of Ayurvedic and Unani Tibbi Systems of Medicine under the Bombay Medical Practitioners Act (XXVI of 1938), the Ayurveda Mahavidyalaya began to coach its students for the diploma of that Faculty. The Mahavidyalaya, however, still continues to be affiliated to the Vidyapeeth for its Parangata (post-graduate) degree examination.

The Vidyapeeth conducted a Basic Experimental School during 1939-50 and also a Basic Teachers' Training College for a period of two years. The experiment was discontinued in 1950, as the State Government themselves had taken up basic education as a part of their educational policy.

The Vidyapeeth also started (1) The Vaidic Sanshodhan Mandal in 1928 for research on Vedic literature; (2) the Marathi Shastriya Granth Mandal in 1945 to prepare and publish scientific books in Marathi; (3) the Sanskrit Vidya Mandal in 1946 for conducting

Sanskrit examinations at different stages; (4) a Sanskrit College, which prepares students for higher shastric examinations in Sanskrit, with free tution, boarding and lodging arrangements.

Tilak Maharashtra Vidyapeeth.

The Bombay Government has recognised all the degrees conferred by the Vidyapeeth up to 1932 as equivalent to those of other recognised universities.

In 1949 and 1950, the Vidyapeeth conducted training colleges for Sarvodaya workers in co-operation with the State Government.

Shreemati Nathibai Damodhar Thackersey College for Women.

THE SHREEMATI NATHIBAI DAMODHAR THACKERSEY COLLEGE FOR WOMEN was founded in 1916 by Dr. D. K. Karve. It was the nucleus of the Indian Women's University, among the declared objects of which were : (1) to make provision for the higher education of women through modern Indian languages as media of examinations and instruction, by starting, aiding and affiliating institutions for such education ; and (2) to formulate and lay down courses of studies specially suited to the needs and requirements of women. Up to 1923, it was housed in a small building in Hingne. The building in which it is now housed was completed in 1923 with the help of a donation of Sir Vithaldas Thackersey, a mill-owner of Bombay. It is situated in Yerandavana about two miles from the Sambhaji Bridge. In commemoration of the help received from Sir Vithaldas, the Indian Women's University was renamed Shreemati Nathibai Damodhar Thackersey Indian Women's University. At first only a private and unrecognised university, it was given statutory recognition in 1949. The headquarters of this university are now at Bombay and the college at Poona is one of the colleges affiliated to it.

The college teaches only the arts course and trains students for the degrees of B.A. (formerly known as G.A.—Graduate in Arts—and M.A. (formerly known as P.A.—Proficiency in Arts.) The emphasis is on making the students alive to their responsibilities as wives and mothers as well as learned and active citizens of India. Arrangements exist for teaching compulsory subjects, *viz.*, English, Marathi, Domestic Science, and History (in the first and second year) and Sociology, and Psychology (in the graduation class), and voluntary subjects, *viz.*, Music, Drawing and Painting, History and Economics, Sanskrit, and Marathi. The graduate course is a three years' course after the Secondary School Certificate examination, and instruction is through Marathi.

TECHNICAL AND INDUSTRIAL TRAINING.

TECHNICAL AND INDUSTRIAL TRAINING

ALL TECHNICAL AND INDUSTRIAL INSTITUTIONS AND COURSES leading up to the diploma standard (non-University grade), excluding those falling under the control of a University, are controlled by the Director of Technical Education, who is assisted by the Board of Technical and Industrial Training. The Director is the Chairman of the Board and the Deputy Inspector *cum* Personal Assistant to the Director is the *ex-officio* Secretary of the Board.

The Yeravda Industrial School, which is managed by the Chief Inspector of Certified Schools, is recognised by the Board for inspection and examination. It teaches Carpentry "C" (I, II and III years), Agricultural Smithy (I and II years); Practical Tailoring (I, II and III years), Cane Work (I year), and Wool Knitting and Weaving (I, II and III years).

CHAPTER 17. — Welfare Departments. TECHNICAL AND INDUSTRIAL TRAINING.

The following institutions are registered for inspection, examination and grant-in-aid :—

Name of the Institution.	*Management.*	*Courses of Instruction.*
The Victoria Jubilee Memorial Technical School, Poona.	The Adult Education Committee appointed by the Poona Municipal Corporation.	Mechanical Apprentice (I and II years). Trained Mistry. Carpentry "A" (I, II and III years). Wireman Apprentice and Carpentry "B" (II year). Electricians.
The Mission Workshop and Industrial School, Poona.	The Society of St. John Evangelist Mission.	Carpentry "B" (I, II and III years).
The Maharashtra Mudran Shala, Poona.	The Poona Anath Vidyarthi Graha.	Typography (I and II years).
The Deccan Education Society's Technical Institute (attached to the Fergusson College), Poona.	The Deccan Education Society.	Paints Technology (I and II years).
Sir Cusrow Wadia Institute of Electrical Technology, Poona.°	The Modern Education Society, Poona.	Electrical Technology and Radio Service Work.
The School of Radio Physics and Electronics, Poona.†	The Shikshan Prasarak Mandali, Poona.	Advanced Radio Comunication (Junior and Senior) and Radio Service Work.
The School and Home for the Blind, Poona.	The Blind Relief Association, Bombay.	Weaving, Sewing, Cane Work and Bidi Work.
The Mahilashram High School, Hingne, Poona.	Higne Stree-Shikshan Samstha.	Ladies Tailoring (Diploma) (I and II years), and Embroidery and Fancy Work.

In addition, there are eight private institutions in Poona City recognised for inspection and examination in which one or other of the following subjects are taught, *viz.*, tailoring and cutting; embroidery and fancy work; photography; and radio service work.

The Government of Bombay also run the Engineering College, Poona, which is controlled by the Poona University as regards degree courses. This college provides diploma courses in (1) Civil Engineering and (2) Mechanical and Electrical Engineering, and certificate courses for post-graduate students in (1) Metallurgy and (2) Advanced Radio Communication.

THE MEDICAL DEPARTMENT.

MEDICAL. Organization.

THE MEDICAL ORGANISATION OF THE POONA DISTRICT (as distinct from its public health organisation) is essentially a hospital organisation designed to render medical relief to the general population. The Sassoon Hospital, Poona, forms the "Civil Hospital" of the

°See under "The Poona University : Constituent Colleges—The Nowrosjee Wadia College."

†See under "The Poona University : Constituent Colleges—Sir Parasurambhau College."

headquarters. It is owned, staffed, financed and controlled by Government. Subsidiary to it are a few Government dispensaries and a number of Government-aided dispensaries which are scattered throughout the district. The aided dispensaries are mostly owned and managed by municipalities and the Poona District Local Board. Under the respective Acts, the responsibility for the provision of medical relief is laid on the local bodies of the various areas. Government have prescribed that municipalities and local boards must devote at least 4 per cent. and 10 per cent. respectively of their annual income to medical relief. Reports are submitted each year to Government showing how far this obligation is carried out.

The medical officers in charge of the municipal and local board dispensaries are for the most part Government servants, who draw their pay and pensions directly from Government. The local body pays a contribution to Government at the rate of Rs. 200 a month for a Bombay Medical Service officer and Rs. 82-8-0 a month for a Subordinate Medical Service officer. It receives from Government an annual grant not exceeding half the net cost of the maintenance of the dispensary as approved by the Surgeon General after deducting private donations or endowments or one-third of the actual expenditure of the dispensary, whichever is less, so far as the budget allotment placed at the disposal of the Surgeon General permits. Of late, however, certain local bodies have decided to do without Government assistance by way of the loan of the services of a medical officer and have employed medical officers of their own selection. A condition of the acceptance of the grant-in-aid is the performance of medico-legal work, such as post mortem examinations and the free treatment of Government servants at the dispensary. There are dispensary committees appointed to supervise and manage the dispensaries subject to the control of the local bodies concerned.

The Civil Surgeon, Poona, is the administrative head of the medical organisation in the district. He is directly subordinate to the Surgeon General with the Government of Bombay. He is in charge of the medical arrangements of the Sassoon group of hospitals and exercises complete control over the medical officers attached to it. He is also the head of the Government medical officers in the district and is responsible for their efficiency and discipline and for the proper performance by them of their duties. He is, in addition, the inspecting officer of all dispensaries in the district, which he is required to visit twice a year. He is expected to keep himself well informed as to all medical matters in the district and to be able to furnish any information on medical matters which may be required by Government. He has under him (in 1950) a medical staff of 4 salaried graduates, 28 salaried licentiates, 42 honorary graduates, and 7 honorary licentiates.

Sassoon Hospitals.

The Sassoon group of hospitals, Poona, which was started by a mission nearly 100 years ago, was later on taken over by Government. It has a large and commodious building and 305 beds. It is classified in eight divisions (wards) and seven departments, *viz.*, X-ray, Out-patient, Ear-Nose-and-Throat, Eye, Anti-Rabic, Medical Stores, and Linen. Of the eight divisions, one is exclusively earmarked for maternity cases and a second for chronic cases. The remaining six are meant for general purposes, three

CHAPTER 17.
Welfare Departments.
MEDICAL.
Sassoon-Hospitals.

being reserved for female patients and three for male patients. There exist arrangements for private rooms and a nursing home, which well-to-do persons can take advantage of by paying reasonable charges. In the year 1949, of the 305 beds provided, 179 were available for men and 126 for women. The total number of indoor patients treated was 11,389 and outdoor patients 57,543, giving a daily average of 394 and 231 respectively. In 1949-50, the income of this group of hospitals was Rs. 45,080 and expenditure Rs. 8,50,124.

Attached to this hospital is an Advisory Committee with the Civil Surgeon as the chairman and six other members. The function of this committee is to help the management of the hospital by keeping the authorities informed as to the needs of the hospital as viewed by the public and advising the medical officer in charge on all measures of reform to be carried out in connection with the welfare of the patients. The departmental Rules provide for the election, to the committee, of representatives from the District Local Board and the Poona Municipal Corporation and also for the nomination of two ladies.

The present stipendiary medical staff of the hospital is small, consisting of three medical graduates and two medical licentiates. The honorary staff is, however, large, consisting of 48 medical graduates and 7 medical licentiates. The Civil Surgeon allots the duties of these officers, but he has no power of punishment over the honorary staff and must report to the Surgeon General cases requiring disciplinary action.

The nursing arrangements for this group were in 1939 taken over by Government from the Seva Sadan Society. It was laid down as one of the conditions by the Society that there should be an honorary advisory committee for the selection of the right type of nurses. There is, therefore, an advisory committee, with the Civil Surgeon as chairman and seven other members, to assist the Civil Surgeon in the selection of probationer nurses for training. A selection committee composed of six members of this advisory committee interviews for final selection the candidates recommended by the advisory committee.

Central Mental Hospital, Yeravada.

In addition to the Civil Hospital at Poona, there are special hospitals in or near Poona City. One of them is the Central Mental Hospital situated at Yeravada. It is staffed on the medical side by a Superintendent belonging to the Bombay Medical Service, Class I, 3 B. M. S. (Class II) officers, including a Woman Assistant Surgeon, an Honorary Dental Surgeon, and 5 B. M. S. (Class III) officers. The rest of the staff include 9 overseers, 12 nurses, 163 attendants (male section) and 101 attendants (female section). There are recreation clubs for the male and the female sections. The patients collect here to read newspapers and books, listen to the radio programme and play billiards and other indoor games. Picnics are arranged and outdoor sports provided. Arrangements are also made to provide cinema shows for such patients as cannot go out to cinema theatres. Special amplifiers and loudspeakers have been installed to provide news, music and other radio programmes for the infirm and the invalid. The daily average number in residence was 1,716 in 1949, and the death rate worked out at 9·73 per cent. on the basis of this number. The daily

average of sick patients was 127·2 for men and 22·41 for women. The average cost per patient per annum was Rs. 1,097, *i.e.*, Rs. 3 per patient per diem.

Infectious Diseases Hospital.

There is an Infectious Diseases Hospital at Poona. Started as a plague camp in 1896 under an I. M. S. officer, it has now gradually expanded into a full-fledged hospital for the treatment of all infectious diseases. The hospital represents a co-operative scheme to which the Poona Municipal Corporation, the Cantonment Boards of Poona and Kirkee, the Poona District Local Board and the Government of Bombay have been contributing. The present site of the hospital, just behind the Poona Railway Station, was purchased in 1918, and the whole layout has cost about Rs. 7,00,000. There is accommodation for 120 patients, but in an emergency 200 patients can be dealt with.

The hospital is controlled by a Committee of Management under the chairmanship of the Director of Public Health, and this committee has representatives on it of all the local bodies concerned. The annual budget of the hospital is about Rs. 80,000. The head of the institution is an officer of the rank of Civil Surgeon.

Leper Hospital, Kondhwa.

A leper hospital is situated at about 8 miles from the Poona Railway Station, to the south-east of Poona City, near the Kondhwa village. It was established in 1913 by the United Free Church of Scotland Mission to Lepers. Until recently it used to be managed by the Mission, but it has now been taken over by Government and is run as a Government hospital. The sanctioned accommodation of the hospital in the year 1950-51 was 200 beds. There is an advisory committee of the hospital, under the chairmanship of the Civil Surgeon, Poona, which holds periodical meetings and gives guidance to the hospital staff. Small contributions are made by the Poona District Local Board and the Kirkee Cantonment Board towards the finances of the hospital. Donations are received from the public and credited to a Poor Fund, which is drawn upon to provide extra comforts and amenities to the patients.

Tuberculosis Hospital, Aundh.

There is a tuberculosis hospital at Aundh financed entirely by the Government of Bombay. The officer in charge is a member of the Bombay Medical Service (Class I) and is directly responsible to the Surgeon General. The hospital is situated on a hillock about eight miles from Poona Railway Station and four miles from Kirkee Railway Station. The climate of the place is dry and eminently suited for treatment of diseases of the chest. The total number of beds available at present is 125 (75 for men and 50 for women). Government proposes slowly expanding this hospital to about 600 beds in course of time. This hospital is expected to become one of the best in India for the treatment of all diseases of the chest. Treatment is provided for all diseases of the chest (*e.g.*, pulmonary tuberculosis likely to be fit for eventual surgery; pulmonary tuberculosis which requires specialised attention; diseases of the lungs, heart, trachea, œsophagus, mediastinum and thoracic case), for which facilities for treatment do not usually exist in other hospitals.

At present there are no arrangements for the stay of relatives at Aundh Camp, and patients are being treated in general wards. Admission is strictly regulated in order of suitability and priority of application.

CHAPTER 17. — Welfare Departments. MEDICAL.

Allopathic hospitals and dispensaries.

In 1949, there were 29 allopathic hospitals and dispensaries in the district, under the management of the Government, the district local board or the municipalities. Of these 12 were located in Poona City and 17 at the following places :—

Alandi (Khed),
Baramati.
Bhor,
Dhond,
Ghoda (Ambegaon),
Indapur,
Jejuri (Purandar),
Junnar,
Khandala (Maval),
Khed,
Kondhwa (Haveli),
Paud (Mulshi),
Purandar,
Saswad (Purandar),
Sirur,
Talegaon Dabhade (Maval),
Talegaon Dhamdhere (Sirur).

Ayurvedic dispensaries.

There were in addition nine Ayurvedic dispensaries maintained by the District Local Board, Poona, at the following places :—

Ambavade (Bhor),
Bavada (Indapur),
Belhe (Junnar),
Diksal (Indapur),
Hirdoshi (Bhor),
Kolwan (Mulshi),
Narayangaon (Junnar),
Nasrapur (Bhor), and
Velhe (Velhe Mahal).

Subsidised Medical Practitioners.

In May 1950, there were 19 subsidised medical practitioners in the district under the rural medical aid scheme of Government. This scheme was introduced in 1936 in order to encourage qualified medical practitioners to settle in rural centres. Under this scheme the practitioner receives a monthly subsidy and travelling allowance and a limited supply of medicines. Four-fifths of the expenditure is borne by Government and one-fifth by the district local board. The grants given to the board for maintaining 14 of these centres amounted in 1949-50 to Rs. 26,550. The following were the 19 centres existing in May 1950 :—

Ambegaon (Ambegaon),
Ambegaon (Maval),
Bhongawali (Purandar),
Kavathe (Sirur),
Loni Kand (Haveli),
Man (Mulshi),
Nhavare (Sirur),
Nirgudsar (Khed),
Otur (Junnar),
Pandare (Baramati),
Parinche (Purandar),
Pisarve (Purandar),
Rahu (Dhond),
Rajur (Junnar),
Sansar (Indapur),
Shel-Pimpalgaon (Khed),
Takawe Budruk (Maval),
Wada (Khed), and
Wafgaon (Khed).

Village-aid Centres.

There are five "village-aid" centres in the district, and they are located at the following places :—

Chakan (Khed,
Kadus (Khed),
Loni Kalbhor (Haveli),
Pabal (Sirur), and
Yavat (Dhond).

Under this scheme Government give an honorarium of Rs. 10 per mensem to the school teacher of the primary school who is trained in first aid. A grant of Rs. 15 per mensem is given for the supply of medicines. The village-aid-worker is required to give first aid and treat common ailments like malaria, scabies, worms, cough, etc., at the centre only. He is not required to tour in the villages as a subsidised medical practitioner is required to do.

Medical College.— There is a medical college in Poona City, named as Byramjee Jeejeebhoy Medical College, which imparts education for the M.B.B.S. course. It is attached to the Sassoon Hospitals. (See page 559).

Medical College.

Other Training Institutions.—There is a regular School of Nurses attached to the Sassoon group of hospitals. Another school attached to the King Edward Memorial Hospital, Poona, imparts instruction in midwifery course only. There is also arrangement for the training of compounders at the Sassoon Hospitals. All these are allopathic institutions. In addition to these, there is a training centre in Ayurvedic medicine at the Ayurvedic Mahavidyalaya, Poona, which imparts instruction in Ayurvedic medicine and prepares students for the diploma examination conducted by the State Faculty for Ayurvedic Medicine.

Other Training Institutions.

THE PUBLIC HEALTH DEPARTMENT.

PUBLIC HEALTH.

THE PUBLIC HEALTH OF THE DISTRICT is looked after by three agencies, *viz.*, the State Government, local bodies, and village panchayats. Public vaccination and execution of measures necessary for public health are obligatory duties of the District Local Board and the municipalities. The village panchayats too have certain sanitary functions, such as water supply, sanitation and preservation and improvement of public health. The Public Health Department of the State functions as an advisory body to the local bodies in respect of public health and sanitary problems.

Organization.

The headquarters of the Director of Public Health (*i.e.*, the head of the department) and of the Assistant Director of Public Health, Central Registration District (*i.e.*, the divisional officer) are at Poona. The Central Registration District includes the districts of Poona, Nasik, Ahmednagar, Thana, Kolaba, East Khandesh, West Khandesh and Dangs. The duties of the Assistant Director in charge of this district include (*a*) vaccination; (*b*) tendering of advice with regard to the sanitation of the various urban and rural circles in his charge; (*c*) inspection of birth and death registers when on tour, and the compliation of vital statistics; (*d*) supervision of the general health of the district, ascertaining the movements and causes of the various epidemic diseases which may occur in the district, and advising revenue and local authorities as regards remedial and preventive measures; and (*e*) sanitary arrangements of fairs and festivals.

A scheme known as the District Health Officers Scheme was sanctioned by Government for the Poona district in 1946. Under this scheme the District Health Officer is a subordinate officer under the administrative control of the Assistant Director, Central Registration District. Among his duties the following are important: (*a*) to organise and control the sanitary, anti-epidemic and vaccination work of the area under his charge; (*b*) to advise the District Local Board, village panchayats, and municipalities that have no medical officers of health, on all matters affecting the health of the residents in their area and on all points involved in the action of local bodies in this respect; and (*c*) to enforce orders, regulations and rules relating to public health which may be issued by any competent authority. He has powers to enquire into and report to the proper authorities upon the accommodation

CHAPTER 17. — Welfare Departments. PUBLIC HEALTH. Organization.

available in hospitals and dispensaries either maintained or aided by the District Local Board for the isolation of infectious cases occurring in the district and upon any need for the provision of further accommodation. He directs and superintendents the work of his own subordinate public health nucleus staff and also of vaccinators, medical officers in charge of dispensaries and subsidized medical practitioners engaged by or directly under the District Local Board so far as public health is concerned, and anti-epidemic workers appointed by the Board. As no District Health Officer has yet been appointed for Poona District, his duties are being performed by the Assistant Director, Central Registration District (1953).

Government have offered to pay all municipalities, including the Poona Municipal Corporation, a grant to cover a part of the salary of the Medical Officer of Health if one is appointed on the approval of the Director of Local Authorities. Except the Poona Municipal Corporation, no municipality in the district has taken advantage of this offer.

Especially after World War II, the activities of the Public Health Department were expanded in all directions. The health services maintained in the rural area in 1949 consisted of 3 Epidemic Medical Officers, one Inspector of Sanitation and Vaccination, 5 Sanitary Inspectors, 7 Sanitary Sub-Inspectors and 18 male vaccinators. In urban areas there was one whole-time medical officer of health having diploma in Public Health, 21 sanitary and health inspectors, 6 male vaccinators, and 3 sanitary inspectors.

To undertake sanitary and maternity and child welfare work in a compact area, a "Health Unit" was started by Government at Ghodnadi, in Sirur Taluka, with the aid of the Rockfeller Foundation. After the first five years, the entire expenditure was borne by Government, the Sirur municipality, however, paying a small grant-in-aid of Rs. 600 per annum. The unit has under its charge 42 selected villages around Sirur, covering an area of 256 square miles and having a population of about 40,000. The object is—(*a*) to carry out intensive public health measures; (*b*) to educate the rural population in public health matters by demonstration, propaganda and formation of village health committees, and rouse their sanitary conscience; and (*c*) to serve as a training centre in rural hygiene for the Public Health staff. The staff of the Unit consists of a Medical Officer of Health, a lady doctor, and a number of sanitary inspectors, midwives, health visitors and sanitary orderlies.

In the year 1942, in order to take prompt anti-epidemic measures, a scheme of "shock squads" was introduced, under which one Epidemic Medical Officer and two Sanitary Inspectors were appointed in the Poona district to assist the regular staff.

A permanent Malaria Organisation was established in 1942, which now consists of—(*a*) a permanent headquarters organisation at Poona with an Assistant Director of Public Health as head and (*b*) five survey squads, each under the charge of a Medical Officer. The main duties of the headquarter organisation consist of training and technical direction and supervision of the survey and control units, as well as appraisal of the results of the control

schemes and special researches. The survey squads are employed in carrying out malaria surveys in the entire State.

A Combined Medical and Public Health Unit works at Khadakvasla under a subsidised medical practitioner. This has a small staff of one health visitor, one midwife, one trained *dai*, one woman attendant, one sanitary sub-inspector, one *mukadam* and three sanitary orderlies. It has under it seven villages within a radius of five miles of Khadakvasla.

For isolation and treatment of cases of infectious diseases in severely affected areas, a Mobile Hospital Unit was formed in 1947 for the Central Registration District as a whole, with its head-quarters at Poona. This hospital, equipped with staff, mobile hospital trucks, tents and furniture, and materials for fifty beds, is kept ready to start functioning at any place at short notice. In non-epidemic period, the hospital staff, except the nurses and ward boys, are engaged in rural medical relief. Since its start the unit has worked in the plague affected areas of the Khed and Ambegaon talukas.

CHIEF DISEASES : The table below gives the figures of deaths due to different diseases in the Poona district from 1945 to 1949 :— Chief Diseases.

Death due to
Chief Diseases in Poona District from 1945 to 1949.

Name of Disease.	Number of deaths.				
	1945.	1946.	1947.	1948.	1949.
Cholera	1,903	5	864	50	38
Small-pox	166	1,176	82	130	437
Plague	1,322	439	504	124	261
Enteric Fever ...	573	448	250	104	125
Measles	234	482	75	133	103
Malaria	5,588	4,775	3,379	3,518	4,745
Other Fevers	6,068	5,774	7,234	4,761	5,127
Relapsing Fever ...	...	...	...	37	...
Dysentery	95	103	96	309	300
Cerebro-Spinal Fever ...	...	...	...	37	...
Diarrhoea	2,175	2,029	2,855	1,354	452
Pneumonia	850	681	680	667	692
Phthisis	1,961	1,912	2,305	1,793	1,769
Influenza	1	5	6	...	...
Whooping Cough ...	37	22	81	313	91
Mumps	...	...	3	...	...
Other respiratory diseases...	5,211	4,667	4,360	2,988	4,142
Diphtheria	47	38	25	12	16
Deaths from child-birth ...	96	75	50	35	16
Chicken-pox	10	3	1	7	23
Leprosy	57	42	81	14	47
Cancer	14	21	3	8	18
Injuries	512	436	507	377	494
Other causes	12,601	11,221	12,600	10,415	11,823

Deaths due to fevers, dysentery and diarrhoea are comparatively more than those in other districts. The chief epidemic diseases in the district are : plague, cholera, small-pox and malaria.

EPIDEMICS : In urban areas it is the statutory duty of the municipalities to provide special medical aid and accommodation Epidemics.

CHAPTER 17.
—
Welfare Departments.
PUBLIC HEALTH.
Epidemics.

for the sick in time of epidemic diseases and to take such measures as may be required to prevent the outbreak, or to suppress and prevent the recurrence, of the disease. In rural areas the primary responsibility for dealing with outbreaks of epidemics rests with the District Local Board. According to Government resolution, General Department, No. 1773/33, dated 23rd April 1945, the board is required to set apart annually a lump sum equal to the average of the amounts spent during the preceding three years for expenditure in connection with epidemics. A grant is placed at the disposal of the Director of Public Health for emergency measures. The Collector is empowered to take action in consultation with the Assistant Director if he finds the measures taken by the board inadequate. Similar powers have been conferred on the Collector in respect of urban areas also. The District Local Board will be helped in its task by the District Health Officer and the nucleus staff under him and also by the "shock squad" under the Epidemic Medical Officer. The services of dispensary medical officers and subsidised medical practitioners are also utilised.

Small-pox.

Small-pox.—From the numbers of deaths due to small-pox, it will be seen that the severity of this disease has been much reduced. Government policy regarding small-pox is to protect the population by vaccination, which is offered free to the public by Government and the local bodies. Segregation of the patients is attempted only in large towns where hospital facilities are available. Disinfection of infected houses and clothes, etc., is also carried out whenever possible. Propaganda is carried out to educate the people as to how to protect themselves against small-pox. The vaccination staff in the District Local Board area is appointed by Government, but their pay and allowances are partly paid by the board in the form of fixed contributions. In the Poona district there are 16 local fund vaccinators including one paid candidate vaccinator, working in 12 talukas. Two vaccinators have been appointed at Government cost in the Bhor Taluka and the Velhe Mahal, which have been newly formed after the merger of the States. On the introduction of the scheme of District Health Officer, the local fund vaccinators are working under the instructions of the District Health Officer. There are six vaccinators under the Poona Municipal Corporation, but they too are Government servants. When small-pox threatens to be epidemic at any place, mass vaccination is carried out there.

Plague.

Plague.—Poona District is susceptible to plague. The infection is, however, kept under control by the employment of preventive measures, including D.D.T. operations on a large scale. Research is also in progress to deal with epidemic centres and to eradicate the infection. For inoculation, trained inoculators are appointed by the Director of Public Health and the local bodies concerned. Sanitary inspectors and subsidized medical practitioners trained in inoculation are also utilised for the work. Inoculation is done free of charge and the anti-plague vaccine used is supplied by the Haffkine Institute, Bombay.

Cholera.

Cholera.—Cholera was in very mild form during the last four years. There were 15, 1,300, 85 and 57 attacks respectively during the years 1946, 1947, 1948 and 1949. Due to the increase in public health staff, anti-cholera measures could be carried out on a very large scale immediately. Protection of water supplies and immunisation

of the people by anti-cholera inoculation are the measures employed to combat cholera epidemics. Hospitalisation of cholera cases is also carried out whenever possible. Disinfection of vomits, dejecta and infected clothes, etc., is carried out with the help of the local authorities. The nucleus District Health Staff, in co-operation with dispensary medical officers, subsidised medical practitioners and the staff of the local bodies carry out the measures. Temporary medical officers and inoculators are appointed to assist the permanent staff whenever necessary. The vaccine used is supplied by the Haffkine Institute, Bombay. On the occurrence of an outbreak of cholera in a village the nearest dispensary medical officer deputed by the Mamlatdar adopts the preliminary measures, including the disinfection of water supplies. The village officers have instructions to disinfect water supplies regularly during actual or threatened outbreaks, and demonstration classes are arranged by the Public Health staff for teaching the technique to the village officers. The vaccinators, inspectors of sanitation and vaccination and the District Health sanitary squads also disinfect the water supplies. Some local bodies engage also other trained persons (anti-epidemic workers) for the purpose.

Malaria.

Malaria.—Among the earliest investigations undertaken by the Malaria Organisation was a survey of the Poona urban area and its environs in order to take effective steps to bring malaria under control. The survey revealed that the whole of the Poona urban area was malarious and the incidence of the disease in localities in the proximity of the Mutha and Mula rivers and of the Mutha left and right bank canals was so high as to be classified as hyper-endemic. A scheme known as "the Greater Poona Malaria Control Scheme" was initiated in 1944, and it now consists of (*a*) anti-larval measures in and around the Poona urban area and (*b*) indoor residual spray of D.D.T. in selected villages of the Haveli taluka. An interesting feature of the scheme is that though the actual execution of the control measures is through a full-time Government agency, the effective co-operation of all the municipal and cantonment bodies as well as that of the District Local Board has been ensured by the creation of two committees, one an advisory one meeting twice a year, consisting of the Collector of Poona as chairman, representatives of the Poona Municipal Corporation and the Poona District Local Board, and the Assistant Director of Public Health (Malaria) as Secretary, and the other a co-ordinating one meeting every month, with the Assistant Director (Malaria) as Chairman, the Health Officer of the Poona Municipal Corporation, the executive officers in charge of malaria control in the Poona and Kirkee cantonments, and the Medical Officer in charge of the Greater Poona Malaria Control Scheme as Secretary. In the former committee the general progress of the scheme is reviewed, and in the latter close liaison between the actual workers in the several agencies is maintained. The results of the scheme have been spectacular and the incidence of malaria has undergone a rapid decline since the initiation of the scheme. The reduction in spleen rates has been remarkable. In 1944, the lowest was 10 in Shivajinagar and the highest 86 in Mundwa. In 1949, the lowest was 0·8 in Khadakvasla (where it was 31 in 1944) and the highest 40 in Kirkee (where it was 70 in 1944). The reduction in the number of

CHAPTER 17. — Welfare Departments. PUBLIC HEALTH. Epidemics. *Malaria.*

deaths by malaria and of malaria cases reported by municipal dispensaries has also been marked :—

	Deaths.	*Malaria cases reported by municipal dispensaries.*
1944-45	915	13,249
1945-46	902	9,224
1946-47	685	5,042
1947-48	845	4,325
1948-49	667	3,683

A district-wide survey was carried out from May 1947 to 1949, and malaria was found to be widespread in the district, except in Sirur Petha, in which none of the villages was found to have a spleen rate of over 10 per cent. In other talukas there were marked variations. Junnar, Khed and Ambegaon Talukas and Mulshi Petha showed high spleen rates. The irrigated areas in Baramati and Indapur Talukas were moderately endemic and showed moderate spleen rates. In Maval Taluka, villages in the hilly areas to the north-west around the Gibbs and Sydenham lakes were intensely malarious, while those in the main Talegaon-Lonavla plateau were healthy.

For the treatment of malaria cases, "Paludrine" is distributed on a large scale through Government agencies, on payment, except in the case of indigent patients who are supplied with tablets free of charge.

Fairs.

FAIRS : There are a number of places in the Poona district where fairs are held, which attract people from outside. The following table gives some particulars about these fairs :—

Statement giving information regarding Fairs in Poona District.

Name of the Fair.	Taluka and Place of Fair.	Period of the Fair.	Attendance (Approximate).
Nimgaon Fair ...	Khed—Nimgaon ...	Chaitra Sud. 15 (April).	15,000
Vithalwadi Fair ...	Haveli—Vithalwadi ...	Ashadh Sud. 11 (July).	35,000
Dehu (Kartiki) ...	Haveli—Dehu ...	Kartik Vad. 8 to 30 (Amavasya) (November–December).	21,000
Dehu (Phalguni) ...	Haveli—Dehu ...	Phalgun Vad. 2 to 9 (March-April).	50,000
Shri Bhavani Mata (Magheshwari Fair).	Haveli-Kodhanpur ...	Margashirsha Sud. 15 to 30 (December).	15,000
Vehergaon (Chaitri Fair) at Karla Caves.	Maval—Vehergaon ...	Chaitra Sud. 5 to 15	12,000
Vehergaon (Dasara Fair) at Karla Caves.	Maval—Vehergaon ...	Ashwin Sud. 8 (5 days) (October).	20,000
Pashan Fair ...	Haveli—Pashan ...	Magh Vad. 13 (March).	6,000
Jejuri (Chaitri) of God Khandoba.	Purandar—Jejuri ...	Chaitra Sud. 15 (3 days) (April).	30,000
Champashashti Fair at Jejuri.	Purandar—Jejuri ...	Margashirsha Sud. 6 (December).	23,000
Kartiki Fair at Alandi...	Khed—Alandi ...	Kartik Vad. 11 (November-December).	80,000
Bhimashanker Fair ...	Ambegaon—Bhimashanker).	Magh Vad. 14 (3 days) (March).	15,000

In respect of fairs where pilgrims exceed 10,000, sanitary arrangements are made by the Public Health Department with the help of

Mamlatdars and the President of the District Local Board or Municipality. The Kartik fairs at Alandi and Dehu are, however, specially organised by committees formed for the purpose with the help of the Public Health Department and the Revenue Department. Additional sanitary staff is engaged during these fairs according to necessity. In respect of fairs congregation at which is below 10,000, arrangements are generally made by revenue officers under the orders of the District Magistrate in accordance with rules framed under section 43 of the Bombay Police Act (XXII of 1951). To meet the cost of the sanitary measures of the pilgrims visiting the fairs a small capitation tax, generally called the pilgrim tax, is levied under the Municipal Act or the Police Act.

Fairs.

PALKHIS : The Poona district lies on the way to Pandharpur from various parts of Maharashtra, and, therefore, pilgrims in large itinerary congregations (called *palkhis*) pass through the district. Four *palkhis* pass through the district, and they are (1) Shri Dnyneshwar Maharaj, (2) Shri Tukaram Maharaj, (3) Shri Sopandeo Maharaj, and (4) Shri Gurudeo Guru Maharaj. The itinerary of all *palkhis* is so arranged that they reach Pandharpur on the day before the Ashadha Ekadeshi (July-August). The largest is the Shri Dnyaneshwar Maharaj *palkhi* which starts from Alandi on the 9th (Navami) of the dark half of *Jeshta* and passes through Poona, Saswad, Jejuri and Walha in the Poona district, making halts at Poona and Saswad on the 10th and 12th of the dark half of Jeshta respectively. A medical officer is appointed to accompany Shri Dnyaneshwar Maharaj and Shri Tukaram Maharaj *palkhis* along with other staff, *viz.*, sweepers, ward boys, etc. One cart is also kept with each *palkhi* to carry necessary drugs. Special water tankers accompany these *palkhis* to supply water to the pilgrims. The medical officer is supplied the necessary drugs for treatment of the patients. The sanitary staff and vaccinators are directed to treat the water supplies of the villages *en route* and in the neighbouring villages. This is done well in advance of the arrival of the procession, and the staff of the Public Health Department accompany the procession.

Pālkhis.

FAMINE RELIEF : When famine and scarcity conditions are declared to exist in the district, the District Health Officer is under the general orders of the Collector in so far as medical and sanitary arrangements on scarcity and famine relief works are concerned.

Famine Relief.

MATERNITY AND CHILD WELFARE : Two Government centres are functioning in the Poona district, one under the Health Unit at Sirur and the other under the Combined Medical and Public Health Unit at Khadakvasla. There are six centres in Poona City which look after maternity and child welfare work. There are 47 private maternity homes in Poona City with a total accommodation of 470 beds. There are maternity centres at Sirur, Baramati, Dhond and Alandi, and child welfare centres at Baramati and Sirur.

Maternity and Child Welfare.

HEALTH PROPAGANDA : Government carry on health propaganda in the district. Magic lantern lectures are delivered by epidemic medical officers and sanitary inspectors on subjects, such as nutritious food, prevention of blindness, school hygiene, guineaworm, malaria, small-pox, plague, cholera, typhoid, etc. At fairs and exhibitions talkie films on different health subjects are arranged, and posters and models of public health subjects are exhibited. In Poona City, private institutions like the Arogya Mandal do useful propaganda.

Health Propaganda.

CHAPTER 17. — Welfare Departments.

PUBLIC HEALTH.

School Hygiene.

SCHOOL HYGIENE : The medical officers of the District Local Board are authorised to carry out medical inspection of school children in consultation with and under the direction of the Administrative Officer of the District School Board. Whenever the Epidemic Medical Officers visit the villages they see the school children, and, on observing any nutritional deficiency they make a free distribution of vitamin tablets. The Medical Officer of Health, Sirur Public Health Unit, with the help of the sanitary officers under him, also examines the school children under his jurisdiction clinically and advises them on their diet, food deficiencies, etc. In Kirkee Cantonment the children of the Cantonment Board's School are examined once a year by the Medical Officer in charge of the General Hospital and steps are taken to carry out his recommendations. The medical examination of the children of other schools in Kirkee is managed by the school authorities themselves. There is no medical inspection of children in schools in Poona Cantonment. In Poona City the children in municipal schools are annually examined by the medical officers of the Corporation.

Vital Statistics.

VITAL STATISTICS : The compilation of birth and deaths for the Poona district is done in the office of the Assistant Director of Public Health, Central Registration District. In the municipal areas, the municipalities concerned maintain registers of births and deaths and forward monthly extracts to the Assistant Director. In rural areas the register is maintained by village officers and monthly extracts are sent by them to the taluka officers for transmission to the Assistant Director.

Public Health Laboratory.

PUBLIC HEALTH LABORATORY : The State Public Health Laboratory is located at Poona. It is in charge of an Assistant Director of Public Health. Examination is conducted in this laboratory of water samples from water works all over the State, food samples sent under the Bombay Prevention of Adulteration Act (V of 1925), and samples of sewage, disinfectants, food, drugs, etc.

THE LABOUR DEPARTMENT.

LABOUR. Organization.

The head of the Department of Labour, Bombay State, is the Commissioner of Labour. Under him are three Deputy Commissioners having charge of three separate Directorates of Labour dealing with Administration. Information, and Welfare, with their head offices in Bombay.

Labour (Administration).

The Deputy Commissioner, Labour (Administration), is responsible for the administration of the Bombay Industrial Relations Act (XI of 1946), the Industrial Disputes Act (XIV of 1947) and the Indian Trade Unions Act (XVI of 1926). Under him are three Assistant Commissioners of Labour (Administration) working in Bombay, Baroda and Ahmedabad. The Poona district is under the jurisdiction of the Assistant Commissioner at Bombay.

Under the Industrial Disputes Act, 1947, the Union Government is the appropriate authority to deal with industrial disputes concerning industries carried on by them or under their authority or by the Railway Board. Disputes arising in the Defence works in Kirkee and surrounding areas are dealt with by the Union Government. Conciliation in other labour disputes arising in the Poona district is done directly by one of the Assistant Commissioners stationed at Bombay, who have been notified as Conciliators under the Bombay Industrial Relations Act and the Industrial Disputes Act, 1947.

CHAPTER 17.

Welfare Departments.

LABOUR.

Organization.

Labour (Administration).

One of the Assistant Commissioners (Administration), Bombay, has been appointed as Registrar under the Bombay Industrial Relations Act, 1946, and has jurisdiction over the whole of Bombay State. An Assistant Registrar has also been appointed and has been invested with all the powers of Registrar under the Act. The Registrar's work falls under the following heads, *viz.*, (*a*) recognition of undertakings and occupations; (*b*) registration of unions; (*c*) maintenance of approved lists of unions; (*d*) registration of agreement, settlements, submissions and awards; and (*e*) maintenance of a list of joint committees constituted under section 48 of the Bombay Industrial Relations Act.

The Deputy Commissioner of Labour (Administration) has been notified as Registrar of Trade Unions for the State of Bombay under the Indian Trade Unions Act, and he is assisted in his work by two Assistant Commissioners stationed at Bombay. The work in connection with the administration of this Act includes registration of trade unions under the Act, the registration of amendments in the constitution of the unions, and preparation of the annual report on the working of the Act in the State

In the Poona district, there were in 1949 two unions registered under the Bombay Industrial Relations Act, *viz.*, (1) the Rashtriya Girni Kamgar Sangh, Poona, belonging to the textile industry, having a membership of 975, and (2) the Rashtriya Hosiery Union, belonging to the hosiery textile industry and having a membership of 87. A joint committee of the management of the Raja Bahadur Motilal Poona Mills, Ltd., and the Rashtriya Girni Kamgar Sangh has been registered for the Poona Mills.

Labour (Information).

The Directorate of Labour (Information) performs the following functions :—

(1) Compilation and publication of the Working Class Cost of Living Index numbers for Bombay, Ahmedabad, Sholapur and Jalgaon. Unweighted index numbers for seventeen food articles for Poona is also compiled.

(2) Conducting socio-economic enquiries into conditions of labour.

(3) Compiling and disseminating information on labour matters generally and statistics regarding industrial disputes, mofussil wages, employment, cotton mill production, trade unions, etc., in particular.

(4) Publication of three monthlies, *viz.*, the *Labour Intelligence*, the *Labour Gazette* and the *Industrial Court Reporter.*

Labour (Welfare).

The Deputy Commissioner, Labour (Welfare), has under him Labour Officers at Bombay, Ahmedabad, Sholapur and Jalgaon. The main function of these Labour Officers is to watch the interests of the employees and promote harmonious relations between employers and employees. To facilitate their work various powers have been conferred on them by the Bombay Industrial Relations Act. They have the rank of Class II officers in the general State scale. Till 27th July 1950, the Poona district was under the jurisdiction of the Labour Officer, Sholapur, but with effect from that date, this jurisdiction was transferred to the Labour Officer at Bombay. From the coming into force of the Bombay Industrial Relations Act in September 1947 till the 31st of May 1950, 41 complaints under the Act from the Poona district were disposed of by the Labour Officer.

CHAPTER 17.
—
Welfare Departments.
LABOUR.
Welfare Centre.

Welfare Centres are run by the Directorate of Labour (Welfare) in all important industrial centres. These are classified into four types, A, B, C, and D. The B type centres are smaller than the A type ones. As part of its post-war programme of reconstruction, the Government of Bombay opened a B type centre at Poona on the 1st July 1949. The original idea was to house a B type centre in specially constructed premises in the form of a commodious auditorium with ancillary buildings and an open space of ground so that out-door as well as indoor activities could be provided for the industrial workers of the city. This idea had to be given up as the cost of construction had gone disproportionately high since the war. As, however, the necessity of opening the centre was keenly felt, a beginning was made by starting welfare activities on a limited scale in hired premises. The present B type centre at Poona is located at 362, Somwar Peth, Raja Dhanrajgirji Building, Poona 2, and consists of 5 rooms with a total floor area of about 1,020 sq. ft. As these premises are not quite suitable, the centre will be shifted to more suitable premises as soon as these are available.

Industrial Arbitration and Adjudication.

The Court of Industrial Arbitration (or the Industrial Court as it is shortly called), Bombay, as constituted under section 10 of the Bombay Industrial Relations Act, has jurisdiction over the Poona district. The duties and powers of the Industrial Court are detailed in chapter XIII of the Bombay Industrial Relations Act. The Labour Court at Sholapur exercises jurisdiction over the Poona district. This court is presided over by a Labour Court Judge and enjoys such powers as are conferred upon it under sections 78 to 86 of the Bombay Industrial Relations Act.

Wage Boards.

There are two Wage Boards appointed for the whole State, one for the cotton textile industry and another for the silk textile industry. The wage boards are to decide such disputes as are referred to them by the State Government under sections 86C and 86KK of the Bombay Industrial Relations Act.

Shops and Establishments Act.

The Bombay Shops and Establishments Act (LXXIX of 1948) has been applied in the district to the areas of the Poona City Municipal Corporation, Poona Cantonment, Kirkee Cantonment, and Baramati Municipality.

Employees' State Insurance Act.

The Employees' State Insurance Act, 1948, has not yet been applied in the Poona district.

Private Labour Officer.

The Raja Bahadur Motilal Poona Mills, Ltd., has a private Labour Officer.

Working Class Cost of Living Index.

There is no Working Class Cost of Living Index prepared for the Poona centre, but a few awards of the Industrial Court, Bombay, which have a bearing on the point, indicate that the Sholapur index series is taken as applicable to it. (*Vide* Reference No. 5 of 1948, published in *Bombay Government Gazette*, Part I-L, dated 7th October 1948, *pp.* 4498-99, and another published in *Bombay Government Gazette*, Part I-L, dated 27th October 1949, *pp.* 1750-54).

Factory Department.

The Factory Department is under the administrative control of the Commissioner of Labour, but the Chief Inspector of Factories has complete control of the technical side of the work of the department over the whole State. The department is responsible mainly

for the administration of the Factories Act (LXIII of 1948), but the administration of the following Acts has also been assigned to it :

(1) The Payment of Wages Act (IV of 1936).

(2) The Cotton Ginning and Pressing Factories Act (XII of 1925)—section 9, regarding approval of plans of new ginning factories.

(3) The Employment of Children Act (XXVI of 1938).

(4) The Bombay Maternity Benefit Act (VII of 1929).

The department has a sub-office at Poona in charge of a Junior Inspector of Factories, an officer belonging to the State Service, Class II. The jurisdiction of this office extends over the districts of Poona and Ahmednagar and the Phaltan taluka of Satara North District. The full-time inspectorial staff stationed at Poona at present consists of two Junior Inspectors of Factories and one Inspector of Notified Factories. They are responsible for the enforcement of the Factories Act and Rules throughout the area, every Inspector being allotted a certain number of factories for the purpose of inspection. Under section 8 (*4*) of the Factories Act, the District Magistrate of Poona is also an Inspector for the district of Poona. In addition, all Sub-Divisional Magistrates, Mamlatdars, Mahalkaris, the officers of the Public Health Department and two officers of the Bombay Medical Service, Class II, one at Poona and the other at Mundhwa, within the limits of their respective jurisdictions, have been appointed as additional Inspectors for certain provisions of the Act. Similarly, the Assistant to the Civil Surgeon, Poona, has been appointed as Certifying Surgeon under the Factories Act. Under Rules made in accordance with section 9 of the Factories Act a full-time Inspector (but not the District Magistrate or an additional Inspector) has power to prosecute, conduct or defend before a court any complaint or other proceeding arising under the Act or in discharge of his duties as Inspector. The full-time Inspectors are also responsible for the enforcement of the other enactments with the administration of which the Factories Department has been entrusted. Their activities also extend to securing for labourers welfare amenities, such as education, recreation and sports, co-operative societies and housing.

Commissioner for Workmen's Compensation. *Workmen's Compensation.*

Under the provisions of the Workmen's Compensation Act (VIII of 1923), the Commissioner for Workmen's Compensation, Bombay, has jurisdiction over the whole State. The Judge of the Court of Small Causes at Poona has, however, been appointed *ex-officio* Commissioner to deal particularly with cases arising in the district of Poona. The principal reason for giving the Commissioner for Workmen's Compensation, Bombay, jurisdiction over the whole State is to enable him to settle cases with insurance companies and other firms which have their head offices in Bombay City. But as this arrangement necessarily entails a certain amount of overlapping, Government have issued instructions under section 20 (2) of the Act for distribution of work between the Commissioner and the *ex-officio* Commissioner. Under these instructions, the Commissioner at Bombay is authorised—

(*a*) to receive deposits for distribution of compensation under sub-sections (*1*) and (2) of section 8 ;

CHAPTER 17.

Welfare Departments.

LABOUR.

Commissioner for Workmen's Compensation.

Workmen's Compensation.

(*b*) to issue notices to and to receive applications from dependants in cases of deposits under these sub-sections; and

(*c*) to receive agreements for registration under section 28, wherever the accident may have taken place.

Where a deposit is received or an agreement is tendered for registration, the Commissioner notifies the *ex-officio* Commissioner.

Applications for orders to deposit compensation when no deposit under section 8 (*1*) has been received, and other applications provided for in section 22 of the Act should be made to the *ex-officio* Commissioner if the accident occurs in the Poona district. Notices to employers under section 10-A, requiring statements regarding fatal accidents in the district is issued by the *ex-officio* Commissioner and reports of fatal accidents made under section 10-B are received by him. If after notice has been issued by the *ex-officio* Commissioner under section 10-A, the employer deposits the money with the Commissioner at Bombay, the latter notifies the receipt of the deposit to the *ex-officio* Commissioner.

Applications for review or commutation of half-monthly payments have to be made to the Commissioner who passed the original orders.

Accidents arising on the Central Railway and the Hydro-Electric Works managed by the Tata Hydro-Electric Agencies, Ltd., are dealt with exclusively by the Commissioner at Bombay.

Payment of Wages Act.

Cases falling under the Payment of Wages Act (IV of 1936) are dealt with in Poona City by the Resident Magistrates or the City Magistrate and in the district by Resident Magistrates or Additional Resident Magistrates, wherever they exist, and by Sub-Divisional Magistrates where there is no Resident or Additional Resident Magistrate.

Steam Boilers and Smoke Nuisances Department.

The department of Steam Boilers and Smoke Nuisances is under the administrative control of the Commissioner of Labour, Bombay State, but the Chief Inspector of Boilers has complete control of the technical side of the work of the department over the whole State. The functions of the Boiler Department are to inspect steam boilers annually and to grant working certificates therefor in order to ensure their safe working and management. The department has a staff of eight Inspectors, six stationed at Bombay and two at Ahmedabad. One of the Inspectors in Bombay carries out inspection of boilers in the Poona district.

The Smoke Nuisances Act is not in operation in the Poona district.

THE DEPARTMENT OF PROHIBITION AND EXCISE.

PROHIBITION AND EXCISE. Organization.

SINCE THE INTRODUCTION OF COMPLETE PROHIBITION IN THE STATE from 1st April 1950, the former Department of Excise has come to be designated as the Department of Prohibition and Excise. The officer charged with the administration of this department in the Poona district is the Collector of Poona. In relation to this department he is responsible to the Director of Prohibition and Excise, Bombay State. He is invested with various powers under the Bombay Prohibition Act (XXV of 1949), and also exercises powers under the Dangerous Drugs Act (II of 1930), and the Bombay Opium Smoking Act (XX of 1936). Under the Bombay Prohibition Act prohibition or restrictions have been placed on the manufacture,

import, export, transport, sale, possession, use and consumption of liquor, intoxicating drugs or hemp and of articles containing liquor, intoxicating drugs or hemp. The Collector has powers to grant, cancel or suspend licences, permits and passes under the Act. He is also responsible for the administration of the Drugs Control Order 1949.

The Superintendent of Prohibition and Excise, Poona, assists the Collector and is in actual charge of the work of the department in the district. He is also invested with powers under certain sections of the Bombay Prohibition Act, the Dangerous Drugs Act and the Bombay Opium Smoking Act. Under him there is one Inspector of Prohibition and Excise who is posted at Poona and one Sub-Inspector of Prohibition and Excise who is posted at Dhond. The Inspector at Poona is in charge of the talukas of Ambegaon, Bhor, Haveli, Junnar, Khed, Mawal, Mulshi, Poona City and Purandar and is assisted by two Sub-Inspectors. The Sub-Inspector at Dhond is in charge of the talukas of Baramati, Dhond, Indapur and Sirur and of Velhe Mahal and is subordinate directly to the Superintendent of Prohibition and Excise, Poona. The Inspector and the Sub-Inspector have also been invested with certain powers under the Bombay Prohibition Act, the Dangerous Drugs Act and the Bombay Opium Smoking Act.

Medical Boards.

In each taluka, a medical board consisting usually of two registered medical practitioners (one a Government or semi-Government official and the other a non-official) has been formed. The functions of the board are to examine any person who applies for an addict's permit or for an increase in the existing quota, for the use of opium, ganja or bhang for personal consumption on grounds of health, and, on examination, to issue a medical certificate.

There is another medical board for foreign liquor permits on health grounds. The Civil Surgeon, Poona, is the board and examines and grants certificates to applicants from the Poona City, Poona Cantonment and Kirkee, etc., areas. In the rest of the district, the medical officers in charge of the Government or municipal dispensaries do the above duties and send the certificates through the Civil Surgeon, Poona, for his countersignature.

Military personnel.

In the case of individual military personnel, the quota of foreign liquor is allotted by the Station Staff Officer on a scale commensurate with their rank, and the same can be purchased from the Military Canteen Licensees only. In the case of Military messes, requisitions are issued by the Station Staff Officer, and liquor is issued by the Military Canteen Licensees on the strength of transport permits issued by the Prohibition and Excise Department.

Enforcement work.

The Police Department is the chief agency to deal with detection, investigation and prosecution of offences under the Prohibition Act. Though officers of the Prohibition and Excise department of and above the rank of Inspector have been invested with powers to investigate offences, these officers generally pass on information of the commission of offences and hand over the cases detected by them to the Police for investigation. The Home Guards organisation also assists the Police in this work. Under section 134 of the Prohibition Act, village officers, village servants useful to Government, officers of other departments of the State

CHAPTER 17. — Welfare Departments.

PROHIBITION AND EXCISE.

Enforcement work.

Government, and officers and servants of local authorities are bound not only to give information to the Police of breaches of the provisions of the Act which may come to their knowledge, but also to prevent the commission of breaches of the Act about which they may have knowledge. Under section 133, officers and servants of local authorities are further bound to assist any police officer or person authorised to carry out the provisions of the Act. Under section 135, occupiers of lands and buildings, landlords of estates, owners of vehicles, etc., are bound to give notice of any illicit tapping of trees or manufacture of any liquor or intoxicating drug to a Magistrate, Prohibition Officer or Police Officer as soon as it comes to their knowledge.

All revenue officers of and above the rank of Mamlatdar or Mahalkari, all Magistrates, and all officers of the Department of Prohibition and Excise of and above the rank of Sub-Inspector have been authorised, under section 123 of the Prohibition Act, within the limits of their respective jurisdictions, to arrest without a warrant any person whom they have reason to believe to be guilty of an offence under the Act and to seize and detain any article of contraband. The officer so authorised, when he arrests any person or seizes and detains any article, has to forward such person or article, without unnecessary delay, to the officer in charge of the nearest police station.

Effect of Prohibition.

As prohibition was introduced in the district in gradual stages from 1947-48, a comparison is given of the consumption of liquor and intoxicating drugs in the years 1945-46, 1950-51 (the year in which complete prohibition was in force), and 1951-52 :—

	1945-46.	*1950-51.*	*1951-52.*
Country liquor (in gallons) ..	1,02,991	nil	nil
Spirits (in dozen bottles) ..	79,329	2,281	4,640
Wines (in dozen bottles) ..	772	169	360
Beer (in dozen bottles) ..	1,61,734	5,036	7,665
Ganja (in maunds & seers) ..	85-13	0-15	0-7
Bhang (in maunds & seers) ..	36-16	0-9	0-5
Opium (in maunds & seers) ..	81-24	1-20	0-45

The total revenue, which was Rs. 1,24,23,557 in 1945-46, was only Rs. 6,56,973 in 1950-51 and Rs. 4,87,862 in 1951-52.

Kinds of permits.

Various permits were granted in 1950-51 and 1951-52 for possession, use, etc., of foreign liquor. These were :—

Foreign Liquor.

(1) *Emergency Permits.*—These permits were at first issued to families only, for emergent purposes. This permit can, since 22nd October 1952, be issued in the name of any member of the family but it cannot be granted to more than one member of a household at any one time. A holder of this permit is authorised to purchase and possess 6 2/3 ounces of brandy or rum, during a period of six months. The number of permits issued was 749 in 1950-51 and 415 in 1951-52.

(2) *Health Permits.*—These were issued to 2,030 individuals in 1950-51 and to 2,968 individuals in 1951-52. These permits are granted on grounds of health under a certificate from the Civil

Surgeon, Poona, for a maximum quantity of 4 units° of foreign liquor per month. During 1950-51 and from April 1951 to 19th September 1951, these permits were granted for a period of six months only. From 20th September 1951, these permits can be issued for a period up to one year in the case of persons who are seventy years old or above and for a period of six months in the case of persons who are less than seventy years old. A permit holder desiring to renew the permit has to make a fresh application.

Kinds of permits. *Foreign Liquor.*

(3) *Temporary Resident's Permits.*—These were issued to 96 persons in 1950-51 and to 28 persons in 1951-52. These permits are issued to persons born or brought up in a country outside India where liquor is usually consumed. The maximum is 4 units° of foreign liquor per month and for a maximum period of six months.

(4) *Visitors' Permits.*—These numbered 287 in 1950-51 and 35 in 1951-52. A visitor from another Indian State is allowed a maximum of 1 unit° of foreign liquor if visiting Bombay State for one week.

Possession, use, etc., of toddy is completely prohibited.

Toddy.

Permits for possession and use of denatured spirit up to a maximum quantity of two bottles per month are granted for domestic purposes.

Denatured spirit.

Permits for the use of country liquor and wine for sacramental purposes only are granted to priests of certain communities, viz., Christians, Parsees and Jews.

Country Liquor and Wine.

Ganja, bhang and opium are allowed to addicts for their personal consumption on production of a medical certificate from the Medical Board, the maximum quantity allowed for an addict being 15 tolas in the cases of ganja and bhang and 7½ tolas in the case of opium.

Ganja, Bhang and Opium.

There are also rules governing the possession, use, transport, sale, etc., of dangerous drugs, mhowra flowers, molasses, rectified spirit and absolute alcohol for industrial, medical and similar purposes.

Use for Industrial, etc. purposes.

There is an organisation for the State for working a scheme known as the "Neera and Palm Products Scheme." This is worked by honorary organisers. Under it, a Van Supervisor is stationed in each area of *neera* extraction, who supervises the tapping and collection of *neera* from trees. The *neera* collected is transported in motor vans to various centres. There is a Manager at each centre who supervises the sales with the help of a salesman. Each centre has also an honorary supervisor, who is usually a social worker.

Neera.

Licences are issued for the manufacture of *gur* from *neera*. In the Poona district, there was only one centre, *viz.*, Poona City and Cantonment, working during the season 22nd October 1950 to 31st March 1951. The quantity of *neera* produced was 8,170 gallons and the quantity sold was 7,694 gallons. The quantity of *gur* manufactured was 263 lbs. In Shelgaon (Dhond Taluka), where a licence had been issued for the manufacture of *gur* from *neera*, 13,144 lbs. of *gur* was produced during the year 1950-51.

°One unit is equal to—
1 quart bottle (of 26 2/3 ounces) of spirits, or
3 quart bottles of wine, or
9 quart bottles of beer.

CHAPTER 17. — Welfare Departments. PROHIBITION AND EXCISE. Prohibition Committees.

Prohibition Committees.—There are two Prohibition Committees in the district, one for Poona City and the other for the rest of the district. Each of these committees consists of about 15 members, including some officials (*e.g.* the Superintendent of Prohibition and Excise, and the District Superintendent of Police), and has the Collector as its Chairman. Their function is to advise the Department in carrying on prohibition work and to make suggestions in matters pertaining to vigilance, prohibition propaganda, publicity, recreation amenities, *neera* centres and depots, etc.

Sanskar Kendras.

Sanskar Kendras.—There are also even Sanskar Kendras in the district, and they are at—(1) Bhawani Peth (Poona City); (2) Baramati; (3) Junnar; (4) Yawat; (5) Bawda; (6) Kharpudi; and (7) Hadapsar. The first three are managed departmentally. The object of these "Sanskar Kendras" is to wean people from drink by means of recreational activities. *Pawadas* and other recreation programmes are arranged at these centres at Government cost.

THE BACKWARD CLASS DEPARTMENT.

BACKWARD CLASS.

THE BACKWARD CLASS DEPARTMENT was created in 1931 as a result of the recommendations made in 1930 by the Depressed Classes and Aboriginal Tribes Committee. The classification recommended by the Committee and adopted by Government includes within the backward classes persons of three different categories, *viz.*, (1) untouchables classed as "Scheduled Classes;" (2) aboriginal and hill tribes; and (3) such other classes of persons as Government may class as "other backward classes." As soon as any caste or section of the population ceases to require protection or aid it may be removed from the list of backward classes and it will then cease to have any special connection with the Backward Class Department.

It is the policy of Government to push on vigorously with the work of amelioration of the backward classes so that the communities at present classified as backward will be assimilated into society on a common footing with others and they may make rapid progress in economic, social, cultural and other spheres, and conditions may be created in which they will cease to be backward.

Organization.

At the head of the Department is the Backward Class Officer, with his headquarters at Poona. Under him are Assistant Backward Class Officers for the different regions of the State. The Deccan districts are placed under the charge of an Assistant Backward Class Officer (gazetted officer of Deputy Collector's grade) with his headquarters at Sholapur. Subordinate to and under the direct control of this officer is the Assistant Backward Class Welfare Officer for the Poona and Satara North districts with headquarters at Satara. The latter is of the status of a Second Grade Mamlatdar. He is expected to work as a kind of liaison officer between the backward classes and the various departments of Government. It is part of his duties to see that the fullest benefit of all legislation enacted by Government is received by the backward classes. He is also expected to see that the backward classes derive the maximum benefit of the concessions sanctioned for them by Government in any field. He has no executive powers and is not intended to form a sort of parallel administration for the backward classes. There will be many occasions on which he will have to seek the help of the

revenue and police authorities of the district as of the other departments.

The Assistant Backward Class Officer, with his headquarters at Sholapur, co-ordinates the activities of the Backward Class Department in all the Deccan districts.

The uplift of the backward classes is sought to be achieved in many ways. First of all, special facilities are given to them for receiving education. For example, they get free studentships in Government as well as non-Government schools, and scholarships in arts and professional colleges and technical institutions. In addition, the Backward Class Department gives monetary help to poor and deserving students from the backward classes studying in secondary, collegiate, and technical institutions, by way of lump sum grants for the purchase of slates, books, tools, etc., and for payment of examination fees. A percentage is prescribed by Government for the admission to training institutions of men teachers from the backward classes. In the case of women teachers, no percentage has been separately fixed, but if suitable women belonging to these classes are available for training, preference is given to them in the matter of admission to training colleges.

There is a Government hostel at Poona specially meant for backward class students and run entirely at Government cost. Free boarding and lodging is provided for the inmates and books and articles of stationery are supplied to them at Government cost. This hostel has accommodation for 80 students. In addition, voluntary agencies are encouraged by means of grant-in-aid to open special hostels for backward classes. There are seven such hostels in Poona City opened by voluntary agencies, *viz.*,—

(1) Backward Class Hostel, 896, Nana Peth, Poona.

(2) Harijan Vidyarthi Vasatigrih, 798, Sadashiv Peth, Poona.

(3) Seva Sadan Backward Class Hostel for Girls, 789, Sadashiv Peth, Poona.

(4) Mahilashram Hostel for Girls, Hingne Budruk, Poona 4.

(5) Poona School and Home for the Blind, 272, Somwar Peth, Poona 2.

(6) Union Boarding House, Municipal Health Camp, Poona 4.

(7) Ranapratap Sarvodaya Chhatralay, 360, Vetal Peth, Poona 2.

Secondly, reservation of posts is made for members of the backward classes in Government services in Grades III and IV, *e.g.*, posts of clerks, teachers in primary schools, talathis, bailiffs and vaccinators. In addition, special reservations are made for Scheduled Classes in the matter of appointment to posts in the inferior services.

Thirdly, special attention is devoted to provision of housing accommodation for the backward classes. The Backward Class Department helps in providing housing sites for members of the scheduled classes by acquiring lands and disposing of the plots to individual members at a nominal occupancy price fixed in consultation with the Collector of the district. Under a post-war reconstruction scheme, backward class housing societies (or individuals, as the case may be) are eligible to receive an interest-free loan up to 75 per

CHAPTER 17.

Welfare Departments.

BACKWARD CLASS.

Various Measures of Uplift.

cent. of the cost of construction limited to Rs. 1,500 in backward areas and Rs. 2,000 in other areas. Government have ordered in the same scheme that free provision should be made of three gunthas of land for a backward class family engaged in non-agricultural pursuits. With a view to breaking down the isolation of scheduled class quarters, Government have also ordered that the houses of scheduled classes should be shifted closer to the main village sites, waste lands, where available, being granted to the scheduled classes for housing purposes on payment of reasonable occupancy price.

Fourthly, the economic regeneration of the backward classes is promoted by various steps. With a view to improving the technique of the hereditary occupations of these classes, Government have sanctioned a number of peripatetic parties (14 in 1949) for imparting training to artisans and their children in various industrial subjects. Stipends are granted to students admitted to the schools. Backward class students are also awarded scholarships for taking industrial training at the various technical and industrial institutions.

In forest areas, help regarding cutting of fuel and other facilities can be obtained from the Forest Department. The Revenue Department is extending its active help in the matter of disposal of waste lands for cultivation to backward class cultivators and grant of tagai loans, housing sites, etc.

Fifthly, measures have been taken to ensure the social uplift of the backward classes, especially Harijans. The Bombay Harijan (Removal of Social Disabilities) Act (X of 1947) and the Bombay Harijan Temple Entry Act (XXXV of 1947) have been enacted with a view to bringing about complete removal of untouchability as far as public and civic rights are concerned. The Bombay Devadasis Protection Act (X of 1934) has declared unlawful the performance of any ceremony having the effect of dedicating girls as *devadasis*. These unfortunate girls were usually members of the backward classes.

Backward Class Committee.

The Backward Class Department has to see that the policy of Government is fully implemented in day to day administration.

To advise the Backward Class Department in regard to its activities in the district, there is a Backward Class Committee for the district, consisting of officials and non-officials with the Collector of Poona as Chairman.

The Backward Class Officer, Bombay State, has the right to attend the meetings of the committee. The Backward Class Welfare Officer, Poona and Satara North Districts, is *ex-officio* Secretary of the committee.

The committee has the following powers and functions :—

(*a*) to advise on questions referred to it by the Backward Class Officer or the Backward Class Board (a consultative and advisory board);

(*b*) to provide information regarding the grievances and needs of the backward classes;

(*c*) to take suitable measures for the removal of untouchability and other social disabilities and also for the removal of harmful social customs among the various backward classes; in particular

to explain the provisions of the laws regarding the removal of social disabilities of Harijans and authorisation of temple entry and to maintain a watch over the working of these laws and to bring to the notice of the authorities concerned activities and incidents contrary to the principles or provisions of these laws occurring within the district ; and

BACKWARD CLASS.

Backward Class Committee.

(*d*) to carry on propaganda work for the amelioration of the conditions of backward classes.

Harijan Sevak Sangh.

The Maharashtra Provincial Harijan Sevak Sangh, Dhulia, does the work of amelioration of the backward classes (including Harijans) in the Poona district also, and is paid an annual grant (Rs. 6,000 in 1948-49) by the Backward Class Department.

THE CHARITY COMMISSIONER.

CHARITY COMMISSIONER.

Bombay Public Trusts Act.

Prior to 1950, the religious and charitable trusts in the State were governed by various enactments, Central as well as Provincial, based on religion. In 1950, a composite legislation called the Bombay Public Trusts Act (XXIX) of 1950, was passed, which can be made applicable to all public trusts without distinction of religion. This Act defines "public trust" as "an express or constructive trust for either a public religious or charitable purpose or both, and includes a temple, a math, a wakf, a dharmada or any religious or charitable endowment and a society formed either for a religious or charitable purpose or for both and registered under the Societies Registration Act (XXI) of 1860."

Public Trusts affected.

The State Government is empowered to apply this Act to any public trust or class of public trusts and on such application the provisions of previous Acts cease to apply to such trust or class of trusts. The Act has been made applicable to the following classes of public trusts with effect form 21st January 1952 :—

(1) temples ;

(2) maths ;

(3) wakfs ;

(4) public trusts other than (1), (2) and (3) above, created or existing solely for the benefit of any community or communities or any section or sections thereof ;

(5) societies formed either for religious or charitable purposes or for both and registered under the Societies Registration Act, 1860 ;

(6) dharmadas, *i.e.*, any amounts which, according to the custom or usage of any business or trade or agreement between the parties relating to any transaction, are charged to any party to the transaction or collected under whatever name as being intended to be used for a charitable or religious purpose ;

(7) all other trusts, express or constructive, for either a public religious or charitable purpose or for both.

The Act has not been made applicable to the charitable endowments vested in the Treasurer of Charitable Endowments under the provisions of the Charitable Endowments Act (VI) of 1890.

CHAPTER 17.

Welfare Departments.

CHARITY COMMISSIONER.

Administrative Officers.

A Charity Commissioner with headquarters at Bombay has been appointed to administer the Act. The first Charity Commissioner was appointed on the 14th August 1950. An Assistant Charity Commissioner has been appointed for the Poona Region which consists of the districts of Poona, East Khandesh, West Khandesh, Nasik, Ahmednagar and Sholapur. The Assistant Charity Commissioner is directly responsible to the Charity Commissioner.

Duties of Trustees.

The Act imposes a duty on the trustee of a public trust to which the Act has been applied to make an application for the registration of the trust within three months of the application of the Act or its creation, giving particulars specified in the Act, which include—(*a*) the approximate value of moveable and immoveable property owned by the trust, (*b*) the gross average annual income of the trust property, and (*c*) the amount of the average annual expenditure of the trust. No registration is, however, necessary in the case of *dharmadas* which are governed by special provisions of the Act in certain respects. Trusts registered under any of the previous Acts are deemed to be registered under this Act. In 1952, the total number of public trusts registered in the Poona district was 1,279, and the approximate value of their moveable and immoveable properties was Rs. 6,44,13,544. The gross annual income of these trusts was 1,00,66,254 and their average annual expenditure Rs. 99,18,607.

A registration fee ranging from Rs. 3 to Rs. 25 is levied depending on the value of the property of the public trust. An annual contribution at the rate of 2 per cent. of the gross annual income is also recovered which is credited to the Public Trusts Administration Fund created under the Act. The contribution does not form part of the general revenue of the State. Pubilc Trusts exclusively for the purpose of advancement and propagation of secular education or medical relief and public trusts having a gross annual income of Rs. 300 or less are exempted from the payment of contribution. Deductions from the gross annual income for computing contribution are allowed in respect of amounts spent on the advancement and propagation of secular education, medical relief, donations, grants received from Government or local authorities, interest on depreciation or sinking fund, taxes to be paid to Government or local authority, etc. The contribution is levied on the net annual profits in the case of public trusts conducting a business or trade.

Every trustee has to keep regular accounts of the trust which have to be audited annually by Chartered Accountants or persons authorised under the Act. A Chartered Accountant can audit accounts of any public trust but the persons authorised under the Act are permitted to audit accounts only of public trusts having a gross annual income of Rs. 1,000 or less. The auditor has to submit a report to the Deputy or Assistant Charity Commissioner of his region on a number of points, such as whether accounts are maintained according to law and regularly, whether an inventory has been maintained of the moveables of the public trust, whether any property or funds of the trust have been applied on an object or purpose not authorised by the trust, whether the funds of the trust have been invested or immoveable property alienated contrary to the provisions of the Act, etc.

If on a consideration of the report of the auditor, the accounts and explanation, if any, furnished by the trust or any other person concerned, the Deputy or Assistant Charity Commissioner is satisfied that the trustee or any other person has been guilty of gross negligence, breach of trust or misapplication or misconduct resulting in a loss to the trust, he has to report to the Charity Commissioner who after due inquiry determines the loss, if any, caused to the trust and surcharges the amount on the person found responsible for it. No sale, mortgage, exchange or gift of any immoveable property and no lease for a period exceeding ten years in the case of agricultural land and three years in the case of non-agricultural land or building belonging to a public trust is valid without the previous sanction of the Charity Commissioner. The trustee of a public trust is bound to invest the surplus funds of the trust in public securities or first mortgage of immoveable property on certain conditions. For making an investment in any other form, the permission of the Charity Commissioner must be obtained.

Duties of Trustees.

If the original object of a public trust fails wholly or partially, if there is surplus income or balance not likely to be utilised, if it is not in the public interest expedient, practicable, desirable, necessary or proper to carry out, wholly or partially, the original intention of the author of the public trust or the object for which the public trust was created, an application can be made to the District Court or City Civil Court, Bombay, as the case may be, for application *cy pres* of the property or income of the public trust or any of its portion.

Application of funds *cy pres*.

If there is a breach of trust or a declaration is necessary that a particular property is the property of a public trust, or a direction is required to recover the possession of such property, or a direction is required for the administration of any public trust, two or more persons having an interest in the trust or the Charity Commissioner can file a suit in the District Court or City Civil Court, Bombay, as the case may be, to obtain reliefs mentioned in the Act. If the Charity Commissioner refuses consent, an appeal lies to the Bombay Revenue Tribunal constituted under the Bombay Revenue Tribuntal Act (XII of 1939). The Charity Commissioner can also file such a suit on his own motion.

The Charity Commissioner may, with his consent, be appointed as a trustee of a public trust by a Court or by the author of a trust, provided his appointment is made as a sole trustee. In such cases, the Charity Commissioner may levy administration charges on these trusts as prescribed in the rules framed under the Act.

Inquiries regarding the registration of a public trust or regarding the loss caused to a public trust or public trusts registered under the previous Acts, in consequence of the act or conduct of a trustee or any other person, have to be conducted with the aid of assessors not less than three and not more than five in number. The assessors have to be selected, as far as possible, from the religious denomination of the public trust to which the inquiry relates. The presence of assessors, can, however, be dispensed with in inquiries where there is no contest. A list of assessors has to be prepared and published in the Official Gazette every three

Registration.

CHAPTER 17. — Welfare Departments.

years. Districtwise lists of assessors have already been prepared and published in the *Bombay Government Gazette.*

CHARITY COMMISSIONER.

Charities under Charitable Endowments Act, 1890.

The Charity Commissioner is deemed to be and to have always been the Treasurer of Charitable Endowments for the State of Bombay, appointed under the provisions of the Charitable Endowments Act, 1890.

Punishment.

Contraventions of the Act amount to offences and are punishable with maximum fines ranging from Rs. 500 to Rs. 1,000 depending on the contravention. The Charity Commissioner is the sole authority for launching prosecutions in the case of such contraventions.

THE DIRECTORATE OF PARKS AND GARDENS.

PARKS AND GARDENS.

THE DIRECTORATE OF PARKS AND GARDENS, with headquarters of Bombay, was created in 1947 to launch a scheme of public parks in the State.* Poona has the following public parks and gardens, apart from a large number of gardens maintained by the Poona Municipal Corporation :—

(1) the Government Garden at Ganeshkhind, Kirkee ;
(2) the Empress Botanical Garden, Poona ; and
(3) the Bund Garden, Poona.

The Govenment Garden at Ganeshkhind is in charge of a Superintendent who works under the Director of Parks and Gardens. This Superintendent is also in charge of all gardens attached to the offices and residential buildings of the State Government in Poona. The Empress Botanical Garden and the Bund Garden, although owned by Government, are managed by the Agri-Horticultural Society of Western India, Poona, an institution started in 1830.

Government Garden, Ganeshkhind.

The garden at Ganeshkhind was laid out in 1873 and has been expanding under successive gardeners. It possesses beautiful lawns and flower beds growing numerous imported and acclimatised annuals. There are nearly 7,000 hardy trees and fruit trees besides many rare species of ornamental shrubs and plants. A swimming pool, two fountains, and pergolas with stone pavements have been provided. Running through the garden are roads and paths with hedges of various kinds enclosing the different units. A cricket ground, a golf course and a tennis court are attractions provided in the park. A riding track about two miles in length runs inside the compound and round the park under shade-trees. The area of the estate itself is nearly 650 acres. The various controlled areas which comprise the park are as follows :—

Ornamental gardens	..	.. 22 acres.
Mango orchard	..	.. 3 acres.
Canal garden	..	.. 12 acres.
Cricket ground	..	.. 5 acres.
Dry cultivation areas	..	.. 25 acres.
	Total	.. 67 acres.

*With effect from 1st April 1953, the posts of the Director and the Deputy Director of Parks and Gardens were abolished, and the work of looking after parks and gardens in the State other than the National Park at Kanheri was entrusted to the Agricultural Department, to which the remaining staff of the Directorate of Parks and Gardens were transferred. The National Park at Kanheri was placed in charge of the Milk Commissioner.

A regular bus service takes people from the Poona railway station to this park at stated intervals.

A class for training *mālīs* in ornamental gardening is conducted in the garden. Every year 30 students are admitted in the class, and each one is paid a stipend of Rs. 30.

Empress Botanical Garden.

The Empress Botanical Garden is situated to the east of the Race Course and covers nearly 65 acres. It has been developed from an open place to its present state by the Agri-Horticultural Society. As the garden is close to the city, hundreds of people visit it for picnics. Admission to the garden is free. The garden has a large collection of plants useful for botanical study. It is laid out in formal as well as informal designs. There is a lily pond, a fern house, a palm house, an aviary, etc., which are of great attraction to visitors. The garden also serves as a free training ground for *mālīs*.

Bund Garden.

The Bund Garden, about two acres in extent, is located by the side of the Mula-Mutha river near the Bund Bridge.

Agri-Horticultural Society of Western India.

The Agri-Horticultural Society of Western India was started in 1830 by the parent institution at Calcutta, the Royal Agri-Horticultural Society of India. In 1855, the Society started its garden at Kirkee, now known as the "Ganeshkhind Fruit and Experimental Station", which was, however, sold to Government ten years later. In 1860, it took over a swampy place of 33 acres in Bombay and developed the present "Victoria Gardens" there, and handed it over to the Bombay Corporation in 1869. The Government handed over to the society the Empress Botanical Garden in 1892 and the Bund Garden in 1898. The society has been managing these gardens since then. The society holds every year fruit, flower and vegetable shows and garden competitions, and these form the attractive features of the Poona season during the months of August to October. These shows are held either at the Empress Garden or the Bund Garden.

The Empress and Bund gardens are always kept equipped with large stocks of plants, shrubs, creepers, grafts, etc., for sale at moderate prices.

The society makes arrangements for laying out gardens, arboricultural work and their supervision, and flower decorations. It maintains at the Empress Garden a library containing books on gardening, some of which are out of print at present. This library is open to the public for reference purposes.

CHAPTER 18–MISCELLANEOUS DEPARTMENTS.

THE TOWN PLANNING AND VALUATION DEPARTMENT.

AT THE HEAD OF THE TOWN PLANNING AND VALUATION DEPARTMENT is the Consulting Surveyor to Government. The appointment of the Consulting Surveyor was first made on 3rd May 1912. The object was to get expert advice in valuation of real property. When the Bombay Town Planning Act (I of 1915) was passed, the Consulting Surveyor was placed also in charge of work connected with town planning. His headquarters is in Poona, and as there is no separate Branch Office for the Poona district, the work in the district is done by himself with the assistance of a Senior Assistant.

The provisions of the Bombay Town Planning Act enable the planner to ignore to a great extent existing plot boundaries. In designing his layouts existing holdings can be reconstituted and made subservient to the plan, and building plots of good shape and frontage can be allotted to owners of lands ill-shaped for building purposes and without access. The cost of a scheme can be recovered from the owners benefited, to the extent of 50 per cent. of the increase in the value of the land estimated to accrue by the carrying out of the works contemplated in the scheme. When a draft scheme prepared by a local authority in consultation with the owners is sanctioned, an Arbitrator is appointed. His duties are to hear each owner individually, consider his objections or proposals and make suitable adjustments or amendments in the draft scheme proposals, if found necessary. The department also provides the necessary Arbitrator. It is part of the activities of the department to prepare a draft town planning scheme on behalf of the local authority concerned when requested to do so. The department issues certificates of tenure and title in respect of the plots after a scheme is finally sanctioned. Preparation and scrutiny of layouts of co-operative housing societies, when they apply for loans from Government, is one of the other duties of the department. The Consulting Surveyor is often called upon to give advice on or to prepare layouts of Government, municipal or private lands for purposes of town extension. The Department has prepared quite a large number of layouts for new village sites as well as for the extension of the existing *gaothans*. Since the passing of the Town Planning Act in 1915, Government have sanctioned four town planning schemes in Poona City, covering an area of 1,554 acres. The Department has in hand three more schemes in Poona City. In addition, development plans and layouts have been prepared for a total area of 3,540 acres in the Poona district

CHAPTER 18. — Miscellaneous Departments. TOWN PLANNING AND VALUATION.

(including Poona City). A model of Shanwar Wada and of a model village of Vadgaon Budruk have been prepared. The department also prepares Master Plans of cities and towns growing in importance, extension and development schemes as and where necessary and also plans for model villages.

In land acquisition cases the Consulting Surveyor to Government has to render expert advice to Government in matters of valuation and in cases where the claimants go in for court references on the awards of the Land Acquisition Officers. He also gives expert evidence in the court in such references. His department is also entrusted with the fixation and revision of standard rates of non-agricultural assessment. It is also called upon to fix the rateable value of Government properties within the limits of borough municipalities for determination of municipal assessment. When Government has to sell, lease or purchase land, the department is consulted as regards the price and rent.

The revenue officers of Government are sent to this department for training in the broad principles of village planning, valuation, fixation of non-agricultural assessment, rural development, etc. Classes in town planning are conducted by the officers of the department in the Poona Branch of the Local Self-Government Institute.

Recoveries are made from local authorities and private persons who avail themselves of the services of the Consulting Surveyor or his officers in the preparation of town planning schemes, layouts, etc., and also for the performance of the duties as an Arbitrator in Town Planning Schemes.

THE DIRETORATE OF PUBLICITY.

DIRECTORATE OF PUBLICITY.

THE DIRECTORATE OF PUBLICITY have five regional publicity officers in the State, and Poona is the headquarters of the regional office for the districts of Poona, Satara North, Nasik, Ahmednagar, East Khandesh and West Khandesh. The main functions of the regional office are to supply to the press in the region factual information about Government; keep a watch over the local press and counteract promptly any misrepresentation about Government appearing in the press; keep in touch with local Government officials and arrange the publicity required for their departments. The Regional Publicity Officer serves the head office at Bombay as its reporter of local and regional news of Government activities, ministerial tours, press conferences, etc., and keeps the head office informed about the trend of the regional press and public opinion about Government in order to enable the Directorate to conduct publicity.

Besides the Regional Publicity Office, the Directorate has in Poona, as at the headquarters of every other district, a mobile publicity van fitted with 16 mm. cinema projection equipment. The van is in charge of a District Publicity Officer, who takes it round the villages of the district, and provides free film programmes for the benefit of the villagers. The films exhibited are mostly documentaries imparting instruction in subjects related to rural life, such as agriculture, health, citizenship, village industries, etc. The films have also entertainment value. The District Publicity Officer also delivers lectures to the audience explaining Government's policies and programmes.

DIRECTORATE OF PUBLICITY.

Besides the van, the Directorate has in the Poona district, as in most other districts of the State, a Rural Broadcasting Maintenance and Service Station in charge of a technician. The Government also maintain rural radio receiving sets in nearly 40 villages of the district. These receiving sets are repaired and serviced at the Rural Broadcasting Maintenance and Service Station.

The Regional Publicity Officer supervises the work of the mobile publicity vans in his region and also watches the working of the rural radio sets.

The Regional Publicity Officer, the District Publicity Officer, and the technician in charge of the Rural Broadcasting Maintenance and Service Station are directly under the administrative control of the Directorate of Publicity, but the entire staff may also take orders from the Collector whenever he requires their services.

ADMINISTRATION OF MANAGED ESTATES.

MANAGED ESTATES.

ON MANY OCCASIONS GOVERNMENT TAKES OVER THE ADMINISTRATION of estates of minors, lunatics and persons incapable of managing their own property. There are two pieces of legislation in operation in the Poona district which govern such administration. One is a Bombay Act, the Bombay Court of Wards Act (I of 1905), and the other a Union Act, the Guardians and Wards Act (VIII of 1890). The idea in Government administering the estates of minors and lunatics is to secure proper care and management of the estates concerned. In the case of persons incapable of managing their own property, assumption of superintendence of the estate is undertaken only when the estate is encumbered with debt or mismanaged or has no one capable of taking proper care of it, and Government is of opinion that it is expedient in the public interest to preserve the property of the person for the benefit of his family and the property is of such value that economical management by the Government agency is practicable.

Court of Wards Act.

Under the Bombay Court of Wards Act, the Collector of Poona is the Court of Wards for the limits of his district. The State Government has, however, powers to appoint, in lieu of the Collector, either a special officer or a board consisting of two or more officers to be the Court of Wards. Delegation of the powers of the Court of Wards to the Collector, Assistant or Deputy Collector is provided for. The Court of Wards is empowered, with the previous sanction of the State Government, to assume the superintendence of the property of any landholder or of any pensionholder who is "disqualified to manage his own property." Those who are deemed to be disqualified are: (*a*) minors; (*b*) females declared by the District Court to be unfitted to manage their own property; (*c*) persons declared by the District Court to be incapable of managing or unfitted to manage their own property; and (*d*) persons adjudged by a competent civil court to be of unsound mind and incapable of managing their affairs. The Court of Wards cannot, however, assume superintendence of the property of any minor for the management of whose property a guardian has been appointed by will or other instrument or under section 7 (*1*) of the Guardians and Wards Act.

CHAPTER 18.
—
Miscellaneous Departments.

MANAGED ESTATES.

Court of Wards Act.

In the Poona district, the Collector of Poona as the Court of Wards has appointed a "Manager" to superintend the estates taken over under the Court of Wards Act. This Manager acts directly under the orders of the Collector. The powers of the Court of Wards has been delegated to the Personal Assistant to the Collector. In 1950-51, the following was the financial position of the estates :–

	Rs.
Total recurring income	67,003
Net income	57,175
Total recurring expenditure°	46,127
Total cost of management	7,624

When management of private estates is assumed, the cost of management is made recoverable from the estates.

Guardians and Wards Act.

The Union Act, *i.e.*, the Guardians and Wards Act, 1890, applies to the estates of minors much the same provisions as those of the Bombay Court of Wards Act. Under the Union Act, the District Court appoints a guardian who may be an officer of the court, a relative of the ward or the Collector. In 1951, there were no estates under the guadianship of the Collector of Poona under the Union Act. Such estates were managed by the Deputy Nazir under the supervision of the District Judge, Poona.

°This includes cost of maintenance and education of wards and dependants.

CHAPTER 19–VOLUNTARY SOCIAL SERVICE ORGANIZATIONS.

IN 1948, THE NAGAR VACHAN MANDIR, formerly styled "Poona Native General Library," celebrated the first centenary of its life. During the period of a century and over that has elapsed since the foundation of this premier institution of voluntary social service in Poona a number of similar organizations have come into being, and not a few amongst them have already witnessed the end of their career. These organizations, extant and extinct, have attempted to serve the local pupulation in a variety of ways. By far the largest number amongst these have chosen to work in the sphere of education. The activitities of these educational institutions have resulted not only in making Poona an important seat of learning, but also in making it a centre of knowledge and culture for a very wide area.

It is, therefore, significant that the first important social service institution started in the district should have been a public library. At the suggestion and under the actual auspices of the newly installed British Government a few enlightened members of the local community met to establish a library. It had a constitution adopted by itself. It obtained State support by being accommodated in a public building, one of the centrally situated palaces of the vanquished Peshwa. This institution, like several others, has passed through many vicissitudes of foutune, but the spirit of service among the workers, and the public appreciation of their useful services have been sufficiently strong to bring it through its misfortunes not only unscathed, but actually better equipped to discharge its responsibilities.

Libraries, schools and colleges are the most numerous among the voluntary institutions of Poona. Their usefulness as economical and effective agencies of social amelioration has long been recognized. As aided institutions, receiving State support, they have become at least as important a part of social organization as the corresponding departmental agencies. Most of them have been recorded in the appropriate sections of this Gazetteer. The Nagar Vachan Mandir has been singled out for mention in this chapter on account of its importance as a prototype of a new social organization which has proved immensely popular. For the rest, only such institutions as have selected for themselves a field of ameliorative service which is for the time being outside the scope of Governmental action, or it being only very partially covered by it, are described here. It must, however, be noted that a pioneer effort becomes in course of time a prevalent type, and attracts State recognition, assistance and

CHAPTER 19. — Voluntary Social Service Organizations. ORIGIN, GROWTH AND DIRECTION.

guidance. The history of several types of institutions in Poona illustrates this course, the case of educational institutions already referred to being the most prominent one.

The constant urge to organize a voluntary association to serve a social purpose has given a richness to the institutional life of Poona, which mere Governmental action would never have imparted to it. This has been increasingly recognized by the Government which has encouraged and utilized the agency of voluntary organizations for the greater effectiveness of its efforts. Thus State and voluntary organizations have, for the most part, been playing a mutually helpful part, though there are a few institutions doing socially useful work which for one reason or another are still beyond the scope of State help.

Of the large number of institutions working in Poona only a few have been noted in the present place. By far the greater number are still in the stage of struggling to win recognition. Even among those institutions which have attained a certain degree of stability, it is probable that some have not been recorded, as information about them was not readily forthcoming. The descriptions given in the following pages of selected organizations will be interesting not only in regard to the particular institutions concerned but also as regards the pattern they represent.

Before describing the salient features of the structure and functioning of these organizations it will be worth while to trace their progress as part of the general movement of voluntary social service. Before the advent of the present century, besides the public library referred to already, three institutions which are at present playing a significant part in the social life of Poona, had been established, namely, the Panjarpol (rescue home for cattle), the David Sassoon Infirm Asylum, and the Anath Balikashram (Hindu Widows' Home). Of these the Panjarpol established in 1855, answered most closely to the traditional pattern of humanitarian activity. In its origin and for the most part in its later development it has represented the modern equivalent of the business community's regular practice of supporting charities for feeding animals. But the other two institutions, which had their beginnings in the 19th century, represented new ideas and new principles of organization. The new idea was to single out neglected sections of humanity for ameliorative service in an organized pattern. In 1863, under the stimulus of the constant drive of one, who, as city magistrate, had witnessed the evil consequences of unprovided infirmity, a poor house for the infirm and the disabled was established. Turning the flow of private and public philanthropy into the channel of organized poor relief, especially among the maimed and the infirm, is a task to which sufficient attention has not been paid hitherto. Even this institution has somewhat inexplicably remained more or less in a state of isolated and stunted existence. But the very fact that a poor house for the infirm was established by voluntary charity helped by the State is significant. The Anath Balikashram, the Hindu Widows' Home, was started in 1896. The example set by the founder of this institution has had tremendous influence on turning the course of voluntary social service in the constructive channel of helping the neglected sections of society to help themselves.

The Christian missionary societies, it is well known, have played an important part in pioneering social service organizations in all

CHAPTER 19.

Voluntary Social Service Organizations.

ORIGIN, GROWTH AND DIRECTION.

parts of the country. St. John's Mission Hospital, established in 1901, for carrying medical succour to women and children was a part of this more general movement.

The years that elapsed between the commencement of this century, characterized by a spell of famines and plague epidemics, and the outbreak of the First World War, were notable for two influences both of which helped the formation of voluntary social organizations. On the one hand, the State itself was awakening to its positive responsibility for promoting public welfare. While the bias was still strongly in favour of State action through departmental channels, the utility of popular associations to further the ends of State policy came to be gradually recognized. The Deccan Agricultural Association established in 1909 for popularizing improved methods of agriculture, and the King Edward Memorial Hospital, established in 1910, are institutions more or less actively sponsored by the State in their initial stages and now rendering useful voluntary service in important fields of social welfare.

The years that preceded the First World War also witnessed a strong and creative urge for nation-building activity among the people themselves. The Servants of India Society, which has been conducting, through its members, a wide variety of social service institutions spread all over the country, was established in 1905. The commencement of the activities of the Seva Sadan in Poona was directly traceable to this event, though that body has always maintained its own separate identity. While the Seva Sadan addressed itself to the problems facing helpless women, the Servants of India Society set no limits to its ameliorative interests. In fact, in course of time the latter developed into an initiating and co-ordinating agency for social service.

Like the Servants of India Society, the Depressed Class Mission Society of India, established in 1906, was also intended to be a missionary organization, though its scope of action was limited to the betterment of members of the depressed classes. The education of depressed class children always occupied an important place in the activities of this society. To give education, both intellectual and practical, to children whose poverty came in the way of their successfully prosecuting courses of study, was the object also of the Anath Vidyarthi Griha established in 1909.

Thus the general and vocational education of women, the support of poor school-going children, the provision of maternity aid, and the popularization of better methods of farming came to be recognized as objects of social service. The establishment of a body of workers devoted to social service as life's mission also marks the beginning of a new era in the history of voluntary organizations.

The First World War brought home to the people, especially those residing in urban areas, the importance of inculcating among the young the virtues of fitness as well as of civic service. The institution of Boy Scouts was started in the United Kingdom at the beginning of the last century to meet a similar need. The establishment of the Poona Boy Scouts Association in 1919 can thus be traced to a spontaneous feeling among people belonging to all sections that a special and organized effort to inculcate civic virtues among children and the young generation was a necessity.

CHAPTER 19.

—

Voluntary Social Service Organizations.

ORIGIN, GROWTH AND DIRECTION.

The period between the inauguration of the Montagu-Chemlsford reforms in 1921 and the commencement of the Second World War in 1939 witnessed a striking extension of the scope of social service. The establishment in 1921 of the Poona Branch of the Indian Red Cross Society was to some extent a sequel to the social effort made during the First World War to supply comforts to patients in military hospitals. However, this society soon adopted the policy of supplementing hospital amenities for patients in civil hospitals as well. With the passage of time it has come to play an important part as a supporter of small and struggling hospitals. The Tarachand Ramnath Hospital established in 1925 had a double significance. The Ayurvedic system of medicine, which was included in the curriculum of the National (Tilak) University at Poona, was specially favoured by the local business community, and, when some of the alumni of that university came forward to start a public hospital using Ayurvedic remedies, the philanthropic instincts of that section of the community were turned into a new and socially useful channel.

Carrying medical relief to the common people, especially to the poorer among the rural population, was attempted on an institutional scale for the first time in the same year (1925). The Talegaon General Hospital, which started as a rural centre for free and concessional eye-treatment, developed in course of time as a general hospital, and latterly its Tuberculosis Section has brought expert and effective treatment of this disease within the financial limits of the less well-to-do sections of the community. The Mata-Bal-Sangopan Kendra was established in 1935, in the very heart of the city, by an institution which in its origin was a citizen's organization to get the best service out of the municipality by supplying a voluntary liaison between the rate-payers and the civic authority. That the poorer sections of the community should not go without the benefits of improved services for maternity and child-welfare has been the object of this new centre, which, like many other ameliorative bodies, has received assistance from the municipal authorities. The Poona centre of the Society for the Prevention of Cruelty to Animals, which was established in 1926, carried forward the humanitarian tradition which was represented by the Panjarpol.

The dumb, deaf and blind, especially among the poorer classes tend to be neglected, and constitute a problem to themselves, to their relations and to the community. In 1924, a school for the dumb and deaf was started for the purpose of alleviating their defect and of imparting to them vocational training. A similar organization for promoting proper care of eyes, timely treatment of eye-diseases, and education of the blind was started in 1934. Though located in Poona, this school for the blind is run by an association having its head-quarters in Bombay.

Altogether a new field of social activity was covered by the Probation and After-Care Association started in 1933. The care and treatment of delinquent children is a very important social problem, especially in a fast-growing city. Equally important is the problem of women who are in need of protection as also of assistance for social rehabilitation. The establishment of the Anath Hindu Mahilashram (Women's Rescue Home) in 1935 was an attempt to face this problem. These are social services which mere State or

CHAPTER 19. — Voluntary Social Service Organizations.

ORIGIN, GROWTH AND DIRECTION.

departmental activity cannot adequately ensure. The establishment of these institutions stands for a spontaneous adaptation of the social organization to meet new social needs.

The Maharashtriya Mandal, which was established in 1924, is the prototype of organized efforts for physical education, especially among the young. In a way, it is only a modernized version of the old traditional type of private gymnasium, and its example has been copied by a number of similar organizations in Poona and outside. But as an institutional aid to meet new social requirements it has a significance which transcends its own immediate activities.

By the time the Second World War started in 1939, old forms of organization had been modernized and new ones started to meet new needs of changing life enriching the institutional life of the district in several ways. Since then the problem of neglected and helpless children, many among whom fall into delinquency, has become even more acute. The Mahila Seva Mandal, which was established in 1941, maintains a rescue home for women and children. Though Poona is not a factory town, slum conditions tend to develop among the less favoured sections of its inhabitants, especially among those who have neither a settled place of residence nor a settled occupation. For improving the housing and social conditions of these people, and for providing, as far as possible, a settled occupation for them, the Nagarik Sanghatana Samati was started in 1947. A remarkable feature of this and some other organizations here described is that a large share of the responsibility for management is undertaken by women and men who themselves have benefited from the functioning of other social institutions and who have thus imbibed the spirit of voluntary social service. This is seen especially in the case of Mahila Vanaprasthashram (Home for Aged Women) established in 1945 by an experienced lady worker of the Seva Sadan who had to retire from that organization on account of old age.

The care of the health of students is by no means a new object. But city life and the concentration of large numbers of pupils belonging to all sections of the community into a few educational centres tend to create new problems of health. In any case, a new opportunity to attend to the improvement of the health of the younger generation is thus created. The constructive possibilities of this line of social service are being exploited by the Students' Health Association started in 1949. Even more urgently than problems of physical health, the difficulties of the social and psychological adjustment of adolescents in a rapidly changing environment need sympathetic attention. The establishment of the Adolescents' Welfare Society marks the recognition of the need.

Another problem concerning young persons is with regard to their marriage. For the purpose of obtaining relevant information of eligible parties, the old system of personal knowledge or knowledge gathered through relations or friends is proving very inadequate. Organizations which collect this information, mostly about eligible grooms, for several communities have been started in several places. A very significant development, however, was registered by the formation of a marriage assistance bureau of the Jati Nirmulan Sanstha in 1949. The object of this association is to do away with all social distinctions, such as caste, and as a potent

CHAPTER 19. — Voluntary Social Service Organizations.

instrument to achieve that object it has organized a universal marriage bureau, where information about both eligible brides and grooms is maintained and is supplied to those intending to enter into matrimonial relationship outside their own social group.

ORIGIN, GROWTH AND DIRECTION.

For the normal social and economic needs of the community, as also for the special needs of the defective or neglected sections, a variety of voluntary associations have thus been formed. Their purposes and the years of their formation clearly indicate that this process of institutionalization of social service will normally continue to extend its scope as new needs manifest themselves. While some types of institutions may go out of existence because the problem that they set out to solve is finally solved, or because the State takes over the responsibility for attacking it, new types will continue to come into being to meet new needs. In what follows the important features of the organization of each institution are briefly indicated for ready reference. It will be seen that there is a common pattern of organization to which most of the institutions conform. The arrangement of the institutions in the following descriptive section is according to their objects, and not according to either their year of establishment or size.

CO-ORDINATING AND TRAINING AGENCIES.

Servants of India Society.

Co-ordinating and Training Agencies.—The Servants of India Society was started in 1905. It is situated in Shivajinagar. It has the following, among other, objectives, namely, training of social missionaries for constructive social work on non-communal lines; education of backward sections of the community; and social and economic uplift of the masses.

The membership of the society is granted by the President on the recommendation of the Council. A member has to bind himself to serve the country for life in accordance with the principles laid down in the seven vows that he has to take at the time of admission. A non-communal and dedicated life of service is emphasized in these vows. The Council is elected by the members, and consists of the President, Vice-President, Senior Members of Branches and three other members. Besides life-members the society has permanent assistants, attachés and associates, who, however, have no share in the management of the society.

The society has invested funds of about Rs. 10,00,000 and its properties are valued at nearly Rs. 14,00,000. These are spread over its several branches. Its social work is dependent on donations, interest on investments, property rents and press profits. Earnings of members, if any, on account of their public appointments are also credited to the society. During the year ending 31st March, 1951, the total expenses of the society exceeded Rs. 3,00,000.

Directly through its branches, and indirectly through other organizations in which its members take a prominent part, the society takes part in a number of social service activities. In Poona, the organization of workers and artisans on co-operative lines is being promoted by the society. Work done in other fields is spread over the branches as follows :—Labour Organization—Bombay and North Kanara; Education (literary and vocational)—Malabar, Gujarat and Saurashtra; Scouting—Uttar Pradesh and Madras; Harijan Work—Uttar Pradesh and Madras; Rural Welfare—Malabar, Berar and Orissa; Leprosy Clinic—Cuttack (Orissa); Famine Relief—Assam; Jungle and Hill Tribes—Orissa, Mysore, Uttar Pradesh, Cochin and Malabar.

Child Welfare.—The Mata-Bal-Sangopan Kendra (Mother and Child Welfare Centre) was started in 1935 by the Arogya Mandal (Health Association) which was established in 1914. The Kendra is situated in Ravivar Peth. The object of the parent body is to provide for sanitary inspection by citizens, to do health propaganda and to establish liaison between citizens and municipal authorities. The special object of the welfare centre is to make improved services and trained advice available to expectant mothers and children in the locality.

CHILD WELFARE.
Mata-Bal-Sangopan Kendra.

The activities are conducted in premises belonging to the municipality. Pre-natal advice and treatment are given to expectant mothers. A health visitor of the centre calls at the home of women who, either on account of social customs or negligence, do not care to go to the centre. Even after child-birth, till the mothers are able again to go to the centre, these visits are regularly kept up. In addition to appropriate medical treatment nourishing foods like cod liver oil, milk, citrus-juice, etc. are also supplied. During 1949-50 over 430 expectant mothers and over 1,400 children were examined at the centre.

Education.—The Depressed Class Mission Society of India was founded in Bombay in 1906. The late Vithal Ramjee Shinde took a prominent part in its establishment. Its Poona branch was started in 1908. It is housed on its own grounds in the Bhavani ward of the City.

EDUCATION.
Depressed Class Mission Society.

The object of the mission is to endeavour by all means to bring about the amelioration of the conditions of the depressed classes, that is, mainly those classes whose "untouchability" was later declared illegal. In particular, the society concentrated on education of the children of depressed class parents with a view to making them self-reliant and progressive.

The society has a general body of donors and subscribers, from amongst whom the President, Vice-President, Executive Committee, Secretaries and Trustees are selected. The Managing Committee of the Branch is similarly constituted out of the General Body members.

The grounds of the society measure about seven acres. There are four buildings. The total value of the property is about Rs. 2,50,000. The annual expenditure is over Rs. 18,000, covered mostly by donations and subscriptions.

The society conducts two primary schools, one for boys and one for girls. It also conducts a hostel for students attending high schools and colleges. While in all these institutions preference is given to children of depressed class parents, admission is available to all.

The Anath Vidyarthi Griha (Poor Students' Home), Tilak Road, Poona-2, was established in 1909. Its chief object is to give a sound intellectual, social and practical education to promising but poor students.

Anath Vidyarthi Griha.

A council of senior life-members, at present six in number, controls the day to day working of the organization. A governing body consisting of eminent persons has general powers of control and supervision.

Anath Vidyarthi Griha.

Besides a school and a hostel the Home also owns a mechanical workshop, a small chemical works, and a fair-sized press (the Loksangraha Press). Its buildings are valued at Rs. 2,50,000, and machinery and equipment at Rs. 1,00,000. The recurring expenses of the Home in 1949-50 were Rs. 57,500, as against an income from all sources, including a Government grant of Rs. 7,000, of Rs. 52,000.

About 125 poor students reside in the Griha. As a rule, they are admitted free and do all their work; no servants are engaged. They receive their secondary education in the Maharashtra Vidyalaya High School conducted by the Griha. Vocational and practical courses are a speciality of this school. The Griha functions as a community centre for the neighbourhood in respect of a reading room, lectures, celebrations, and attendance at sick-beds. Students are trained to be self-reliant, disciplined and aware of their social responsibilities.

The Griha has a branch at Nasik to which a tuberculosis sanatorium is attached.

Students' Health Association.

The Students' Health Association (1949) has been started for the purpose of examination and correction of defects in the health of students in secondary schools. By direct service, and indirectly by establishing liaison with the corresponding public agency, the association aims at supplying curative treatment to poor students free of charge or at concessional rates.

The membership of the association is open to individuals and institutions. There is a managing committee elected by members, and a council consisting of all members with the addition of representatives of the Municipal Corporation and the leading hospitals.

During 1950-51, the total expenses of the association came to Rs. 6,000. These were met by a Government grant, subscriptions from members, donations from the public and fees charged for examination and treatment.

During the year nearly 5,000 students were examined. About 200 eye cases were treated and 25 students were supplied glasses without any payment. In all cases of serious defect, a follow-up of treatment is being planned.

Maharashtriya Mandal.

The Maharashtriya Mandal, Tilak Road, was established in 1924. Its object is to promote, and provide facilities for, physical education, physical culture, sports and recreations.

The Mandal has memebers paying annual subscriptions as also donors who by payment of lump sums have qualified for life membership in one of several classes. The Chairman, Treasurer, Accountant, and General Secretary are elected by the permanent members only. The Joint General Secretary and the First Additional Member of the Managing Board are elected by all members. All these representatives together co-opt a second Additional Member.

The Mandal charges fees to those who take advantage of its several classes and departments. It also receives a grant from the State and donations from the public.

Over 600 students, including 170 women, take part in the physical activities. The Mandal has been doing valuable work in the following fields: (1) physical training; (2) general physical culture,

swimming, etc.; (3) publication of literature on physical education and culture; and (4) promoting military education by creating interest in it in young men and by supplying them the necessary contacts and preliminary information.

EDUCATION.
Poona Scouts and Guides.

Bharat Scouts and Guides, Poona, with headquarters in Sadashiv Peth for the City and in Kirkee for the Cantonment areas, owes its origin to the Poona Boy Scouts' Association started in 1919. Till their unification into one organization in November, 1950, the scouts and guides in Poona, though they had common objectives and several common programmes, were divided by allegiance to different parent bodies. With the establishment of India as an independent republic this division has vanished, and the Poona Scouts and Guides, like their compeers in other parts of the country, have been united by allegiance to the Bharat Scouts and Guides.

The objects of the scout organization are well-known. It is an open-air brotherhood of the young, which aims, besides promoting a healthy way of life, to inculcate in its members high individual character and an intense sense of civic duty. The daily round of organized exercise and games and the moral emphasis on the daily good turn are designed to realise these objects.

The 1,000 odd boy-scouts in Poona City are at present distributed among 29 groups, and the 700 odd girl-guides among 17 groups of their own. The number of groups in the Cantonment area is more or less the same. In some of the taluka towns of the district scout and guide groups, with a membership of approximately 500 and 200 respectively, have been organized. Each group is under its own leader who guides its routine activities. Boys are arranged into three classes according to their ages, Cubs (7-11), Scouts (11-17) and Rovers (17-25). The corresponding divisions for the girls are, Bulbuls (7-11), Guides (11-16) and Rangers (above 16). "Old" scouts and guides can retain their connection with the group if they so desire.

Scout activities go on throughout the year. Besides the daily routine, such physical items as hiking, camps, swimming classes, and such social training as helping pilgrims and patients are organized at intervals. The scouts have two units of the National Cadet Corps (Junior Division).

LIBRARY.
Nagar Vachan Mandir.

Library.—The Nagar Vachan Mandir, Budhwar Peth, was established in 1848. Its chief object has been to maintain a well-stocked library and reading room. It also arranges lectures on general cultural subjects.

There are different classes of Permanent (475) and Ordinary members (1,159), the latter paying annual subscriptions. All the members elect an Executive Committee, consisting of a Chairman, Vice-Chairman, Secretary and other members. The property of the Mandir is vested in trustees, whose number cannot be less than two. Besides the income from subscriptions, the Mandir gets rent from the tenants of part of its building, which is in the very centre of the business area of the city. Annually a sum of Rs. 5,000 is spent for the purchase of books and periodicals. The number of volumes in the library is 13,560.

WOMEN'S ORGANIZATIONS.
Hingne Stree Shikshan Sanstha.

Women's Organizations.—Hingne Stree Shikshan Sanstha (Hingne Women's Education Institute), formerly known as Hindu Widows' Home Association, Hingne, Poona-4. The activities of this association commenced in 1896. The following are the objectives of the

CHAPTER 19.

Voluntary Social Service Organizations.

WOMEN'S ORGANIZATIONS.

Hingne Stree Shikshan Sanstha.

association: (1) to promote physical and mental progress of women; and in particular (2) to make poor widows self-supporting by educating them to earn a living; (3) to educate girls so as to make them better equipped for marriage; and (4) to make married women more capable of helping themselves and their families.

The day-to-day work of the association is conducted by a Board of Life-Workers. The Managing Committee consists of the Life-Workers and an equal number of representatives of donors. The Council elects its Chairman and Vice-Chairman, who are also Chairman and Vice-Chairman of the Governing Body, consisting of six other members, three representatives each of the donors and of the Life-Workers. The Council also appoints the trustees of of the association.

The value of the permanent property of the association at Hingne is estimated at Rs. 3,00,000. The annual expenditure comes to about Rs. 2,25,000, entailing a deficit of about Rs. 10,000. The sources of income are fees, subscriptions, income from endowments, grants from the State and donations.

The activities conducted and sponsored by this association have steadily expanded from the original tiny home for child-widows to the present net-work of institutions culminating in the Indian Women's University. The work directly done by the association in Poona comprises (1) Mahilashram High School; (2) Adhyapika Shala (Primary Teachers' Training Institute); (3) Primary School; and (4) the hostels for students attached to all these. The school also provides a home for juveniles sent by the courts and a nursery school and training institution.

In all, over 4,000 women, about half of whom were widows, have hitherto taken advantage of the institutions of the association. Some of these are helping to carry on similar activities in other places, either through branches of the parent association or through separate agencies.

Seva Sadan Society.

The Poona Seva Sadan Society, Laxmi Road, was started in 1909 as a branch of the Bombay Seva Sadan, and has since 1917 run as an independent institution. The chief object of the association is education of women, especially adult women, with a view to making them self-supporting. The society also provides some relief for homeless women.

The main responsibility for the conduct of its institutions falls on the Board of Life-Members of the Society. An Executive Committee and a Council elected by the General Body consisting of donors and subscribers and having representatives of the Life-Members, are in charge of the overall management and policy of the institutions. The permanent property of the society is valued at about Rs. 7,00,000. Its annual expenditure is Rs. 2,37,000. Income, including grants, endowments, subscriptions, and fees, left a deficit of about Rs. 17,000 in 1949-50.

The activities of the society, conducted in its own premises at the headquarter buildings and two other properties in the neighbourhood, include (1) a Free Adult Primary School, teaching up to 7th standard; (2) a Primary Teachers' Training College; (3) classes in English and First Aid for Nurses; (4) Sewing and Embroidery classes; (5) a High School for Women; (6) a Primary School for Girls; (7) a Hostel; (8) a Home for Children released from

certified Schools; and (9) provision for treatment and comforts of sick persons.

Seva Sadan Society.

The association did considerable pioneering work in respect of nursing education, maternity and child-welfare. These activities in Poona and outside have now been taken over either by the State or the municipalities or local associations. The society has a branch at Baramati. The services of workers of the Seva Sadan have been offered for social relief during calamities, *e.g.* famine and floods.

Anath Hindu Mahilashram.

The Anath Hindu Mahilashram (Hindu Women's Rescue Home Society), Narayan Peth, was established in 1935, with the object of providing shelter and assistance to Hindu women in distress.

The affairs of the Ashram are looked after by a Managing Committee elected by members who are either annual subscribers or donors. The property of the Ashram is vested in trustees. The Managing Committee, which includes some women, appoints a Lady Superintendent for the day-to-day conduct of the Ashram.

The Ashram receives a grant from the Poona Municipal Corporation and the State. The latter also contributes towards the expenses of women and children sent to the Ashram by the courts. For the rest, the Ashram depends on public subscriptions and donations. The Ashram is located in its own buildings.

While the protection of the Ashram is intended for the friendless and is, therefore, free, partial contributions are received from beneficiaries and their friends when they can pay without hardship. For long-term residents vocational training, *e.g.*, weaving, knitting, embroidery and music, as also primary education are imparted on the premises of the Ashram. For some admission is secured in the local secondary schools. During the year 1949-50 nearly 170 women and children found shelter in the Home.

Mahila Seva Mandal.

Mahila Seva Mandal, Yerandavana, established in 1941, conducts the Mahila Seva Gram, a women's and children's rescue home.

The subscribers and the donors of the Mandal constitute its General Body, which elects the managing committee. Besides making a contribution for the maintenance of persons sent to the Home by courts, Government gives a grant of Rs. 5,000 per year for the general establishment. Donations and proceeds of the sale of goods manufactured by the labour of inmates are other sources of income. Food and clothing are the principal items of expenditure.

During 1949-50, 243 women and girls and 31 small boys were accommodated in the Home. Of these about 100 came from areas outside the Poona district. Most of the persons received in the Home were either rehabilitated with their relations and friends, or were sent elsewhere for education.

Mahila Vanaprasthasram.

Mahila Vanaprasthashram (Old Women's Home), Shivajinagar, was established in 1945. It provides community life for old women who have no congenial home, and supplies partial relief for old women who have inadequate resources for their maintenance.

The Home is for the present located in a private building. It is run by the promoter, who is a retired worker of the Poona Seva Sadan, and resident members. There is an Advisory Committee

CHAPTER 19. — Voluntary Social Service Organizations. WOMEN'S ORGANIZATIONS. Mahila Vanaprasthasram.

consisting of well-known social workers. The total expenses of the Home come to over Rs. 9,000 and are met by donations, contributions from members and earnings of partially self-supporting residents. The net expense that the Home had to bear on account of free and partially paying residents came to about Rs. 4,000.

During the year 1950-51, there were 25 residents, of whom 10 were fully paying, 10 partially paying and 5 free. Besides regular residents, there are some women who stay in the Home only for a time. The Ashram is gradually coming to serve as a community centre for women of advanced age in the neighbourhood.

MEDICAL RELIEF. Red Cross Society's Poona Branch.

Medical Relief.—The Indian Red Cross Society, Poona Branch, was established in 1921. Its objects are : (1) supply of comforts to patients ; (2) provision of better facilities to patients in smaller hospitals ; and (3) maintenance of friendly relations with national and inter-national Red Cross organizations. The general object of all Red Cross organizations is to give succour to suffering humanity during war, famine and other calamities irrespective of religion or nationality.

The society has members who pay annual subscription or a donation in lump sum entitling them to the privileges of membership. The Civil Surgeon and the Staff Surgeon are *ex-officio* members representing respectively the Civil and Military medical departments in the district. The members elect the President, Vice-President (usually the Civil Surgeon), Secretaries (of whom the Staff Surgeon is one) and other members of the Managing Committee.

The society receives a grant of Rs. 8,000 from the Bombay Branch of the Indian Red Cross Society. Twenty per cent. of its own subscription income is paid by the Poona Branch to the higher Red Cross organization for the Bombay State.

Besides the supply of comforts to patients in civil as well as military hospitals, and contribution to small hospitals towards their expenses on account of salary of nurses and cost of equipment, the society has recently organized a blood transfusion service. During 1950, blood was supplied to 60 patients, either free or at a concessional rate. The society also does propaganda on health topics and arranges lectures.

St. John's Mission Hospital.

St. John's Mission Hospital, Panch Howd, Shukravar Peth, was established in 1901 with the object of supplying medical aid to poor patients, free of charge or at concessional rates.

The hospital is under the management of the Sisters of the Community of St. Mary the Virgin with headquarters in Great Britain. There is a resident doctor and other qualified staff. The hospital receives a grant from the Poona Municipal Corporation. Other sources of income include donations received in Poona and from abroad, and contributions made by patients.

There are 45 beds in the hospital, which concentrates mainly on maternity and medical work connected with the complaints of women and childen. A welfare centre with a health visitor and a school children's clinic are also run.

K. E. M. Hospital.

The King Edward Memorial Hospital, situated in Rasta Peth, was established in 1910 for the purpose of bringing improved maternity and child-welfare facilities within reach of the lower income groups.

The hospital is under a Committee of Management, which consists of members elected by subscribers and donors, to the Fund of the Hospital. Besides these members elected by the General Body of subscribers and donors, the family of the Raja of Bhor, that of Sardar Moodaliar and that of Sardar Pudumjee are given the right to nominate a representative or representatives in virtue of the substantial donations made by them to the Fund. The Poona Municipal Corporation, which gives a grant, is represented by four members on the Committee. K. E. M. Hospital.

The hospital receives grants from the State and the Corporation. Other sources of income are interest on endowments, donations and contributions from patients. The total expenses in 1949-50 were approximately Rs. 50,000.

The hospital has 80 beds. During 1949-50 as many as 2,928 maternity cases were admitted, and 71,231 out-patients were given help. The hospital receives orphan babies sent by the courts. During 1949-50 their number was 33. The hospital is recognized by the Poona University and by the College of Physicians and Surgeons, Bombay, for practical training of students in midwifery. The number of such students was 28.

Seth Tarachand Ramnath Charitable Ayurvedic Hospital is situated in Nagesh Peth. The Ayurved Maha Vidyalaya is attached to the hospital. Both these institutions are conducted by the Rashtriya Shikshan Mandal. The Ayurved Rasa Shala, a pharmaceutical works, also under the same management, is situated in Shivajinagar. The hospital was established in 1925. Besides the general object of bringing medical relief within reach of the common man, this hospital has the special object of maximizing the use of Ayurvedic methods in such relief. It has at present an Honorary Superintendent. The Executive Committee and the Governing Council are appointed by the members of the Mandal. The annual expenditure is nearly Rs. 63,000. The hospital receives a grant from the State as also from the Poona Municipal Corporation. It received an initial donation of Rs. 50,000 from Seth Hanmantram Ramnath. In recognition of this gift, the hospital was named after the donor's ancestor, who was a well-known businessman of Poona, having both banking and cloth business. The Government of Bombay has made substantial grants towards the capital expenses of the hospital. Seth Tarachand Ramnath Ayurvedic Hospital.

There are nearly 100 beds in the hospital, divided almost equally among surgical, medical and maternity wards. A further extension of the surgical and the maternity wards is being planned. The number of out-patients comes to about 225 per day. An extension of the activities of the hospital so as to provide advanced treatment of tuberculosis is also being planned. About six miles from Poona on the Poona-Karjat road, a plot of land measuring 129 acres has been acquired, where the T. B. section will be located.

The Talegaon General Hospital, situated near the railway station of Talegaon on the Central Railway, about 20 miles from Poona, was started in 1925. The foundation stone of its buildings was laid in 1932, and it has gone on steadily expanding. The tuberculosis section is the latest addition (1938) and it has brought treatment for T. B. within reach of the lower-income groups, as the eye and general sections had done earlier for patients suffering from eye and general complaints. Talegaon General Hospital.

CHAPTER 19.
—
Voluntary Social Service Organizations.

MEDICAL RELIEF.
Talegaon General Hospital.

The hospital, originally started by Dr. N. S. Sardesai, a philanthropically inclined eye-surgeon of Bombay, has now been registered as a society. It has now a constitution based on membership of subscribers and donors. The members elect the Managing Council and the President, who still is Dr. Sardesai. A large number of honorary surgeons and physicians from Bombay and Poona help in the working of the hospital.

The fixed property of the hospital is valued at approximately Rs. 4,00,000. The current expenses for the year 1949 were nearly Rs. 1,67,000. The hospital receives a grant from the State, but most of the expenditure has to be met by donations from charitably inclined citizens and by contributions from patients.

The services of the hospital in all its three major branches, eye, maternity and T. B., are being widely utilized not only by persons living in the neighbourhood of Talegaon, but also by people hailing from long distances. The number of indoor patients in 1949 was 1,550, and that of new outdoor patients treated during the year was 12,082.

CARE OF THE DISABLED.
School and Home for the Blind.

Care of the Disabled.—The Poona School and Home for the Blind is situated in Koregaon Park. It was started in 1934 under the auspices of the Blind Relief Association, Bombay.

Its objects are : (1) to make the blind self-supporting by teaching them suitable crafts and avocations ; (2) to give preventive treatment to persons threatened with blindness ; and (3) to carry on propaganda for better care in eye diseases.

The management is in the hands of the Honorary Secretary, who is empowered to select his own managing committee and advisory board. The school is housed in its own buildings, valued at about Rs. 2,50,000, situated on land donated by the Poona Suburban Municipality. The current expenses come to about Rs. 61,000, out of which nearly Rs. 50,000 have to be covered by donations.

The school maintains a dispensary for preventive and curative treatment of eye diseases. About fifty students are resident, a few, about five, being day students. Instruction in Braille is imparted to these and vocational training in music, cane work, weaving, tailoring, bidi-making, etc., is given to them. The age of admission of students is from 8 to 16 years. The present teacher of music is himself a blind person, and the school's orchestra is widely appreciated. The school receives blind children sent by the Juvenile Court. It has been indicated as a home for blind beggars dealt with under the Bombay Beggars Act, but this use has not yet commenced.

Dumb and Deaf Uplift Society.

The Dumb and Deaf Uplift Society, Shukravar Peth, was established in 1924. The education of the dumb and deaf, and preparing them for a self-supporting existence are the objects of the society. The society runs a free school, which claims to have educated over 250 students up to now. The school is in receipt of a grant from the State.

David Sassoon Infirm Asylum.

The David Sassoon Infirm Asylum, situated in Sadashiv Peth near the Sambhaji Bridge, was established in 1863. Sardar Vinayak Vasudev, while he was city magistrate in Poona felt the extreme social need of having a poor house where the infirm and disabled members of the community who have no means to maintain themselves can be taken care of. With the assistance of several leading persons in Poona and Bombay, and of the Government of

Bombay, who donated a five-acre site on the right bank of the Mutha river, the asylum was constructed in 1865. Mr. David Sassoon made an initial donation of Rs. 50,000, which led to the sponsors naming the asylum after him.

CARE OF THE DISABLED.
David Sassoon Infirm Asylum.

Except lepers and lunatics, who are provided for in other institutions, all disabled persons without means are entitled to admission. Recently, the asylum has been recognized as a Certified Institution under the Bombay Beggars Act. An attempt is made to find suitable employment for the partially disabled. At present there are 50 residents, 16 women and 34 men. Besides these, there are 17 persons who have been sent under the Beggars Act.

The administration of the asylum is vested in two committees, a General Committee, consisting of twenty persons, and a Managing Committee consisting of eleven.

The asylum buildings consist of a central block for offices and meetings, and twelve wards. The permanent fund, amounting nearly to a lakh of rupees, is vested in the Treasurer of Charitable Endowments. Besides the interest on the endowment, the asylum gets an annual contribution from the Panday Charities, Bombay, who have a representative on the General Committee, and from some other charitable sources, of whom the Sangli State, now merged with the Bombay State territory, used to be an important one. The *per capita* cost of maintenance is well above Rs. 15 per month, and there is a recurring deficit exceeding Rs. 3,000.

REHABILITATION.
Nagarik Sanghatana Samiti.

Rehabilitation.—The Nagarik Sanghatana Samiti, Shivajinagar, was established in 1947. It started as an organization of citizens to help in the reception and rehabilitation of refugees from Sindh. After this work was gradually taken over by Government, the Samiti concentrated on the more permanent objective of organizing citizens for social service and for counteracting all anti-social influences.

A special feature of the organization of the Samiti is that for its full membership it is necessary, in addition to paying a subscription in cash, to render some social service for at least a couple of hours per day. Persons paying only cash subscription are styled as nominal members. The members elect an Executive Committee, which elects its own Chairman and Vice-Chairman. Besides the two secretaries, there is a social worker in charge of each of the three major activities of the Samiti, *viz.*, Welfare, Balwadi and Boys' Play Centre.

The Samiti receives grants from the State and the Poona Municipal Corporation. For the rest it depends on subscriptions of members and donations.

Since November 1948, the Samiti has been working for the all-round improvement of a slum area on the outskirts of Poona inhabited by a number of irregularly employed and poorly housed people. A long-term plan of rehousing these people by undertaking construction on a co-operative basis is being entertained by the committee. The work at present done covers practically all aspects of the life of the inhabitants. Adult education, children's education, both literary and vocational, a dispensary, and recreation are the most important of their activities. For the children of pre-primary school age, a special centre has been formed for their all-round care and gradual initiation into school life. A panchayat of dwellers organizes the social life of the neighbourhood with the

CHAPTER 19.

Voluntary Social Service Organizations.

REHABILITATION.

Adolescents' Welfare Society.

assistance of members. A multi-purpose society is being considered and an attempt is being made to secure regular employment for the residents.

The Adolescents' Welfare Society (Kumar Utkarsha Mandal) with its office in Shivajinagar, was established in 1950. Its general objective is to help in the study and solution of all problems of adolescents. In particular, it aims at supplying to them, through suitable literature and through direct contact, information bearing on their special needs in respect of study, employment and social service.

The organization of the society centres round the active workers, who are assisted by an advisory board and sympathising members. While the lines of organization and work are still in their early stages of formulation, the society has already made itself responsible for the following activities. It conducts a quarterly journal in Marathi. It has published literature bearing on the choice of courses and careers by adolscents. It has directly assisted adolescents to obtain employments suited to their aptitudes. It has also organized talks for adolescents by persons specially qualified in the several fields of study and social organization.

REFORMATIVE WORK.

Probation and After-Care Association.

Reformative Work.—The Poona District Probation and After-Care Association, situated in Nana Peth, with a new Home of its own on Ganeshkhind Road, was established in 1933. Its objects cover the entire field of treatment and rehabilitation of offenders, especially young offenders. Conducting remand home, supervision after release, finding employment, and educating public opinion about social responsibility in respect of juvenile crime are its principal practical tasks. In fact, in Poona, the association has been virtually put in charge of the working of the Bombay Children Act. It has also duties to perform under the Probation of Offenders Act. It makes preliminary enquiries regarding the cases of alleged offenders referred to them and carries on supervision in selected areas of offenders released on probation.

The membership of the association consists of ordinary members paying annual subscription and permanent members paying substantial donations. These elect the President, other office-bearers and the Managing Committee. The District Magistrate, the Sessions Judge, the Superintendent of Police and the Inspector of Certified Schools are *ex-officio* members of the Managing Committee. The local authorities making grants to the association are also represented on the Managing Committee. The association has a paid staff of one Chief Officer, three Probation Officers, and some Havildars.

The Government of Bombay has made a capital grant of Rs. 52,500, being half of the purchase price of the new Home. The total yearly expenses of the association come to Rs. 50,000. These are met out of a Government grant, a small grant from the Poona Municipal Corporation, subscriptions and donations.

Women offenders are sent to the Mahila Gram at Yerandavna, and the Hindu Mahilashram in Narayan Peth. Babies in charge of courts are cared for at the K. E. M. Hospital. The association directly provides for only boy-offenders. During 1951, over 1,100 cases were dealt with. As many as 60 per cent. of the total belonged to Poona City. Girls numbered 285 out of the total. The

Remand Home at Poona is used as a Training Centre for Probation Officers. It is proposed to open a home at Baramati.

HUMANITARIAN ASSOCIATIONS. Panjarpol.

Humanitarian Associations.—Panjarpol, Home for Disabled Cattle, situated in Shanvar Peth, was stated in 1855. Its original object was started as care of disabled cattle, but latterly the more positive object of maintaining a dairy and cattle farm has also been adopted by the institution.

The constitution of the Panjarpol is governed by the trust deed of Sir Jamshedjee Jeejeebhoy, Baronet, whose family are the principal donors of the institution. Trustees appointed as per provisions of this deed are in control of the institution, the day to day management being left to the whole-time staff under the Honorary Secretary.

Besides the Panjarpol premises in the City, the institution owns grazing land at Bhojapur, about 10 miles from Poona on the Poona-Nasik Road. The original trust fund is for Rs. 50,000, yielding an annual income of Rs. 1,500. Donations received from philanthropic persons and proceeds of the sale of milk which amount to Rs. 75 per day are other sources of income.

There are 200 cows and 50 other cattle in the care of the Panjarpol. The institution is gradually interesting itself in the wider sphere of improving rural economy. Besides conducting a dairy, it recently took part in extensive tree planting and organized propaganda for agricultural improvements.

S. P. C. A.

The Society for the Prevention of Cruelty to Animals was established in 1926. Its offices are in Bhavani Peth. Its object is to prevent cruelty to animals and generally to secure their welfare.

Subscribers to its funds become members of the society. They elect an executive committee. The Collector is, as a rule, the Chairman of the Committee.

The society does propaganda for humane and considerate treatment of animals. It employs a salaried staff for the detection of cases of ill-treatment and for warning, and, if necesary, prosecuting the offenders. It used to make provision, through a hospital and a medical van, for the treatment of suffering animals. This unit has now been taken over by Government.

Famine Relief Committee.

The Famine Relief Committee (Dushkal Nivaran Samiti) with its office in the Servants of India Society in Shivajinagar, was established in 1946. Certain tracts in Poona District have been liable to suffer from droughts and hence *ad hoc* organizations were always formed to meet situations created by occasional famines. In 1946, a fairly extensive famine threatened the eastern part of the district. The committee formed in that year resolved that a continuing body would help to preserve the experience, tradition and resources gathered by it so as to be readily useful on all future occasions of scarcity. Accordingly, the committee registered itself as a permanent institution.

The organization of the committee is mostly of an institutional character, bodies like the District Local Board, the Central Co-operative Bank, the Servants of India Society, the Gokhale Institute of Politics and Economics, the Deccan Agricultural Association, etc. sending one or two representatives each. Those institutional

CHAPTER 19.

Voluntary Social Service Organizations.

HUMANITARIAN ASSOCIATIONS.

representatives can co-opt other members not exceeding ten. An executive committee elected by members is in charge of the general management. As occasion may require, other committees for health, finance, construction, etc., are set up. The balance of the old committee's account, about Rs. 5,800, was transferred to the registered body.

Famine Relief Committee.

The activities of the committee on occasions of famine are: (1) to collect quickly and accurately information regarding the extent of damage and distress; (2) to help, directly and in cooperation with other agencies, in the supply of food, water, fodder, clothing, medicines and other requirements of the afflicted population; and (3) to help the rural population to restart their productive activities in the best possible manner.

SOCIAL REFORM.

Inter-Caste Marriage Bureau.

Social Reform.—The Inter-Caste Marriage Bureau, Shivajinagar, was started in 1949, as a part of the activities of the Jati-Nirmulan Sanstha. The object of the association is to work for the abolition of the caste system by propaganda and legislation. Its membership does not involve payment of fees. All those who subscribe to its principles can become members, who elect their own office-bearers. Expenses are met out of voluntary donations. There have been other voluntary institutions offering assistance in the matter of marriage negotiation, but the bureau started by this association is the first one organized for the purpose of supplying relevant information and assistance without restriction of caste or community.

ECONOMIC DEVELOPMENT.

Economic Development.—The Deccan Agricultural Association, which has its office in the Gokhale Hall in Sadashiv Peth, was started in 1909. Its object is the improvement of agriculture in the Deccan. It has lately been extending the scope of its activities to rural development in general.

The first president of the association was the then Governor of Bombay, and for a long time officers, especially of the Agricultural Department, took an active interest in its working. The Association has ordinary members paying annual subscription and permanent members who have donated substantial amounts. These together elect a Managing Committee which looks after the work of the association.

The work of popularizing improved methods of agriculture, such as introduction of the iron plough, and the use of chemical fertilizers and of improved seeds, which was done by it in its earlier years, has latterly been taken up directly by the State Department of Agriculture and by other locally constituted bodies. The popular Marathi journal devoted to agricultural topics, *viz.*, the *Sheti and Shetkari* (Farming and the Farmer), the publication of which was undertaken by the association even at the commencement of its work, is still doing good work. The association conducted through several of its own members intensive rural development work in a group of 19 villages around Khed-Shivapur, situated about fourteen miles from Poona on the Poona-Satara Road. In co-operation with the several departments of Government a good deal of ameliorative and developmental work was achieved in this area. Latterly the association contents itself with supplying central direction and co-ordination to such rural work which is left to be directly carried out by associations of local people. Members of the association have been engaging enthusiastically in the grow-more-food campaign both by helping actual cultivation and by offering their expert advice.

PART VI

CHAPTER 20—PLACES OF INTEREST.

Āḷandī (18° 40′ N., 73° 53′ E; *ht.* 1,840 ft.; *a.* 1½ sq. miles; *p.* 2,432), in Khed *tālukā* is a municipal town and a place of Hindu pilgrimage on the Puṇē-Nāsik road on the left bank of the Indrāyaṇī about 12 miles south of Kheḍ. It is noted as containing the *samādhi* (tomb) and temple of the great saint Jñāneśvar (1272-1300), the author of the famous *Jñāneśvarī,* a commentary on the Bhagavadgītā. It has six other temples of Bahirobā, Malāppā, Mārutī, Puṇḍalika, Rāma and Viṣṇū. Puṇḍalika's temple is in the river-bed. Another object of worship is a masonry wall* which is believed to have borne Jñāneśvar to a distance at his orders. A good view of Āḷandī with its temples, houses, walls, trees and gardens may be obtained from the bridge across the Indrāyaṇī on the Puṇē-Nāsik road. Two big fairs are held annually in the months of Āshāḍh (July-August) and Kārtik (November-December).

The Āḷandī municipality was established in 1869, and it is now functioning under the District Municipal Act. It levies a pilgrim tax of six annas per pilgrim during the fairs for making sanitary and other arrangements. In 1950-51, the income from this tax was Rs. 39,066. The Pilgrim Fund is maintained separately. In 1950-51, the total income from this fund was Rs. 46,458, including the pilgrim tax and the rent from lands, houses and *sarāis* erected from out of the Pilgrim Fund. The total expenditure from the same fund was Rs. 46,874, which included: general administration and collection of taxes, Rs. 6,959; water supply, Rs. 4,900; conservancy (general and special), Rs. 4,842; contribution for general purposes, Rs. 26,073; epidemic charges, Rs. 1,679; and lighting Rs. 577. In the same year, the total income of the municipality, excluding the income from the Pilgrim Fund was Rs. 51,248. The main items of this income were; grants from Government for general purposes Rs. 9,427; contributions from other sources (*i.e.*, the Pilgrim Fund) Rs. 23,552; taxes on houses and lands, Rs. 3,417; and rents from lands, houses, *sarāis,* etc. Rs. 9,984.

The total expenditure amounted to Rs. 59,471, out of which Rs. 26,970 was for roads; Rs. 4,823 for hospitals and dispensaries; Rs. 4,800 for general administration and collection of taxes; Rs. 3,261 for conservancy (general and special); and Rs. 1,772 for lighting.

*This wall was completely rebuilt in stone in 1898 by a devotee and no traces of the old wall are now in evidence.

CHAPTER 20. — Places.

There were 595 houses and their estimated annual letting value was Rs. 27,766.

ALANDI.

The municipality completed the construction of the first stage of an underground drainage system in 1940-41. Plans and estimates for the next stages are under preparation. The effluent is allowed to flow into the river at the southern end of the town. The water works at Āḷandī are owned by Government, and the municipality pays annually Rs. 15,000 towards its maintenance, repairs and other charges. Water is supplied to the town through pipes at all hours of the day and night.

Primary education in the town is managed by the Puṇē District Local Board, the municipality paying its statutory contribution.

There is a municipal dispensary and maternity home. The municipality also maintains a public garden and aids a public library (Śrī. Jnāndev Vācan Mandir).

AVASARI BUDRUKH.

Āvasarī Budrukh (18° 58′ N., 74° 01′ E.), in Āṁbegāṁv *tālukā*, 15 miles N.E. of Kheḍ was till 1862 the head-quarters of a *peṭā*. Close to the west entrance of this town is located a Bhairav temple with a broad archway and a hall painted with scenes from Hindu mythology. The outside has several figures on the roof and spire, and notably, above the entrance arch, a Gaṇapati painted in gorgeous colours. Facing the entrance are two *dīpamāḷs* (lamp-pillars) covered with brackets for lights and ending in square capitals adorned underneath with sculptured foliage, and a *nagārkhānā* (drum-house) on a stone canopy which contains a stone horse on a pedestal.

BANESVARA.

Bāṇeśvara (18° 15′ N., 73° 53′ E.,) is a temple of Śiva in jungle surroundings about 21 miles from Puṇē, off the Puṇē-Sātārā road and a mile N. of Nasarāpūr, a market town in Bhor. The temple, which is said to have been built by Peśavā Bājīrāv I, has a pleasant and copious water supply skilfully engineered from a well-constructed tank with a perennial source of water. There are two other water-tanks in which are kept coloured fishes, and a cash allowance is sanctioned for their maintenance. The temple has a big brass bell bearing English figure "A.D. 1689" which is said to have been removed by the Marāṭhās from a Portuguese church. Near the temple are the ruins of a Peśavā's *vāḍā*.

BARAMATI.

Bārāmatī (18° 9′ N., 74° 34′ E.; *ht.* 1,791 ft.; *a.* 316 acres; *p.* 17,064), on the Karhā, about 50 miles S.E. of Puṇē, is the headquarters of the Bārāmatī *tālukā*. It is connected by a narrow gauge railway, 28 miles long, with Dauṇḍ on the main Central Railway line. In 1637, Bārāmatī was included in the territory belonging to Śahājī, father of Śivājī. The famous Marāṭhi poet Moropant (1729-94) belonged to this town. The Nāik family which rendered distinguished service to the Marāṭhā State as its bankers and which intermarried with the Peśavās also belonged to Bārāmatī.

The town is administered by a municipality established in 1865 and functioning now under the District Municipal Act. In 1950-51 the income of the municipality was about Rs. 3,00,000 and expenditure Rs. 3,88,000. Of the income octroi accounted for Rs. 1,22,186; tax on houses and lands, Rs. 35,799; and tolls on roads and ferries, Rs. 16,224. Of the expenditure Rs. 1,43,004 was on roads; Rs. 60,067 on conservancy; Rs. 39,659 on public instruction; Rs. 27,781 on hospital, etc., and Rs. 16,702 on plague charges. The total number of properties was 1,750.

The town is electrically lighted. The centre of the town being on a higher level than the surrounding area on the north, west and south, there is natural drainage. The major portion of the town is provided with proper drains, which are flushed with water pumped from a well. Water supply is not through pipes ; most of it is from wells and an irrigation canal that flows along the outskirts of the town.

The management and control of primary education within the town rests with the Puṇē District Local Board, the municipality paying in 1950-51 Rs. 25,000 as its statutory contribution. The municipality also pays Rs. 3,000 a year towards the maintenance of a high school and an annual grant of Rs. 100 to the Gandharva Mahāvidyālaya. It maintains a park.

There is a municipal dispensary (established in 1873) and a municipal veterinary dispensary. There are *pakkā* buildings to house a vegetable market, a grain market and a mutton market. A walled enclosure has been built for a cattle market. There are regulated markets for cotton and *gul* under the control of a statutory market committee.

BEDASE.

Beḍasē (18° 43′ N., 73° 32′ E.) in Maval *tālukā* and about five miles S.W. of Kāmset station on the Central Railway, gives its name to a group of Buddhist caves of about the first century A.D., of which two are important. They consist of a *caitya* (chapel) and a *vihāra* (dwelling cave) with some *dāgobas* (relic shrines), wells and cells. There are three inscriptions.

BELHE.

Belhē (19° 07′ N., 74° 11′ E.), 21 miles E.S.E. of Junnar, contains a fine *Heṁāḍapantī bāoḍī* (well). This tank is about 20 yards square, and is entered by two flights of ten steps each on opposite sides; the walls have eighteen canopied niches, four each on the sides where the steps are, and five each on the other two sides. These niches (3′ × 1′ 6″ × 1′) are square-headed with carved jambs, and a finial consisting of a canopy knobbed at the top. The south wall has a worn-out inscription.

BHAJE.

Bhājē (18° 44′ N., 73° 29′ E.) a village in the Maval *tālukā*, about five miles E. of Loṇāvaḷē and about two miles S. of Maḷavali railway station, has a group of about eighteen early Buddhist caves of about the second and the first century B.C. They are located in the west-face of the steep hill, some 400 feet above the village. Beginning from the north, the first is apparently a natural cavern 30 feet long and slightly enlarged. The next ten are plain cells. The twelfth cave forms a *caitya* (chapel), and is, according to Dr. Burgess, of the greatest importance for the history of cave architecture. It is 59 feet long by about 29 feet wide, with a semi-circular apse at the back, and an aisle 3 feet 5 inches wide separated from the nave by twenty-seven plain octagonal shafts 11 feet 4 inches high. Inside is a *dāgoba* (relic shrine) with a dome 6 feet high and a two-storeyed box upon it. The roof is arched and there are enough signs to show that it was once ribbed inside with teak girders and a wooden facing covered the whole of its frontage. The remaining caves are also interesting. There are several inscriptions, but they contain no information of special interest.

BHIMASHANKAR.

Bhīmaśaṁkara (19° 04′ N., 73° 32′ E.; *ht.* 3,448 ft.), in the village limits of Bhovargiri at the source of the river Bhīmā near the crest of the Sahyādris, about 30 miles N.W. of Kheḍ, is famous for its temple of Mahādeva, said to be one of the twelve *jyotirliṅgas*

CHAPTER 20. — Places.

BHIMASHANKAR.

of India. This temple was built by Nānā Phaḍaṇavīs on the site of an older one, and his widow built the spire. The old temple, which is out of repair, is a plain solid structure built of dark stone, with a vaulted roof. In the *maṇḍap* (hall) is a rough stone Nandī and in the shrine a metal cast with five heads representing the god Bhīmāśaṁkar. To the east of this temple hung by an iron bar, is a large bell° weighing three to four cwt. The new temple is also built of dark stone and the spire rises in the form of a cone crowned by a pinnacle. The entrance portal is elaborately carved.

Well built cisterns near it afford a good water-supply the whole year round; at a distance from the temple towards the N.W. is a small cistern which is pointed out as marking the exact source of the sacred river. At this spot, so Hindu mythology relates, Bhīmaka, king of Ayodhyā, of the Solar line, did *tapascaryā* (penance) before Mahādeva and asked his forgiveness for having, during a hunting expedition, wounded two deer, into whose bodies the souls of two Ṛṣis (sages) had transmigrated: the god pardoned Bhīmaka and offered to grant him any wish he might mention, and Bhīmaka asked that the sweat of Mahādev's brow might be converted into a river for the benefit of himself and of mankind. Mahādeva had just then emerged from a successful but fatiguing contest with the Rākṣasa Tripurāsura, and, wearied out by the conflict, was resting from his labours when Bhīmaka addressed him. From the sweat of Mahādev's brow was thus produced the river Bhīmā. The conjunction of the names Bhīmā and Śaṁkara, the latter being a synonym of Mahādeva, is probably due to this tradition.

The temple enjoys a yearly Government grant of Rs. 964 in cash and land assessed at about Rs. 200. The affairs of the temple are managed by six hereditary *vahivāṭadārs* who receive the endowments. A yearly fair, attended by about 20,000 pilgrims from all parts of the Deccan and the Koṅkaṇ, is held on *Mahāśivarātri* (Māgh Vad. 14), and lasts for two or three days.

BHOR.

Bhor (18° 09′ N.; 73° 51′ E.; *ht.* 2,022, *ft.*; *a.* 1½ sq. miles; *p.* 7,393) is situated on the bank of the Nirā at a distance of 35 miles south of Puṇē City. Motorable roads run from Bhor to Puṇē, Loṇand, Vāi and Mahāḍ. There is one big temple of Śiva named Bhoreśvar Temple.

The town was part of the Bhor State and its capital before that State was merged with the Puṇē district on 1st August, 1949. Established in 1885, the town municipality was governed by Bhor State rules until 1922, when the Raja Saheb of Bhor made the Bombay District Municipal Act informally applicable to its working. It was, however, superseded in December, 1947, and an Administrator appointed in its place. The reconstitution of the municipality under the Bombay District Municipal Act was recently sanctioned by Government. As reconstituted, the municipal body is to be composed of 15 councillors elected by five wards. Elections have, however, been postponed pending the preparation of electoral rolls on an adult franchise basis. In 1948-49, the municipal income was Rs. 39,476 and expenditure Rs. 36,497. The town is supplied with electricity and the streets are electrically

°According to the temple priest the bell was brought from Vasind near Kalyana in Thana, probably from some Portuguese church or convent about 1739, when Vasaī (Bassein) was taken by the Marāṭhās.

lighted. There is a drainage system for the town, and piped and filtered water is supplied from a stream named Rāmbāg Nālā which is bunded up at a distance of about one mile from the town. There is a primary school for boys and girls up to Standard III (Marāṭhī) in Bhor town. For higher classes the boys and girls of the town have to attend the Rājā Raghunāthrāv High School, situated outside the municipal limits just on the northern bank of the Nirā. This institution, previously run by the Bhor State, is now under the control of the Education Department of the Bombay Government. There is a Government hospital and a Government veterinary dispensary in the town. There is a public library named "Shrimati Gangutāi Library," and the Rājāsaheb's palace which contains a private museum.

(1) The Bhor Industries Ltd., (2) The Laxmi Textile Mills Ltd., (3) Rājā Raghunath Mills Ltd., (4) Associated Research Laboratories, and (5) Parekh Paper Mills are the chief industrial concerns in the town.

BHOSARI.

Bhosarī or Bhāvasari (18° 37′ N., 73° 51′ E.,) also known as Bhojapūr, is a village of considerable size eight miles north of Puṇē and about a hundred yards west of the Puṇē-Nāsik road passing by it. Round about the village are a number of remarkable large rude stone enclosures—small megaliths, like dolmens, menhirs, and stone circles.

In the space between the Puṇē-Nāsik road and the village, the foundations of a wall of large rough stones enclose a large plot of ground, and it is surmised that the space enclosed by this wall was set apart for funeral or other religious purposes. Inside of the line of the enclosing wall are the remains of three mounds from four to seven feet high. The mound to the east, close to the road, is known as Kāḷkāi's temple. In the S.W. of the enclosure is a mound about six feet high which is known as the mosque and seems to have traces of modern building; and a few paces to the north is a lower mound, two or three feet high, which looks like an old burial ground.

A few paces to the S.W. of the mosque heap, leaning against a wall, is a fairly preserved battle or hero stone. Passing northwards by the east of the village are several small shrines, some of them of large rough stones. About two hundred yards to the S.E. is a small white-washed shrine of Kānhobā. Close to it, a little to the S. is a small shrine made of four big stones, two side, a back, and a roof. At the back are about twelve small round stones sacred to the goddess Satavāī. Passing several more enclosures, some of them with small modern shrines to Mariāī or Ghoḍa Satavāī, about 200 yards to the S.E., is one of the best preserved of the enclosures. Among the several shrines round about could be noticed stone figures dedicated to Vir, Hegadi Pradhan, the minister of Khaḍobā with Banāī and Mhāḷsā, Mhasobā, and Ceḍoba. As far as they have been examined, none of the stones in these mounds, lines, or walls, have any writing or any other sign of the chisel. "While these do resemble in shape, though not in size, similar monuments in Karnatak and S. India, it is doubtful if these monuments are so old as to belong to the megalithic period. Nevertheless they do seem to hand down the tradition of the connection of such monuments with the dead."*

*Dr. H. D. Sankalia, "The Archæology of Poona and its Surroundings."

CHAPTER 20. — Places.

CHAKAN.

Cākaṇa (18° 45′ N., 73° 52′ E.) on the Puṇē-Nāsik road, six miles south of Kheḍ and eighteen miles north of Puṇē, was a place of some importance as far back as the time of the Bāhmanīs, when, during the reign of Alā-ud-dīn Ahmad Shah (1436-58), Malik-ut-Tujār made it his head-quarters (Circ. A.D. 1445) for the seven or eight years when he was engaged in reducing the Koṅkaṇ and the Western Ghāṭ regions on behalf of his Sultān. The fort, which has been dismantled, is nearly square and is strengthened by towers at the four corners: each front too is bastioned; the entrance is from the east and through more than one gateway; the walls are high and the moat at their base deep. There are also the remains of a mud out-work protected by ditch, which were probably once a portion of the mud fort constructed centuries ago, tradition says, by an Abyssinian polygar and strengthened by Malik-ut-Tujār in the middle of the 15th century. It sustained a memorable siege in 1662, when Phirangājī Narsāḷā, one of Śivājī's officers, held his own for nearly two months against the Mughal army, under Śāhisteh Khān, one of Aurangzib's generals. The fort contains an old mosque, a temple of the deity of Dāmodar, two wells in a dilapidated condition and one ground-way.

CHAS-KAMAN.

Cās-Kamān (18° 55′ N., 73° 50′ E.), on the right bank of the Bhīmā, six miles N. W. of Khed, was a place of importance in the Peśavās' time. Rakhmābāī, the daughter of Bālājī Bājirāv Peśavā, spent a large sum of money in improving Cās and constructed a fine *ghāṭ* (flight of steps) to the river, besides building a temple of Someśvara Mahādeva. The temple is surrounded by a shady quadrangular enclosure whose outer walls have four corner bastions and end in blank petal-shaped battlements. Each battlement of the south and east bastions bears a snake ornament. The chief entrance is the east doorway fronting which inside is a striking *dipamāḷa* (lamp-pillar), a curvilinear basalt column ending in an elaborately carved capital with a square abacus. The receptacles for the lights, a few of which bear on their front sculptured figures in high relief, are said to number 350. Beyond the lamp-pillar and facing the temple is a deformed Nandi (bull) on a raised platform and under a domed canopy. Below the dome and on each of the four sides the canopy has a fine cusped arch slightly ogeed. The temple is oblong and consists of the usual hall and shrine. The hall has three square-headed doorways, the north and south doorways having each a grotesquely carved human head as a stepping stone. Three small carefully pierced holes in the wall-veil admit light into the shrine.

CHAVAND FORT.

Cāvanda Fort (19° 14′, 73° 45′; *ht.* 3,518 ft.) is a ruined and dismantled fort ten miles S. E. of the Nāṇē Ghāt. The four adjacent forts, namely Haḍsar, Cāvanda, Jivdhan and Śivaneri, once effectually guarded the Nāṇē Ghāṭ and preserved a safe communication between Junnar and Koṅkaṇ. The chief strength of Cāvanda lay in its great natural defences; its artificial defences were all destroyed and the approach to the fort blown up about 1820. The hill, which is now inaccessible except to hillmen, bears on its plateau a small shrine of Cāvandbāi and a good water-supply.

In 1486 Cāvanda was among the Puṇē forts which fell to Malik Ahmad (Ahmadnagar). In 1594, Bahadur, the infant son of Burhan Nizam II, was confined in Cāvanda. In 1637, Jund or Cāvanda appears among the Puṇē forts which Śahāji gave to the Mughals. It surrendered to the British in the Marāṭha war of 1818.

Ciñcavaḍa (18° 37′ N., 73° 47′ E.), a small town about ten miles N. W. of Puṇē and a mile and a half S. W. of Ciñcavaḍa railway station, is famous for the temples and *samādhis* of Morayā Gosāvi (Morabā), the founder of the Gāṇapatya cult and his descendants known as *devs*. The chief of these temples is dedicated to Morobā; an inscription in Devanāgari in the inner dome of the temple says that its construction was started on Śake 1580, Vilamba Saṁvatsare, Kārtika suddha 12, and completed in Vikāri Saṁvatsare, Aṣāḍha suddha 4. It is a low plain building (30′ × 20′ × 40′) with a *mandap* (square hall) and an octagonal shrine. The temples enjoy a sumptuous yearly grant, being the revenue of nine villages all situated in the Puṇē district. This *devasthān* is managed by five trustees who are appointed under a High Court scheme. A yearly fair in honour of Gaṇapati, which lasts for three days and is largely attended, is held here on Mārgaśīrṣ vad. 6. CHINCHAVAD.

Recently the Deccan Potteries and Allied Industries Ltd., have set up a factory at Ciñcavaḍa and commenced manufacture of ordinary and artistic crockery.

Dāpoḍī (18° 34′ N., 73° 49′ E.), a village in Haveli tālukā, lying on the Bombay-Poona road, six miles north of Puṇē, was an attractive place with several bungalows and gardens in its precincts on the Pavanā river, a tributary of the Muḷā. The first bungalow built at Dāpoḍī in 1820 by Colonel Fort, C. B., was bought for Government by Sir John Malcolm in 1828 and was used as the monsoon residence of the Governor till 1865, when Government sold the whole property, with a big botanical garden, by auction, to Messrs. Meakin & Co. Government again purchased it from the company in 1914 to establish a Central Store and Workshops near Puṇē for the Public Works Department. The Public Works Department's Workshop and the Police Wireless Training School are now located there. Thirty acres of ground have been allotted to the State Road Transport Board, who are developing there their main depot. DAPODI.

Daund (18° 28′ N., 74° 35′ E.: *ht.* 1,678 ft.; *a.* 7·03 sq. miles; *p.* 9,947) in Daund (Dhond) *tālukā* is situated on the left bank of the Bhīmā about 48 miles east of Puṇē. It is on the main line of the Central Railway running from Puṇē to Kurḍuwāḍi, and is connected with Manmāḍ by a broad-gauge line of 28 miles. There are two temples of Bhairav and Viṭhobā said to have been built by Mahādajī Shinde (1761-94), to whom the village had been granted. The Bhairavdeo temple is of stone with a brick superstructure. There is also a mosque. DAUND.

The town municipality (established in 1936), functions under the District Municipal Act. In 1951-52, it had an income of Rs. 1,41,152 and an expenditure of Rs. 1,45,830. Of the income, the main items were: octroi, Rs. 54,127; house tax, Rs. 19,158; and Government grant Rs. 26,299. Of the expenditure the main items were: conservancy, Rs. 15,917; public instruction Rs. 10,000; hospitals, Rs. 1,250; office establishment and collection of taxes and toll, Rs. 17,563; buildings, Rs. 45,530; and miscellaneous expenditure Rs. 34,064. The number of houses in 1951-52 was 880, and their estimated rental value Rs. 2,70,679.

There are open drains in almost all parts of the town, besides a large number of cesspools. The drain water flows into the railway drain. Piped water is supplied to the town through 48 public stand posts, and nearly 78 house-owners have private water

CHAPTER 20. Places. DAUND.

connections. The Puṇē District Local Board manages and controls the primary schools in Dauṇḍ, the municipality making its statutory contribution. There is a private high school at Dauṇḍ. There is a municipal dispensary, and recently the municipality has taken over in its charge a maternity home formerly conducted by the Mahilā Maṇḍaḷ. There is also a private mission hospital. The municipal vegetable market is housed in a *pakkā* building. A weekly market is held on Sundays. A yearly fair is held in April near the Bhairav temple.

Overseas Communications Service.—In the neighbourhood of Dauṇḍ is located the main Overseas Communications Service receiving centre. It has a most varied collection of receiving aerials. It is also a frequency measuring station of this service and renders help to other wireless organisations whenever required. It is linked to the Central Traffic Office in Bombay by a pair of overhead telegraph lines. This is a self-contained station. It generates its own electric power, and its essential staff are provided with quarters on site. Urban sanitary arrangements, club-houses, tennis court, play-grounds, schools and free transport are some of the amenities provided for the staff.

DEHU.

Dehū (18° 43′ N., 73° 46′ E.) in Haveli tālukā on the right bank of the Indrāyaṇī, about 18 miles N. W. of Puṇē and three miles N. E. of Dehu Road railway station, is famous as the birth place of Tukārām, the great poet-saint of Mahārāṣṭra, of the 17th century. There is a temple of Viṭhobā and Rakhumāi, whose stone idols are supposed to have been discovered in a field by the ancestor of Tukārām, Viśvambar Buvā, about the 12th century. Tukārām was the eighth descendant of Viśvambar Buvā, and the temple is today looked after by the eighth descendant of Tukārām. Tukārām is supposed to have worshipped in this temple and performed *kīrtans* and *bhajans*. Just adjoining the temple, to its left, there is what is described as the Śilāmandīr which contains the big slab of stone on which Tukārām is reported to have sat in meditation and prayer when the notebooks containing the *abhaṅgas* composed by him were drowned in the river Indrāyaṇī, and which, according to the popular story, were returned to the surface intact by the mercy of Viṭhobā. Originally the slab was at a distance of over a furlong from the Viṭhobā temple, but is believed to have been removed to the temple site, after Tukārām's death, by his devotees. In fact, this can be considered to be the only direct memorial of Tukārām in Dehū, apart from the house which is shown as his birth place and which is a few paces behind the Viṭhobā temple. The present manager of the temple has in his possession about 240 *abhaṅgas* written in Tukārām's own hand, and these are the only known extant originals of the thousands of *abhaṅgas* which Tukārām composed. The day of Tukārām's death, the second of the dark half of Phālgun (March), is observed as a day of pilgrimage. There is a large congregation here which gathers to pay homage to the memory of Tukārām on that day and the subsequent five or six days.

Dehū is a very favourite resort of what are described as the *vārkarīs*, who worship the god Viṭhobā and regard Aḷandī and Paṇḍharpūr as sacred places. There are *ghāṭs* on the river bank, and *dharmaśāḷās* constructed for the use of pilgrims and other visitors.

Extensive military depots have been established near Dehu Road station and round-about since the second World War, and the

place has assumed an All-India importance. In fact, this depot is considered to be one of the biggest military depots in India. A new bridge across the Indrāyaṇī at Dehū, connecting the village with Navalākh-Umbrē and other villages has recently been completed.

DEHU.

Haḍsar Fort (19° 16′ N., 73° 49′ E.; *ht.* 3,702 ft.) rises on a steep hill near the Nāṇē Ghāṭ valley, eight miles N. W. of Junnar. There is a Haḍsar village at the foot of the fort, and a cart-way from Junnar to Haḍsar. The hill, which is about 3,200 yards round, rises about 1,000 feet above the Junnar plain. It is surmounted by a steep natural scarp, 150 to 200 feet high, on which stands the fort in the shape of a triangle with two equal sides. Except by two rock-cut staircases 65 feet long, the fort has no other entrance. Inside are a few ruins, the commandant's *kaceri,* and a small temple. On the west, a rock-cut passage leads to three under-ground chambers. The water supply is from several cisterns inside the fort.

HADSAR FORT.

Haḍsar was one of the five Puṇē forts which Śahājī gave to the Mughals in 1637. It fell to the British soon after the fall of Junnar (25th April, 1818).

Indāpūr (18° 08′ N., 75° 05′ E.; *ht.* 1,730 ft.; *a.* 146·52 acres; *p.* 4,981) on the Puṇē-Solāpūr road, about 80 miles S. E. of Puṇē, is a municipal town and the headquarters of the Indāpūr taluka. Indāpūr gets mention in history about 1490 as belonging to the first Bijāpūr Sultan, Yusuf Adil Shah. About 1640, Indāpūr with Bārāmati was included in the territory of Śahājī, father of Śivājī.

INDAPUR.

Established in 1865, the municipality now functions under the District Municipal Act. The municipality has been under suspension since September 1950. Its average income was only Rs. 19,000, while its expenditure was more than its receipts. It is now (1952) under an Administrator who has taken steps to improve the income. The total income during 1950-51 was Rs. 27,330, which just balanced the expenditure. The main items of income were: house tax, Rs. 5,714; octroi, Rs. 4,551; and Government grant of 15 per cent. of land revenue, Rs. 1,318. The main items of expenditure were: office establishment, Rs. 5,478; collection of taxes Rs. 3,943; conservancy Rs. 4,240; roads Rs. 2,775; and hospital Rs. 2,197. In 1950-51, there were 1,154 houses, the total rental value of which was estimated at Rs. 48,762.

Drains are flat surface gutters. There is no piped water supply provided. Primary education is under the management and control of the Puṇē District Local Board, the municipality paying its statutory contribution.

There is a municipal hospital and maternity home and a Government veterinary dispensary to which the municipality makes a small contribution. A weekly market is held on Sundays and a yearly fair is held in November-December in honour of a Muslim saint, Cānd Khān.

Jejurī (18° 16′ N., 74° 09′ E.; *ht.* 2,273 ft.; *a.* 1 sq. mile; *p.* 3,036) in Purandar *tāluka,* a station on the Southern Railway meter-gauge line between Puṇē and Bangalore and 32 miles from Puṇē, is a famous place of pilgrimage. It is more a village than a town and derives its importance from the religious fairs held in honour of the god Khaṇḍobā, who is also called Bahirobā, Malhārī and Mārtaṇḍ. It is situated on a high level and is surrounded on all sides by fertile and cultivated lands. Khaṇḍobā has two

JEJURI.

CHAPTER 20.

Places.

JEJURI.

temples at Jejuri, one older than the other, both built at the end of an outlying spur of the Purandar range which here sinks into the plain. The new one is larger and stands close to and about 250 feet above the village. The smaller temple, however, is believed to be more sacred. It is built on a small plateau called Kaḍepathār two miles off and about 400 feet higher. The old village site, now deserted, was to the east of the hill on which the new temple stands. Close to the south of the old village site is a reservoir, 37 acres in area, built by the last Peśavā, Bājirāv II (1796-1817), and called the Peśavā's reservoir. It is round and encircled with a massive stone wall. The water which is used for irrigation is drawn off through an elaborate mass of masonry. Stairs lead to sluices which draw the water off at different levels. The reservoir has several small bathing cisterns or *hauds* and a shrine of Gaṇapatī. In the low ground beyond the Peśavā's reservoir, and fed by soakage from it, is a well or spring called Malhār Tīrth, bathing in which forms part of the pilgrimage ceremonial. On the N. W. of the new village a square stone reservoir called Holkar's Tank, of about 20 acres, was built about 1770 by Shri Ahilyā Devi Holkar. Between this reservoir and the village stands a temple to Mahādev built in memory of Malhārrav Holkar. The chief object of worship is a *liṅg*, behind which are statues of Malhārrav and his three wives Banābāi, Dvarkābāi, and Gautambāi, all in Jaipur alabaster.

The plateau of Kaḍepathār is 11½ acres in extent, and, besides the older and more sacred temple of Khanḍobā it contains several other temples and shrines and houses occupied by priests and temple servants.

On the profile of the spur between the upper and lower temples sacred spots are marked by shrines and arches.

The chief festivals are four, all between December and April: (1) from the bright fourth to the bright seventh of Mārgaśīrṣa (November-December); (2) from the bright twelfth to the dark first of Pauṣa (December-January); (3) from the bright twelfth to the dark first of Māgh (January-February); and (4) from the bright twelfth of the dark first of Caitra (March-April). Large fairs are held at the time of festivals and attract pilgrims from as far as Khandesh, Berar, and the Koṅkaṇ. Two smaller festivals, as a rule attended only by people from the immediate neighbourhood, are Somavati-Amāvāsyā (no-moon Monday) whenever it comes, and Dasarā, the bright tenth of Āśvin (September-October).

The temple priests are Guravs, not Brahmins. The worshippers are chiefly Marāthās, who come from all over the surrounding districts and even from greater distances. The most important of the pilgrims are the Marāthās from Khandesh and Berar. The Berar Marāthās attend the Pauśā (December-January) fair. The pilgrims from Khandesh come in Mārgaśīrṣa (November-December), Pauśa (December-January) and Māgh (January-February); they do not come in Caitra (March-April). The fishing Koḷīs from the sea coast are also worshippers of Khanḍobā and come occasionally in large numbers. When they do come, they attend the Māgh (January-February) fair.

In 1662, Śahājī, father of Śivājī, visited the Jejuri temple among other places in Śivājī's territory. In 1845 disturbances of Rāghoji Bhāngria the insurgents carried off the litter of the

god with the holy image but brought it back. In 1946 the holy image was stolen away, but it was recovered with its right hand cut.

A municipality established in 1868 to carry out sanitary arrangements during the religious fairs now functions under the District Municipal Act. There is a pilgrim committee consisting of six members, four elected by the general body of councillors and two nominated by the State Government. It is the province of the pilgrim committee to make arrangements in respect of all fairs. A pilgrim tax is levied at the rate of four annas a person over 10 years of age and two annas for a child over 3 years but less than 10 years. In 1948-49, this tax yielded a revenue of Rs. 10,999. In 1949-50, the income of the municipality was Rs. 35,239 and expenditure Rs. 33,750. Lighting is by kerosene lanterns and petromax lamps. Piped water is supplied to the town from the Holkar Tank. The municipality has built a dam near the hills at a distance of 1½ miles from the tank. The rain water collected in this dam is taken to the Holkar Tank through a canal. The primary schools are managed by the District Local Board. The municipality maintains four *dharmaśāḷās* with accommodation for 500 persons. There is also a municipal dispensary. There is a library named Shree Rām Mophat Vācanālaya to which the municipality pays a small contribution.

JIVDHAN FORT.

Jivadhana (19° 17′ N., 73° 42′ E., *ht.* 3,752 ft.), is a dismantled fortress commanding the Nāṇē Ghāṭ, 65 miles N. W. of Puṇē and 16 miles W. of Junnar. The fort is about 1,000 yards long and 500 yards broad and nearly two miles round. In general effect Jivadhana is much like Śivneri. From Junnar to the foot of Jivadhana there is a passable road. The ascent, which is about a mile long, is very steep and difficult. The main gate was on the west towards the Nāṇē Ghāṭ with what apparently was a fine ascent, a long steep stair partly built and partly rock-cut. The ascent led to a landing place, a square well about 30 feet deep, and, out of the well, the ascent passed by a tunnelled rock-cut stair to the gate. The stair was blown away and the tunnel filled in the general dismantling of 1820 and the gate is now useless. The top has five cisterns which form the main water-supply and some apparently Buddhist caves with a substantial Muhammadan building in front, plain and with solitary masonry arches.

In 1487, Jivadhana was taken by Ahmad I, and continued as a Nizamshahi fort till the extinction of the dynasty. In 1637, it was included in the five forts Śāhajī gave to the Mughals. It was captured by the British from the Marāthās on 3rd May, 1818.

JUNNAR.

Junnar (19° 12′ N., 73° 53′ E., *ht.* 2,220 ft.; *a.* one sq. mile; *p.* 11,632) lies in a broad flat valley about 2,000 ft. above the sea on the south or right bank of the Kukḍī, 56 miles north of Puṇē, and about 16 miles east of the crest of the Sahyādris. To the S. E. the valley opens into the wide Deccan plain. On the other sides, within a radius of about two miles, the town is encircled by four leading groups of hills rising 600 to 1,200 ft. above the plain, *viz.*, the Manmoda range to the S. and S. W., the higher level scarp of Śivneri to the W; the lower and tamer Mangni hills to the N. W.; and the high flattened tops and scarped sides of the Hātakeśvara and the Suleman or Gaṇeśa hills on the north. The Manmoda hills contain a belt of rock in which are carved three groups of Buddhist caves, *viz.*, Bhimāśaṁkar (on the east face), Ambikā (about the

CHAPTER 20. Places. JUNNAR.

centre of the north face), and Bhutliṅg (nearer the north-west face). To the north of the Manmoda hills, separated from them by the deep cup-shaped hollow of the Pirpada pass, for nearly a mile across the valley stretches the great flat scarp of Śivaneri, the hill fort of Junnar, the birth-place of Śivāji. Beyond Śivaneri, to the N. W., appears the Tuḷjā hills, in which are the Tuḷjā caves. To the north of the Tuḷjā hills stretches the Kukḍi valley, and beyond, on the N. W. the Mangni hills run to the Mhār pass. To the west of the Mhār pass are the steep sides of Hātkeśvar, and close to the east of Hātkeśvar are the dome-like crags of the Navrā-Navrī (bride and bridegroom) or the Varāt (wedding party) hill, which is believed to have swallowed a wedding party. The smooth-tooped hill to the S. E. is known as the Suleman hill; also as the Gaṇeśa hill. In the plain beyond the end of the Gaṇeśa hill, stand a few single peaks. To the S., opposite the E. face of the Manmoda range, the single pyramid hill of Dudhare completes the circle.

The town covers a belt of land over a mile long and from a quarter to half of a mile broad. The Nāṇē Ghāṭ, near Junnar, was in former times (at least from as early as about B. C. 100) one of the chief highways of trade between the Deccan and the west coast, and Junnar naturally was an important trade centre in ancient days. As the centre of a rich agricultural tract Junnar is even today a good trade centre.

There are a number of temples in the town, two of which are Jain. The chief Hindu temples are: of Pañcaliṅg (built in 1800), at the foot of the Śivner hill, about half a mile west of the town; of Gaṇapati (built in 1820), in Aditvār Peṭh; of Uttareśvar, half a mile east of the town on the Kukḍī; of Pātāḷeśvar, a small underground shrine, approached by a flight of steps on the left bank of the Kukḍi, about a mile north of the town; and of Thākurdvār, dedicated to Kṛṣṇa, a domed building on the Kukḍi, half a mile north of the town. Of the two Jain temples, one is in Budhvar Peth, dedicated to Pārasnāth, and the other in the Phansumba ward.

There are many Muslim remains in Junnar: mosques and tombs, a large *īd-gāh* (prayer wall) on a rising ground to the south of the town and a fine mansion called Afiz Bagh. Of the mosques the chief is the Jumma Masjid. The Saudāgar Gumbaz (Merchant's Tomb) is the finest Musalman building in Junnar.

The public offices are situated in a walled enclosure known as *koṭ* in the south-west of the town.

Established in 1861, the Junnar town municipality now functions under the District Municipal Act. In 1949-50, the income of the municipality totalled Rs. 80,932 and expenditure Rs. 84,450. The main items of income were: octroi Rs. 35,954; taxes on houses and lands, Rs. 5,341; and tolls on roads and ferries, Rs. 5,304. The expenditure included Rs. 19,024 on general administration and collection of taxes and tolls; Rs. 20,225 on conservancy; Rs. 21,270 on hospitals and dispensaries; and Rs. 5,775 on water supply. The total number of houses was 2,164. Electric lighting is provided for the streets. The drainage system is composed of open gutters which run into the Kukḍi. Piped water supply is provided, water being taken for about six months from the Somaṭvāḍi tank and for the remaining period of the year from the river Kukḍi by pumping.

The primary schools are administered by the Puṇē District Local Board, the municipality paying its statutory contribution to the board. The Junnar Education Society runs a secondary school called the New School. The Hindus cremate their dead bodies on the banks of the Kukḍī; the Jains and Muhammadans have their own separate burial grounds. The municipal dispensary was converted in 1950, into a Government cottage hospital. There is a municipal maternity home.

During the month of Śrāvaṇa, Pañcaliṅg fairs are held on every Monday. In the month of Bhādrapada, Hasanmiyā's Urus is held every year for one day.

KARLE.

Kārlē (18° 46′ N., 73° 28′ E.): The Kārlē cave temples lie within the limit of Vehergaon (Vihārgānv) village. They are situated high up in a spur of the range of hills running along parallel with, and about two and a half miles north of the Central Railway line. They are about two and a half miles from Maḷavali station and five from Loṇāvaḷē. They consist of a large *caitya* (chapel) and several *vihāras* (dwelling caves), some of the latter much ruined. The *caitya* is, without exception, the largest and finest, as well as the best preserved of its class. In and about the cave there are many inscriptions and fragments of inscriptions. The date of the *caitya* cave is placed slightly anterior to the Christian era. Outside the cave, just near the mouth of the great rock temple, is a *samādhi* (tomb) of some modern ascetic. Further on to the right is the temple of goddess Ekavīrā, a small domed building on a high plinth of cut stone, built in February, 1866. (For a fuller description of the temples, see: J. Fergusson, *Cave Temples of India*.

KHED.

Khed (18° 51′ N., 73° 53′ E.; *ht.* 2,028 ft.; *a.* 20·4 sq. miles; *p.* 11,750), situated on the left bank of the Bḥīmā river, 26 miles north of Puṇē city, is the head-quarters of the Kheḍ tālukā. Within its limits the town has at least four places of archæological interest; namely, the tomb of the Mughal general Dilāvarkhān, and three temples.

Dilavarkhān's tomb and mosque, which lie to the north of the town just outside the Delhi gate, are surrounded by a wall enclosing a spacious compound. The shrine, which is domed, is built on a raised platform; its upper part is ornamented all round with a pendant wreath of sculptured foliage; and it contains two tombs said to be of Dilāvarkhān and his brother. An inscription over the entrance shows that the tomb was built in 1613 (H. 1022). The small mosque to the west of the tomb is a graceful specimen of Musalmān carved stonework.

The three temples are of Tukāidevi, Siddheśvar and Viṣṇu. The Tukāidevi temple which is at Tukāivāḍī, a few yards to the right of the Puṇē-Nāsik road, is entered from the east through a small porch with a wall and pillars on either side. The porch opens into a *manḍap* (hall) with twelve pillars in four rows of three each and guarded by a high parapet wall surmounted by short stone pillars, supporting a flat stone roof. The pillars are monolithic as is also the *dipmāḷ* (lamp-pillar) at the entrance. The *gābhārā* (shrine) has an oval dome with a minaret at each of the four corners. The temple must be some centuries old but there is no inscription discoverable to decide its date. The temple of Siddheśvar stands among trees on the Bhīmā about half a mile east of the town. The building includes a nave, a transept, and

CHAPTER 20. Places. KHED.

a shrine. A Sanskrit inscription over the doorway shows that the temple was built by Trimbak Mahādev, a Vāṇī, in 1725 (Śak. 1647). About a mile south of Kheḍ, on the Bhīmā, is a temple to Viṣṇu built about 1830 by Caṇḍirām, an ascetic.

KOREGAON.

Koregāṅva (18° 39′ N., 74° 03′ E.), a village in Haveli tālukā, on the left bank of the Bhīmā, about 16 miles N. W. of Puṇē on the Puṇē-Ahmednagar road, is noted as a battlefield of importance. On the 1st January, 1818, the last Peśavā, Bājirāva, was encamped on the right bank of the Bhīmā, opposite Koregāṅva. Captain Staunton who marched to this place from Sirur was surprised by the Marāthā forces, but effected an entry into the village and took up a position of vantage with 800 picked men. He held on bravely for 12 hours until ultimately General Smith approached from the north and Bājirāva left the place. On the spot stands a 65 feet high obelisk with inscriptions in Marāṭhi and English, erected to commemorate Staunton's defence of Koregāṅva. It has got a good iron-barred and stone-built compound.

KORIGAD FORT.

Korigaḍa Fort (18° 37′ N., 73° 23′ E.; *ht.* 3,019 ft.) in the Muḷśī tālukā on the Puṇē-Kulābā frontier, rises on a flat-topped detached hill commanding the Āmbavaṇe Ghāṭ about twenty miles south of the Bor Ghāṭ and about forty miles west of Puṇē. Stretching north and south with its extreme end pointing north, the fort is about a mile and a half in circumference. The ascent lies over a steep gorge, and the passage to the main entrance covered by fallen masonry, leads on the N. E. to a ruined gateway. The top is flat and much of it is occupied by two large ponds supplied with abundant water and by a ruined temple of Koridevi.° Seven large cannon lie on the hill Laksmi, the largest of them, being pointed to command the Āmbavaṇe Ghāṭ.

In 1486 Kori was taken by Malik Ahmad, afterwards the first Ahmednagar king. In the Marāṭhā war of 1818 it surrendered to British forces lead by Lt.-Col. Prother, its magazine being blown up by the enemy's mortar attack.

KURKUMB.

Kurkumb (18° 23′ N., 74° 33′ E.), a village on the Puṇē-Solāpūr road, seven miles S. E. of Pāṭas station, has two temples built in honour of Phirangāi Devī: the larger one is in the village and has eight sides of cut and polished stones, a *sabhā-maṇḍap* (audience hall) and verandas on both sides; the smaller one which is on a neighbouring hill was built by Saṁbhājī Nāik Nimbāḷkar, Deshmukh of Phalṭaṇ in 1759 (Śak. 1681), and bears an inscription in Marāṭhi to that effect.

LOHAGAD.

Lohagaḍa Fort (18° 42′ N., 73° 29′ E.; *ht.* 3,412 ft.), 4 miles S. of Maḷavalī Railway Station is situated on a striking hill in the same range as the neighbouring fort of Visāpūr. At the foot of the escarpment below the fortifications is the hamlet of Lohavādī, embosomed in trees and plentifully supplied with water. The fortifications consist of an outer and inner line of defence, and are entered through four formidable gateways in succession, called the Gaṇeśa, the Nārāyana, the Hanumāna, and the Mahā gates, the last introducing to the summit of the hill. The hill is a fine plateau of great extent, and was once extensively built over, as is shown by the ruined walls and foundations still existing. There is no lack of cisterns and water. Lohagaḍa is a fortress of some

°When the fort was deserted in 1818 the temple ornaments were made over to Mumbādevi, goddess of Bombay.

LOHAGAD.

antiquity and importance; in 1485 Malik Ahmad, the founder of the Nizāmśāhī dynasty at Ahmednagar successfully besieged it; and a century and a half later, during the struggle which ultimately led to the establishment of the Marāṭhā power by Śivājī, Lohagaḍa was not overlooked as a place of strength; in 1648 Śivājī surprised it but 18 years later had to surrender it to Aurangzib's general Jaysing, retaking it, however, in 1670. When Marāṭhā rule was firmly established, Lohagaḍ's strength and position marked it out as a suitable place for sub-divisional headquarters and treasury. Under the British regime the fort was garrisoned as recently as 1845 by a commandant and a few troops. The guard was afterwards removed probably because the fort could at any time be commanded from Visāpūr. The hill is the scene of an *urus* held on the Pauṣa full moon, at the tomb of Sheikh Umar, who is supposed to have been a celebrity on the hill and to have been buried there before Lohagaḍa became a fortress. The long, narrow north-west spur of the hill is called "Bicū Kāṇṭā" from its supposed resemblance to a scorpion's sting.

LONAVALE.

Loṇāvaḷē (18° 45′ N., 73° 24′ E.; *a.* 15 sq. miles; *p.* 16,771; elevation between 2,000 and 2054 ft.), is a hill station situated on the top of the Bor pass of the Sahyādris and at a distance of 80 miles from Bombay and 40 miles from Puṇē, either by rail or by road. Loṇāvaḷē is an ideal place for picnics, surrounded as it is by woods and valleys. There are many places of interest near Loṇāvaḷē: (1) the Tiger's Leap (3 miles S. W.); (2) the Nāgphanī or the Duke's Nose (2½ miles W.); (3) the Kārlē and Bhājē caves (5 miles E.); (4) the Lohogaḍa and Visāpūr forts (5 miles E.); (5) the Byramjee Point at Khaṇḍāḷē; (6) the Tātā Hydro-Electric Co.'s Lakes at Valavaṇa and Śiroṭē; and (7) the Municipal Water-Supply Lake at Tuṅgārlī. The municipal area comprises the villages of Nagargānv (including Bhāngarvāḍī), Bhuśī, Loṇāvaḷē, Valavaṇa, Tuṅgārlī and and Khaṇḍāḷē. The population of the area, which was 10,915 in 1941, has gone up to 16,771 in 1951. The number of houses in the area was 1,559 in 1950, of which about 300 were bungalows.

This increase in population was the result first of an influx of refugees from Sind and the Punjab in the years following the partition of India (1947), and secondly of the establishment of the I. N. S. Śivāji Naval Engineering School at a distance of 2½ miles from Loṇāvaḷē towards the south-west. There are located in Loṇāvaḷē fifteen sanatoriums belonging to various communities, *e.g.*, Hindus, Parsis, Bohoras and Khojas. There is also a College of Yoga run by the Kaivalydhāma Āśram. There are a number of hotels catering to the needs of the visitors and to suit all pockets. Lodging accommodation is, however, limited to about 200 persons in the aggregate. The Loṇāvaḷē Municipal Borough conducts a rest-house which is available to any person on a daily rental of Rs. 3.

Established in 1877, the Loṇāvaḷē municipality came to be governed by the District Municipal Act, 1901, until 1925, when it was constituted a municipal borough under the Bombay Municipal Boroughs Act (XVIII of 1925).

In 1950-51, the municipality's income amounted to Rs. 2,51,845, and expenditure Rs. 2,41,353. The main items of income were: taxes on houses and lands, Rs. 98,007; Government grant for medical purposes Rs. 36,293; water rate Rs. 34,886; conservancy

CHAPTER 20.

Places.

LONAVALE.

(general) Rs. 22,154; conservancy (special) Rs. 6,726; and lighting rate Rs. 13,461. The main items of expenditure were: conservancy (general) Rs. 42,126; conservancy (special), Rs. 34,466; general administration, Rs. 27,625; water supply, Rs. 25,851; lighting rate, Rs. 17,598; hospitals and dispensaries, Rs. 15,059 and collection of taxes, Rs. 5,970. The municipality had under its management more than 7 miles of asphalted and water-bound maccadam roads and nearly 3½ miles of ordinary murum roads. Since 1929, the streets are lighted by electricity. There is no underground drainage. Some of the main drains in the villages of Loṇāvaḷē, Khaṇḍālē and Bhangarvāḍī have been newly constructed as U-shapped *pakkā* drains with cement concrete base. Water is supplied through pipes. The source of water consists of a storage reservoir formed by a masonry dam across the valley near the Tuṅgārli village 2½ miles from the Loṇāvaḷē station. The tank is a cup shaped hollow on the top of the hills, with a catchment area of 75 acres. The net available contents of the tank above the outlet level are 16·25 million cubic feet. The supply system is of the gravity type. The supply from the main tank is carried to seven other service reservoirs situated at different places and heights according to requirements. The total cost of the Tuṅgārli Dam, service reservoirs, gravitation main, and pipe distribution is Rs. 4,93,000. For certain properties situated at high levels water is pumped from a well or tapped from some water mains forming a part of the Tātās' hydro-electric schemes. A scheme for improvement of the water supply at a cost of Rs. 3,83,000 has recently been sanctioned by Government.

The control of primary education within the limits of the municipal borough is with the Puṇē District Local Board, the municipal borough paying its statutory contribution to the Board. As regards secondary education, there are two high-schools, one at Khaṇḍāḷē and the other at Loṇāvaḷē. The high school at Loṇāvaḷē is held in a building owned by the municipality and rented to the Vidyā Prasāriṇī Sabhā of Puṇē. The school has about 600 pupils. The municipality pays an annual contribution of Rs. 3,300 to the school. There is also a middle school at Loṇāvaḷē, called "Gurukul."

The municipality maintains two small public parks, one in front of the municipal office and the other in the compound of the Municipal Institute Building. An annual grant of Rs. 500 is paid by the municipality to the Kaivalyadhāma Āśram at Valavaṇa towards the maintenance of the public terraced garden there.

The municipality maintains a free Reading Room and Library (Tālukā Library under the Government scheme) at an annual cost of Rs. 2,000 approximately.

There is a municipal dispensary and maternity home. There are six market buildings constructed by the municipality. Two of them are used for the sale of vegetables, one as a general market and the other three are for fish, mutton and beef respectively.

There is a private talkie providing entertainment. There is a paint manufacturing factory by name "The Lakāki Works Ltd." (belonging to the Kirloskar group of industries) working at Tuṅgārli village, 1½ miles east of Loṇāvaḷē. There are both cremation and burial places for Hindus, burial grounds for Muhammadans, and a Tower of Silence for Parsis.

Malhāragaḍa or Sonāri Fort (18° 25′ N., 74° 03′ E., *ht.* 3,466 ft.) about six miles north of Sasavaḍa and three miles west of Dive Ghāṭ, is a small double-walled fort crowning a point on the Sinhagaḍa range. The fort was about 700 yards round, its outer wall taking the triangular form of the plateau, and the inner a square one with corner bastions. The walls are pulled down in places and on the south are completely breached. The main entrance is at the N. E. corner and several minor ones at two corners. Inside are temples of Khaṇḍobā and Mahādeva, a cistern and three wells with scanty water-supply. The fort was built about 1775 by Bhivarāv Yaśavant Pānse and Kṛṣṇājī Mādhavrāv Pānse, proprietors of Sonāri village and was named after Malhārī, Pānse's family god. MALHARGAD.

Mañcara (19° 00′ N., 73° 56′ E., in Āmbegāṅva tālukā, a market town 12 miles N. of Khed, has to its W., beyond a watercourse, a fine (though now much silted) Hemāḍapantī reservoir, about 25 yards square, with two flights of steps leading to the water, and, in the west wall, a sculptured niche (3′ × 2′ 6″) with a much worn Devanāgari inscription. MANCHAR.

Nānolī (18° 45′ N., 73° 42′ E.), a village three miles N. E. of Taḷegāṅv-Dābhāḍē, has some old caves in a hill scarp a mile to the north. A steep climb three quarters up the hill leads to the base of a high scarp facing S. W., skirting which a cistern and a cell is passed, and beyond them a flight of rudely cut steps leads to a square flat-roofed cave (18′ × 18′ × 7′) now used as a temple of the goddess Phirangābāi. In the south wall of the cave is a small cell. Beyond the cave the scarp is hollowed into two small cells. NANOLI.

Nārāyaṇagaḍa Fort (19° 07′ N., 74° 02′ E.; *ht.* 2,872 ft.), about ten miles S. E., of Junnar, and three miles E., of Nārāyaṇagāṅv, is located on a detached hill rising abruptly from the plains on the N. W. and S. The chief strength of the fort lay in its great natural defences. Its artificial fortifications, which were never strong, were almost completely dismantled in 1820; portions of four bastions, however, and part of the north wall remain, though in a ruined state. The fortress is said to have been built by the first Peśavā, Bāḷājī Viśvanāth (1714-20), and given in *saranjām* (service-grant) to Sayājī Povār. In the last Marāṭhā war of 1818,, Narāyaṇagaḍa, as says the local tradition, surrendered to the British after only one shell had reached the interior of the fortifications. NARAYANGAD.

Inside the fort, on the extreme summit of the hill, is a small temple of Hastābāi. The water-supply is abundant from two *ṭānkīs* (spring cisterns) and several *hauds* (reservoirs). The hill has some other ruins, especially a stone doorway bearing on its lintel a figure of Gaṇapatī and two attendant tigers.

Nārāyaṇamahārāj Bet (18° 23′ N., 74° 21′ E.), in Dauṇḍ and about five miles S. from Keḍgāṅv railway station, was developed into a place of worship of the god Dattātraya by the late Nārāyaṇ Mahārāj, and Hindu pilgrims visit it every year. There is a temple committee and the estate of the late Mahārāj is looked after by the trustees. NARAYANMAHARAJ BET.

Narsiṅgapūr (17° 58′ N., 75° 08′ E.), is at the confluence of the Bhīmā and the Nīrā, 12 miles S. E. of Indāpūr. It has a temple of Śri Laksmi Narsinha, with flights of steps leading to the river bed, octagonal and of black stone, with a gilt apex seventy feet high. It was first built by the Chief of Vincūr about 200 years ago and its ruined part of the south was rebuilt by Vāman Kelkar, a deśmūkh of Aurangābād. NARSINGPUR.

CHAPTER 20. — Places.

NAVALAKH UMBRE.

Navalākha Umbrē (18° 48′, N., 73° 42′ E.), an old village in Māvaḷ about ten miles N. E. of Khaḍkāḷē, has some interesting Hindu and Musalmān remains; a temple of Bahirobā Naukhanḍī in the hill range; and a canopied tomb locally known as Bārākhāmb (the twelve-pillared) which is said to have been built over the remains of his *guru* by a Jangam Vāṇī of Umbrē about 300 years ago. The plinth, pillars, and twelve-sided entablature of the tomb are of cut stone, and the vaulted dome, which is of burnt brick plastered over, shows signs of decay on the outside. On the plinth, under a boss hanging from the middle of the dome, is a *liṅg* without a case. To the south of the village is an ancient mosque said to be about 600 years old, a square and massive building ornamented with graceful tracery and containing a well preserved inscription giving the builder's name and date.

NIRVANGI.

Niravaṅgi (17° 59′ N., 74° 52′ E.), about 12 miles S. W. of Indāpūr, has a temple of Mahādeva with a large Nandi (bull). Following a legend about the bull, all pilgrims to Śingṇāpūr in Sātārā about 30 miles S. of Nirvāṅgī visit this bull and Mahādev before proceeding to Singṇāpūr.

OJHAR.

Ojhar (19° 11′ N., 73° 58′ E.), six miles S. E. of Junnar, is believed to be the scene of one of the Aṣṭa Vināyaka *avatāras* (incarnations) known as Vighneśvara. The present temple, which is a century and a half old, is in an enclosure, entered by a fine gateway. The sides of the gateway bear sculptured Dwārapālas (doorkeepers), and a row of four musicians in bas-relief adorns the lintel. Within the enclosure are two fine *dipamāḷs*, in front of an extremely fine corridor of seven cusped arches used as a *dharmaśāḷā* (rest-house). The temple itself is entered by three doors, with sculptured jambs and lintel. The east entrance is the chief, and bears, over the lintel, a relief figure of Gaṇapatī with parrots and monkeys disporting themselves in trees. A small dome flanked by four minarets surmounts the *maṇḍapa*, and over the *gābhārā* (shrine) is a *śikhara* (spire) adorned with the usual rows of figure-filled niches.

PABAL.

Pābaḷa (18° 49′ N., 74° 03′ E), 22 miles W. of Sirur, has (1) a Hemāḍapanti temple and (2) a Musalmān tomb.

(1) The temple of Nāgeśvara Mahādeva to the west of the town, is said to have been built by one Kanhu Rājapātak in the fourteenth century. The *maṇḍapa* is divided into three small aisles by two rows of three pillars each, the outermost pillars being slightly sculptured. In front, to the east of the temple, is a small tank constructed, according to tradition, by Kanhu's favourite dancing girl. Flights of steps lead down to the water and side walls contain small niches with sculptured jambs. To the N. E. of the temple a fine monolithic pillar stands on a lofty pedestal and supports a huge capital.

(2) The tomb, to which a mosque is attached, is in an enclosure to the north of the town and is of Mastānī, the favourite Musalmān mistress of the second Peśavā, Bājīrāv Bāḷājī (1721-40).

PALASDEV.

Paḷasdeva (18° 07′ N., 74° 53′ E.), formerly called Ratnapūr, is a large market village on the Bhīmā about fifteen miles N. W. of Indāpūr. It has a Śiva temple twenty-eight feet high built of stone for eight feet from ground and the rest of brick. A local story says that the temple was built by cowherds about 1680. An outer wall was built round the temple by one Bāburāva, Jāgirdār of Bārāmati.

Pimpri (18° 36′ N., 73° 47′ E., *a.* 230 acres), is situated a mile and a half S. E. Chinchwad Railway Station. The area was formerly known as the Kāpasevāḍī farm. This was taken over by Government for accommodating temporarily displaced persons pouring down from Sind after the separation of India and Pakistan in 1947. A huge camp of nearly 6,500 persons developed here and they found employment at Dehu Road, Khaḍaki and other nearby places. Others opened shops and small industries. It was the desire of these persons that arrangements should be made to house them permanently at the same place. A plan for a colony was laid out with space for roads, schools, parks, hospitals, cinema, etc. Government themselves put up a few hundred houses and helped the displaced persons to own houses of their own. Thus a new colony sprang up.

POONA CITY.

Poona City° (18° 30′ N., 73° 53′ E., *ht.* 1,850 ft. ; *a.* 43·18 sq. miles ; *p.* 4, 80, 982). The old Poona City and Poona Cantonment are situated in a slight hollow on the right bank of the Muṭhā river, bounded on the west by the Muṭhā, on the north by the joint Muḷā and Muṭhā, on the east by their feeder the Bairobā Nālā, and on the south-east and south by the spurs and uplands that rise to the northern slopes of the Sinhagaḍ-Bhuleśvar hills. The city has recently tended to develop on all sides, notably on the north-west and the south-west.

Climate and Rainfall.

The climate of Poona is equable and, except for a short while in summer, pleasant and temperate throughout the year. The monthly mean of daily minimum temperature ranges from 53° in December and January to 73·5° in June, while the mean of daily maximum ranges from 81·7° in August to 100·9° in April. The lowest temperature recorded between the years 1881 and 1940 was 35° on 17th January 1935, and the highest 110° on 30th April 1897 and 7th May 1889. The average annual rainfall is 26·49″.

Importance.

Poona is known as "the Queen of the Deccan" on account of its old historical associations, its picturesque surroundings and its importance as a great cultural, social and political centre in the Deccan. In chapter 2 of this volume (pp. 41-67) will be found a full account of the history of the city. Poona is mainly a residental town. It has been for many years one of the best known educational centres in India. There are within its confines 31 high schools, four arts and science colleges, and a college each for law, medicine, commerce, engineering, and agriculture, apart from numerous other educational institutions. It was the home of the Shreemati Nathibai Damodar Thackersey Women's University, the first women's university in India, founded and nurtured by Dr. D. K. Karve, before it was shifted to Bombay. It is now the home of another university, the Poona University, which was chartered in 1948 and is located in the ample and beautiful premises of the old Government House at Ganeshkhind. As the monsoon capital of the State, Poona is a very important administrative centre. Many heads of departments of the Government of Bombay have their offices and headquarters in Poona. It is also an important centre of communications. It is the terminus of the meter gauge railway system of the Southern Railway as well as one of the most important stations of the Central Railway. Most of the traffic between the eastern and southern part

°"Poona" is spelt also as "Puṇē". Diacritical marks are not used in some cases in the account relating to Poona City.

CHAPTER 20.

Places.

POONA CITY.

Importance.

of the Deccan to Bombay passes through Poona. It has an air port at Yerawada (Lohogaon), where planes flying from Bombay to Hyderabad and Bangalore make landings and take passengers and freight. It is also the headquarters of the Poona Division of the Bombay State Road Transport Corporation. It is an important military centre and the headquarters of the Southern Command.

Old Peṭhs.

The old city of Poona situated to the south of the Muṭhā river is divided into 18 wards or *peṭhs*. The eastern peṭhs lying between the streams called Māṇik and Nāgzari Nālās mostly date from the beginning of the British rule. West of the Nāgzari Nālā is the city proper, the city of the early Muhammadan and Marāṭhā days, with its centre and original starting point at the temple of Puṇeśvar on the banks of the Muṭhā, about a thousand yards above the confluence of the Muḷā and Muṭhā rivers, converted into the Shaikh Sallā mosque after an early Muslim conquest. West of the old city are the comparatively new colonies founded in the later days of Peśvā rule, the Nārāyaṇ and Sadāśiv peṭhs. The peṭhs of even more recent origin are Śivājinagar, Yeranḍavaṇe and Parvati.

Most of the peṭhs are of historical origin. Some of them orginally had Muhammadan names, but in 1791 these names were changed, in imitation of the town of Sātārā, to names of the days of the week.

Kasbā Peṭh is one of the oldest peṭhs in the city.

Āditvār or Ravivār Peṭh was founded in the time of the third Peshwa, Bāḷāji Bājirāv (1740-61), by Mahajan Vewahare Joshi. It continues to this day to be peopled by the business community and is one of the richest peṭhs in the city.

Somavār Peṭh was established in 1755 and was originally called Shahāpura.

Maṅgaḷavār Peṭh was originally called Śāhistepurā, after its founder Shahistekhān, Mughal viceroy of the Deccan.

Budhavār Peṭh was founded by Emperor Aurangzeb in 1690 and was first called Mahujābād. It is the most crowded part of the city and the centre of all retail trade.

Guruvār Peṭh (fomerly Vetāl Peṭh) was founded by Jivājipant Khāsgivāle in the time of the third Peshwa, Bāḷāji Bājirāv.

Śukravār Peṭh was also established by Jivājipant Khāsgivāle in the time of Peshwa Bālaḷji Bājirāv. This is one of the largest peṭhs in the city both in area and in population.

Śānivār Peṭh rose to importance under the eighth or last Peshwa, Bājirāv (1796-1817). The houses originally built here were chiefly of court dignitaries and relatives of the Peshwas and his important sardārs.

Sadāśiv Peṭh was founded by Sadāśivrav Bhāū, cousin of the third Peshwa, Baḷāji Bājirav.

Narāyaṇ Peṭh was founded during the time of the fifth Peshwa, Narāyaṇrāv Ballāḷ (1773), and named after him.

Śadāśiv and Narāyaṇ Peṭhs have well laid out streets and are among the comparatively better laid out parts of the city.

Nānā Peṭh was founded by Nānā Phadaṇavīs in 1791 for the use of wholesale grain dealers by whom it is peopled to this day.

Bhavāni Peṭh was also founded by Nānā Phaḍanavīs for the use of traders, during the time of the seventh Peshwa, Savāi Mādhavarāv

(1774-95). It takes its name from the temple of Bhavāni. The chief business in this peṭh is wholesale dealing in groceries, oil seeds and timber.

Gaṇeśa Peṭh was founded by Jivājipant Khāsgivāle during the rule of the same Peshwa, Savāī Mādhavarāv.

Ghorapaḍe Peṭh was established by Māloji Rāje Bhosale Ghorapaḍe in the time of the same Peshwa, and is called by the founder's name. It was originally occupied by Ghorapade's cavalry.

Ganj Peṭh takes its name from its having been at one time the chief salt store in the city.

Nāgeśa Peṭh formerly bore the name of Nihāl Peṭh after Nihāl, a retainer of Khāsgivāle, a sardar of the Peshwas.

Rāste Peṭh is named after Rāste, a sardar of the Peshwa and hereditary head of the Peshwa's horse. Being of comparatively recent origin, it shows some idea of planning.

The number and names of the peṭhs in the old Poona City together with the number of properties and the total annual rateable value in each (1949-50) is shown below :—

Name of Peth.	Total number of properties.	Annual rateable value (1949-50).
		Rs.
Bhavāni ..	1,316	10,50,440
Budhavār ..	732	9,81,500
Ganeśa ..	509	2,90,580
Ganj ..	893	3,52,700
Ghorapaḍe ..	251	65,980
Gultekadi ..	111	2,16,580
Guruvār (*old* Vetāḷ) ..	632	3,81,360
Kasbā ..	1,457	7,72,207
Maṅgalawār ..	383	5,45,820
Nāgeśa ..	170	1,44,313
Nānā ..	1,000	7,32,327
Nārayaṇ ..	683	5,23,900
Parvati ..	86	19,220
Rāstā ..	550	4,55,353
Ravivār ..	1,363	1,64,395
Sadāśiv ..	1,650	18,57,300
Śanivār ..	752	5,66,560
Śivājinagar ..	1,474	15,95,820
Śukravār ..	1,858	14,28,340
Somavār ..	588	7,64,060
Yeranḍavaṇe ..	185	2,91,753
Total ..	16,643	1,32,00,508

The total number of properties (in 1949-50) in the ex-Suburban municipal area was 1,120 with a total annual rateable value of a little over 22 lakhs of rupees.

Area and Population.

The total limits of the Poona Municipal Corporation, excluding the areas of the Poona and Kirkee cantonments, which form part of its periphery, are 43·18 miles. The Poona Cantonment measures 3,442·91 acres or about 5·37 square miles, and the Kirkee Cantonment 3,283 acres or about 5·13 square miles. According to the Census of 1951, Poona City had a population of 4,80,982; Poona

CHAPTER 20.

Places.

POONA CITY.

Population.

Cantonment (both civil and military), 59,011; and Kirkee Cantonment (both civil and military), 48,552. The combined area of Poona City, Poona Cantonment and Kirkee Cantonment, measuring nearly 53·68 square miles, had 1,08,779 "occupied houses"° and a total population of 5,88,545 (male, 3,21,090; and female, 2,67,455). According to their livelihood, the population was distributed as follows :—

	Males.	Females.
Agricultural classes—		
Cultivators, cultivating labourers and their dependants	7,697	7,689
Non-cultivating owners of land, agricultural rent receivers and their dependants	1,781	1,543
Non-agricultural classes—		
[Persons (including dependants) who derive their principal means of livelihood from—]		
Production other than cultivation ..	79,155	68,450
Commerce	51,729	44,881
Transport	18,488	15,836
Other services and miscellaneous sources	1,62,240	1,29,056
Total ..	3,21,090	2,67,455

In the Poona Municipal Corporation area (p. 4,80,982), the number speaking the various important languages were† : Marathi, 3,48,987; Urdu, 35,851; Gujarati 18,173; Telugu, 16,616; Hindi, 16,189; Kannada, 13,246; Tamil, 10,542; Sindhi, 8,619; Rajasthani, 5,897; Punjabi, 3,926; Konkani, 1,137; English, 1,121; Persian, 423; Bengali, 207; and Pashto 53.

By religions, the population of the Poona Municipal Corporation area was distributed as follows :—Hindus, 4,09,511; Muslims, 43,191; Christians, 14,041; Jains, 8,640; Sikhs, 2,407; Zoroastrians, 1,907; Jews, 568; Buddhists, 48; other religions (non-tribal), 669.

Poona Municipal Corporation. *Growth.*

The civic affairs of Poona City are now managed by the Poona Municipal Corporation which was established on the 15th February 1950 by amalgamating the Poona City Municipality and the Poona Suburban Municipality. In August 1950, seventeen adjoining villages, either in whole or in part, were added to the jurisdiction of the Corporation. Before the amalgamation, the municipalities concerned had each its separate existence.

The Poona City Municipalitiy came into existence in the year 1858. Public men of Poona like Bāl Gangādhar Tiḷak, G. K. Gokhale and N. C. Keḷkar were in their days members of that municipality. The Suburban Municipality, the smaller of the two bodies, was created in 1884, to serve the suburban areas of Poona City, particularly the civil station area outside the limits of the Poona cantonment. At the time of their amalgamation both these bodies were governed by the Bombay Municipal Boroughs Act (XVIII of 1925). In 1947, a committee was appointed by Government to

°A house for census purposes meant "a dwelling with a separate main entrance." Thus more than one household might be found in the same census "house".

†No mention of Malayalaum : evidently a mistake in Census.

examine and report on the advisability of establishing a single local authority for the municipal government of the areas of Greater Poona. This committee recommended the merging of the Cantonments of Poona and Kirkee in the Poona Corporation so as to bring the entire Poona area under a unified, coherent and comprehensive system of municipal administration. The combination of the Poona City and the Poona Suburban Municipalities was the first step in that direction. The question of the merging of the entire area, or at any rate the civil portion of the two cantonments, is still under discussion between the Bombay State and the Union Governments.

Constitution.

The Bombay Provincial Municipal Corporations Act (LIX of 1949), under which the Poona Municipal Corporation was formed, has prescribed adult franchise, subject only to the condition of residence for one year in the Corporation limits. All councillors are elected. For the first two general elections the Act provides for reservation of seats for Harijans having regard to the population of Harijans in the Corporation area. The total number of seats on the Corporation is 65, of which 59 are general and six reserved for Harijans. The distribution of seats by wards, based on population, is as follows :—

Ward No.	Name of Ward.	Total number of seats.	Seats reserved for Harijans.
1	Somvar and Mangalvar ..	4	1
2	Rasta and Nagesh ..	2	..
3	Nana	3	1
4	Bhavani	4	1
5	Ganj, Ghorpade, Gultekadi and Kasba	3	..
6	Guruvar	2	..
7	Shukravar I	4	..
8	Shukravar II	3	..
9	Budhvar	3	..
10	Ravivar and Ganesh ..	5	..
11	Kasba	4	..
12	Shanvar	3	..
13	Narayan	2	..
14	Sadashiv I	3	..
15	Sadashiv II	4	..
16	Greater Poona, South-Western.	6	1
17	Bund Garden, Mundhva ..	3	..
18	Yeravada	2	1
19	Greater Poona, North-Western.	3	1
20	Hadapsar, Kondhva ..	2	..
	Total ..	65	6

The term of office of the councillors is fixed as four years, which may, however, be extended by the State Government for a term not exceeding in the aggregate five years. The Mayor and the Deputy Mayor are elected annually. The main function of the Mayor is to convene meetings of the Corporation and to preside over them. The Deputy Mayor is to discharge the functions of the Mayor in his absence.

CHAPTER 20.

Places.

POONA CITY.

Poona Municipal Corporation.

Constitution.

The municipal authorities charged with the carrying out of the provisions of the Act are—

(A) the Corporation;
(B) the Standing Committee;
(C) the Municipal Commissioner;

(and as the Poona Municipal Corporation has acquired and established a transport undertaking),

(D) the Transport Committee; and
(E) the Transport Manager.

The Municipal Commissioner is the head of the executive administration and exercises all executive powers under the Act subject in certain cases to the approval or sanction of the Standing Committee or the Corporation. The heads of all departments, including technical departments, like the Medical Officer of Health, the City Engineer, and the Chief Accounts Officer, function under the general control and supervision of the Municipal Commissioner. The Act vests wide executive powers in the Municipal Commissioner and all municipal officers and servants perform their duties and exercise their powers mostly under delegation from the Municipal Commissioner. The Municipal Commissioner is appointed by Government and his salary and allowances are also regulated by Government.

The following are the principal departments of the Corporation with the designations of their heads :—

Accounts Office, with two sections, Treasury and Audit.		Chief Accountant with a Deputy Accountant in charge of the Treasury Branch and the Internal Auditor.
Assessment and Collection Department.		Assessor and Collector of Taxes.
Audit Department	..	Chief Auditor.
Commissioner's Office	..	Municipal Commissioner.
Engineering Department	..	City Engineer.
Health Department	..	Medical Officer of Health.
Lands and Estates and Licensing Department.		Lands and Estates Officer and Superintendent of Licences.
Octroi Department	..	Superintendent of Octroi.
Secretary's Office	..	Municipal Secretary.

The Standing Committee is to consist of 12 councillors elected by the Corporation at its first meeting after general elections, one-half of whom are to retire every year by rotation, their places being taken by fresh elected members.

The Transport Committee is to consist of eight members elected by the Corporation and the Chairman of the Standing Committee as *ex officio* member. Half of the elected members of this committee have also to retire every year by rotation, and their places are to be filled by freshly elected members.

The Transport Manager is to be appointed by the Corporation, subject to the approval of the State Government, and his salary and allowances are also subject to the approval of the State Government. He is given wide executive powers, subject to control over finance and policy by the Transport Committee. There are Traffic Superintendents and a Works Manager to assist him.

The Bombay Provincial Municipal Corporations Act gives to corporations power to levy, without the previous sanction of Government, all the taxes that district municipalities and municipal boroughs may levy without the previous sanction of Government, (p. 461) and in addition a profession tax. It also gives borrowing powers to corporations. A corporation may, with the previous sanction of Government, borrow or reborrow or take up at interest, by the issue of debentures or otherwise on the security of any of its immoveable properties, taxes or transport undertaking, any sum necessary for the execution of a permanent work or for discharging any existing loan. Whereas in the case of district municipalities and municipal boroughs, powers of control are in many matters exercised by the Collector of the district or the Director of Local Authorities and only in important matters by the State Government, in the case of a corporation, these are exercised by the State Government alone. In respect of obligatory functions, the Poona Corporation is an authorised municipality as defined by the Bombay Primary Education Act (LXI of 1947) and has control over all approved schools in its area. It is also authorised to appoint the Administrative Officer of its School Board. Other obligatory and discretional functions of the corporation do not differ much from those of district municipalities and municipal boroughs (pp. 455-7). The Municipal Commissioner of a corporation has wider executive powers than a Chief Officer of a district municipality or munieipal borough.

Receipts and Expenditure.

The following schedule shows the income of the Poona Municipal Corporation during the year 1950-51 :—

		Rs.
1.	Octroi	40,36,049
2.	Tax on houses and lands	22,52,287
3.	Tax on animals and vehicles	3,00,839
4.	Tax on professions and trades	1,84,187
5.	Water rates	5,54,314
6.	Conservancy Tax	4,96,366
7.	Miscellaneous	31,718
	Total ..	78,55,760
	Realization under special Acts	19,218
	Revenue derived from municipal property and power	7,46,585
	Other fees and fines	3,51,002
	Interest on investment	71,828
	Grants and Constributions	11,36,144
	Miscellaneous	5,75,627
	Total ..	1,07,56,164

CHAPTER 20.

Places.

POONA CITY.

Poona Municipal Corporation.

Receipts and Expenditure.

The following schedule shows the expenditure of the Poona Municipal Corporation during the year 1950-51 :—

		Rs.
1.	General Administration	3,39,044
2.	Collection of Taxes	7,27,419
3.	Refund other than Octroi	826
4.	Provident Fund and Gratuities	99,413
5.	Public Safety	3,21,470
6.	Water supply	7,79,506
7.	Drainage	5,60,081
8.	Special and general conservancy	11,92,024
9.	Hospitals and dispensaries	3,19,957
10.	Plague charges	2,80,449
11.	Public health	3,87,548
12.	Public Works	30,25,920
13.	Public Instruction	16,91,031
14.	Contributions	5,021
15.	Miscellaneous	10,94,650
	Total ..	1,08,24,359
	Less loan works expenditure ..	—16,53,779
	Net expenditure ..	91,70,580

The incidence of taxation amounted to Rs. 16-5-4 per head per year, and the incidence of total income of the municipality per head per year was Rs. 22-5-9.

The following were the rates for the General and Conservancy Taxes :—

General Tax—

12 per cent. if the annual rateable value does not exceed Rs. 1,000.

13 per cent. if the annual rateable value exceeds Rs. 1,000 but does not exceed Rs. 2,000.

14 per cent. if the annual rateable value exceeds Rs. 2,000 but does not exceed Rs. 5,000.

16 per cent. if the annual rateable value exceeds Rs. 5,000.

Conservancy Tax—

3 per cent. of the annual rateable value, subject to a minimum of eight annas per property.

Roads.

Roads radiate from Poona to Bombay, Satara, Sholapur, and Ahmednagar. The total length of roads, including lanes, in the present Poona Corporation limits, is 105 miles. Most of them are now asphalted. There are approximately 600 narrow lanes in the city. Most of the streets are lighted by electric lights and large and important squares are lighted with mercury vapour lamps. In the following description of the road system of Poona, roads which are not maintained by the Corporation, *viz.*, the Bombay-Poona road, the Poona-Aundh road, and roads within the limits of the Poona and Kirkee Cantonments are also noted.

City Roads.

City Roads.—The road system of Poona may be outlined by taking two landmarks as the starting points, one the Poona Railway Station in the north, and the other the Swār Gate in the south.

Starting from the Poona Railway Station, there are many roads taking one to the various places of importance in the city. Crossing

the railway bridge near Kirkee, the Central Railway line takes a south-east direction until it reaches the Agricultural College, from where it takes a direct turn to the east before it reaches the Poona Railway Station. More or less parallel to the railway line on the north runs the Poona-Bombay Road, and on the south of the line the Poona-Aundh (or Poona-Ganeshkhind) Road. Taking a westerly course from the railway station, one passes through the Māl Road and joins the Wellesley Road passing south-west of the Sassoon Hospital. A furlong or two along the Wellesley Road towards the north takes one to the point where that road meets two railway bridges, one old and the other new. Passing underneath the new railway bridge and going ahead a few yards one comes to the Wellesley Bridge, from where the Poona-Bombay Road runs north-west to Kirkee. The old railway bridge which is now used as a general bridge joins the Wellesley Road with the Poona-Aundh Road. Along the Poona-Aundh Road, within three miles, are located the District Court Buildings, the Meteorological Office, the College of Agriculture, the Chattarsinghi temple, the Poona University and the Botanical Gardens. Opposite the College of Agriculture, the Fergusson College Road takes off and leads south to the Fergusson College and then across the Chhatrapati Sambhāji Bridge° to the Tilak Road and Nāvi Peth. Just beyond the Chattarsinghi temple, there is a road branching off from the Poona-Aundh Road to the National Chemical Laboratory and the Pāshān Lake.

The Station Road runs south-west from the railway station to the Dāruvālā Bridge across the Nāgzari Nālā and then through Budhvar Chowk to the Chhatrapati Saṁbhāji Bridge. It is one of the oldest roads in the city. It has a width varying from 25′ to 30′, and over some of its length has a 5′ gutter on each side.

Starting from the Swār Gate in the south is the Nānā Shankar Śeṭh road, which runs right east, and passing through the Cantonment of Poona joins the Mahātmā Gāndhi Road of the Cantonment. A few yards from its junction with the Mahātmā Gāndhi Road starts the Poona-Sholapur Road running straight east. Running south-west from the Swār Gate is another road leading to the Parvati hill and the Vithalvāḍi temple. The Shivaji Road runs north from the Swār Gate to Shanivār Vāḍā. It has a width varying from 30′ to 35′ and has no foot-paths, and over some of its length has a 7′ gutter on each side built in masonry and covered over with stone slabs. The Tilak Road starting from the Swār Gate runs north-west and connects it with the Chhatrapati Saṁbhāji Bridge. This road has a total width of 50′, of which 13′ on each side are taken up for foot-paths and 24′ left as carriage way. The Jaṇgali Mahārāj Road starting from the north-end of Chhatrapati Saṁbhāji Bridge runs north-east and joins up with the Meteorological Office, wherefrom a road runs to the Shivajinagar Railway Station between Kirkee and Poona cutting the Poona-Aundh Road. The Jaṅgali Mahārāj Road has a total width of 80′ and a length of 5,150 feet and is the best and widest road in the city. Of these 80′, 30′ are left as carriage way and 25′ on each side are taken up by foot-paths. The Laxmi Road runs from the south end of the Chhatrapati Sambhāji Bridge right east through the heart of the city to the Poona Cantonment.

°Until June 1952, known as the Lakdi Bridge.

CHAPTER 20.
Places.
POONA CITY.
Roads.
City Roads.

This is a newly constructed road. Its width is 50′, of which 32′ are left as carriage way and 18′ are taken up by foot-paths on both sides. While its new alignment is mostly complete, in certain places widening of the old road is yet to be done. Many of the important shopping areas of the city are located on the two sides of this road. The Swār Gate is also the starting point of the Poona-Satara Road running straight south.

All the important roads in Poona City are asphalted.

Cantonment Roads.

Cantonment Roads.—The Poona Cantonment is served by straight and well kept roads. The main bazar area is bounded on the south by a straight road, the Poona-Sholapur Road, running from east to west, and on the north by the Moledina Road also lying east-west. North of the Moledina Road and running parallel to it are the Lothian Road and the Staunton Road, counting from south to north. The Prince of Wales Drive is the easternmost road of the Cantonment area. Taking off from the Poona-Sholapur Road, this drive running north passes between the Race Course and the Empress Gardens and courses like an arch to meet the starting point of the Staunton Road. Another road, the Kahun Road, begins from the Poona-Sholapur Road to the west of the take-off point of the Prince of Wales Drive, and running south-north a few hundred yards west of the Race Course, meets the Staunton Road and the Prince of Wales Drive, all the three roads converging at the southern end of the Koregaon Road, a broad road which runs north to the Fitzgerald Bridge, crossing the railway line running west-east. Parallel to the Kahun Road, as one passes from east to west, are the Elphinstone, Ebrahim Jaffer and Mahatma Gandhi Roads. All these three roads have their start from the Poona-Sholapur Road and run parallel to one another. While the Ebrahim Jaffer Road ends at its junction with the Moledina Road, the Elphinstone and Mahatma Gandhi Roads run straight north as far as the Staunton Road. The Moledina, Lothian and Staunton Roads have their eastern ends at the Kahun Road. All three run east-west. The Moledina Road ends in the west at the point where it meets the Wellesley Road near the Synagogue. The Bund Garden Road takes off from this point and runs straight north, past the Council Hall and the Nowrosjee Wadia College, to the Bund Garden at the foot of the Fitzgerald Bridge. The Connaught Road, taking off from the junction of the Wellesley Road and the Moledina Road, runs parallel to the Bund Garden Road, straight north, past the Poona Head Post Office, to the Poona Railway Station. The Lothian Road has its western end near the Poona Head Post Office, from where the Da Gama Road takes one further west to the Wellesley Road. The Staunton Road beginning at the southern end of Koregaon Road and the northern end of the Prince of Wales Drive, passes west, and past the Council Hall, ends up in front of the Central Offices Building. The Ghorpuri Road takes off from the northern end of the Prince of Wales Drive and passes east to the Ghorpuri Barracks.

The Poona Cantonment is connected with the Poona railway station mainly by the Wellesley and Connaught Roads, to which the other roads lead. To the east of the Poona railway station is a railway overbridge. Crossing that overbridge, one joins the Kennedy Road, which joins the Wellesley Bridge in the west with the Bund Garden Road in the east in front of the Nowrosjee Wadia College.

The Kirkee Cantonment is also well served by broad and well kept roads, two of which are the Elphinstone Road between the Holkar Bridge and the Harris Bridge, and a part of the Deccan College Road which joins the Fitzgerald Bridge and the Holkar Bridge. The Bombay-Poona Road also runs through Kirkee.

Bridges.

There are several bridges and bunds crossing the Muḷā-Muṭhā and the Muḷā and the Muṭhā.

Fitzgerald Bridge.

Crossing the Muḷā-Muṭhā is the *Fitzgerald Bridge* named after the Rt. Hon. William Robert Vesey Fitzgerald, Governor of Bombay in 1862, but better known as the Bund Bridge from its vicinity to the Bund Gardens. This is a handsome as well as a substantial structure carrying the Poona-Ahmednagar Road across the Muḷā-Muṭhā. It consists of 13 elliptical arches, each enclosed by handsome open work cut-stone paragraph 4′ high. The roadway, which is 28′ wide including a 6′ side-walk, is carried at a height of 48′ above the deepest part of the river bed and is enclosed by handsome open work cut-stone parapets 4′ high. The bridge was completed in 1867 at a cost of Rs. 2,41,800.

Jamsetjee Bund.

Above the Fitzgerald Bridge is the Jamsetjee Bund. This is a masonry dam across the Muḷā-Muṭhā about 1½ miles north of the Head Post Office. Its length is 853′ and the width of its paved top is 16½′. The lower side is vertical with a greatest height of 17′ above the rocky bed of the river. In the centre of the dam are four sluices, consisting of arched openings in the masonry 6¾′ by 7½′ with semi-circular tops, closed by planked doors sliding vertically in grooves cut in the masonry. On the upstream side, except in front of the sluices, a paved slope, at one in twelve, stretches from the crest of the dam to the river bed. The dam formed part of a system of works for supplying the Poona Cantonment with water. These have now been superseded by the Khaḍakvāslā waterworks. The waterworks and the dam were completed in 1850 at a cost of Rs. 2,57,500 of which Rs. 1,73,050 was contributed by Sir Jamsetji Jejeebhoy, Bart., after whom the dam was named.

Wellesley Bridge.

Following upstream, close to the junction of the Muṭhā with the Muḷā, we come across, first, the *Wellesley Bridge*. This has replaced a wooden bridge built in 1830 and called after General Wellesley. In 1870 the old narrow bridge was pulled down and the present masonry bridge begun. It is a substantial stone structure of strong coursed masonry and consists of eight segmented arches of 52½′ span with a rise of 13′ and 2½′ thickness of arch-ring, carrying a roadway 28′ wide at a height of 47′ above the deepest part of the river bed, lined on both sides by a neat dressed-stone parapet. The bridge was opened for traffic in 1875. The cost was Rs. 1,10,920.

Railway Bridges.

Above the Wellesley Bridge is the *new Railway Bridge*. Above this is *the old Railway Bridge*, which is now used for vehicular traffic. A projecting foot-path to the south provides passage for pedestrians.

Dagadi Bridge.

Up the Muṭhā again is the *Kumbhār Ves Dharaṇ* (the Potter's dam), now known as *Dagadi Bridge*. This causeway is considered to be the oldest crossing on the river. It was never a very strong structure, and shortly after the battle of Kirkee (1817) it gave way. For a time it was allowed to remain in

CHAPTER 20. Places. POONA CITY. Bridges.

Dagadi Bridge.

a broken state, but between 1835 and 1840 it was renovated at a cost of about Rs. 30,000, subscribed partly by Government and partly by the public. It is of solid stone masonry, 235 yards long and seven yards wide. This causeway serves only as a fair-weather bridge, as it is covered with water during floods. The twelve nine-foot sluices, which used to be closed in dry season to store water, have been removed.

Sivaji Bridge (formerly Lloyd Bridge).

Above the Kumbhār Ves Dharan is the *Chatrapati Sivāji Bridge.*° This bridge (formerly known as Lloyd Bridge, so named after Lord Lloyd, Governor of Bombay, (1918-23) is one of the biggest of the Poona bridges. It crosses the Muṭhā just in front of the famous Śanvār Vāḍā. It was constructed between 1924 and 1926 at a cost of over 15 lakhs of rupees. Built in stone, it has in all eleven arches, out of which eight are of 55′ span, two of 20′ and one of 25′. The width of the bridge is 50′. This bridge met a long felt need and the recent development of the new suburbs to the north and north-east of the old city owes its success to this bridge. It has brought the Cantonment area of Poona much nearer to the old city.

Sambhaji Bridge (formerly Lakdi Bridge).

Going further upstream, we come across the *Chatrapati Sambhāji Bridge.*° It was formerly famous as the "Lakḍi Bridge." This bridge has taken the place of the wooden bridge built by Nanasaheb Peshwa in 1761. The wooden bridge was put up by Nanasaheb so quickly, it is said, that the whole of it was finished within a week. This was swept away by floods in 1840, when the British Government rebuilt it at a cost of Rs. 47,000, part of which amounting to Rs. 11,000 was raised by public subscription. The original width of the rebuilt Lakḍi bridge was only 18 feet. Later, it was increased to 37 feet by the addition of a projecting foot-path on either side to cope with the vast amount of traffic from that end of the city to the growing suburbs of the Deccan Gymkhana Colony and onwards. The vast development of the city in recent years again rendered the bridge too narrow for the increased pedestrian and vehicular traffic. The bridge was, therefore, again extended on the downstream side of the river by 29′. The extension was constructed exactly like the old structure and completed in June 1952 at a cost of Rs. 11,00,000. The bridge has now a width of 76′, of which 30′ is allotted to two equally broad foot-paths on two sides, leaving a carriage way of 46′.

Holkar Bridge.

Up the Muḷā nearly 2½ miles from its junction with the Muṭhā is the *Holkar Bridge.* It is 498′ long by 16′-3″ broad and is carried by nineteen arches varying in span from 12′-8″ to 22′-5″. The height of the roadway above the river bed is 33′.

Water Supply.

During the time of the Peshwas, the problem of proper water supply to Poona engaged their attention and four different water works through masonry aqueducts were built. Three of them, the Nana Phadnavis, the Rasta and Chaudhari aqueducts, have fallen out of use. Only the Kātraj Aqueduct is now functioning.

Kātraj Aqueduct.

The Kātraj Aqueduct.—This was built about 1750 by the third Peshwa, Bāḷāji Bājirāv. The source of the aqueduct is

°In June 1952, the Lloyd Bridge and the Lakdi Bridge were renamed the "Chhatrapati Sivaji Bridge" and the "Chhatrapati Sambhaji Bridge" respectively.

in two tanks (which lie one below the other, the upper feeding the lower) impounded by masonry dams in the Kātraj valley about four miles south of the city. The supply of the tanks does not wholly depend on the impounded water, as much of it comes from springs in the tank beds. The aqueduct is an arched masonry work about 2′-6″ wide, 6′ high, and over four miles long. It is large enough for men to walk through and work in when removing silt or making repairs. The line of the duct is intercepted at about every 100 yards by a well sunk four to ten feet below the surface of the ground. These wells, seventy in number, act as air shafts and settling ponds where the silt is laid and the pure water allowed to pass into the duct. In every fourth or fifth well, the outlet of the duct is blocked with masonry, the discharge of the water being regulated through holes three to six inches in diameter.

Kātraj Aqueduct.

The duct line from the lower tank to the city starts with its bed 10 feet lower than the bed of the tank. It has a length of 2½ miles up to its crossing under the Muṭhā Right Bank Canal, with 100 masonry shafts at distances of about 250 feet all over its length.

The reservoir is at present under the Municipal Corporation and its water is kept as a supplementary source to tide over occasions of the Muṭhā Canal closure and as a stand-by in times of emergency.

Jamsetjee Bund.

The water supply of the Cantonment areas was very defective, and about 1848, Sir Jamsetjee Jejeebhoy had donated, as mentioned earlier, Rs. 1,73,050 for the construction of water works for the cantonment areas. As a result of this, the *Jamsetjee Bund* across the Muḷā-Muṭhā was constructed and filters, and pumping machinery were installed on the bank. Supply was given by pipes to various parts of the cantonment area.

Khadakvāslā Dam and Lake Fife.

For the growing population all these works proved quite inadequate, and in about 1860, Government appointed Lt. Col. Fife, Superintending Engineer for Irrigation, on special duty to improve the water supply of Poona and Kirkee. On his recommendation, in the years 1869-79, a large lake (known as Lake Fife) was constructed on the Muṭhā river by damming the river near the Khaḍakvāsle village about 11 miles from the city.

The Khaḍakvāslē Dam consists of masonry facings in lime mortar with cement bearing. The volume of the masonry in the body of the dam is about 10·25 million cubic feet. The dam, waste weir, and wing wall—all have been founded on rock throughout the whole length. The dam, including the waste weir, is 4,827 feet long. The maximum height above the lowest point of the foundation is 130 feet and above the reservoir bottom 107 feet. The height of the top of the dam above the crest of the spill-way or weir is 14 feet. The maximum width at level of foundation is 75 feet, and the width at the crest ranges from 8 feet to 14 feet., and averages 11·16 feet. For the discharge of flood water there are 88 automatic and 12 rolling gates and 3 wooden needle gates, and for drawing off there are 13 sluice gates and 8 turbine pipes.

The area of the catchment basin is 196 square miles and of the reservoir water surface at maximum level is 5·4 sq. miles. The contents of the lake above the outlet sill, as designed, were

CHAPTER 20. Places.

POONA CITY. Water Supply.

Khadakvāslā Dam and Lake Fife.

3,955 million cubic feet, but as per a survey in 1941-42, they were only 3,091 million cubic feet. Silting must, therefore, have occurred above the level of the outlet.

From the first stretch of the dam the lake winds about eleven miles up the valley, nowhere broader than three quarters of a mile, like a broad river rather than a lake. In sailing up the lake, on the south, beyond a level belt of cropped land, stands the mass of Sinhagad ; to the west Torṇā tops the nearer ridges ; and to the north bare slopes lead to the groups of rounded hills of which Bhanbava is the centre. Following the windings of the lake, about eight miles from the dam the village of Sangrun is reached. Here the Muṭhā from the north joins the lake at right angles. When the lake is full, an arm stretches about three-quarters of a mile up the Muṭhā, and the main body passes up the Musa valley narrowing and winding between steep lofty banks. Four miles beyond Sangrun, at the village of Kuran, on the north bank of the lake, is the meeting of two streams both of which bear the name of Musa. When full the lake passes about a mile up each of these streams. About the end of May, when the lake is at its lowest, its water does not pass up the Muṭhā and not more than a mile and a half up the Musa beyond Sangrun. Except a few watercourses and spits of soft soil, the hard bare banks of Lake Fife offer neither food nor cover for birds. There are no weeds, rushes or other water plants, no islands, and no part-sunk trees and bushes ; only a broad unbroken expanse of deep blue water washing a clean, bare and hard shore.

During the monsoon, the daily run off from the catchment area is very often as much as or more than the total contents of the lake, and this water is discharged through a waste weir controlled by automatic sluice gates and runs away to waste down the Muṭhā river. The canals (the Muṭhā Right Bank Canal and the Muṭhā Left Bank Canal) are taken out of the lake. The maximum discharging capacity of the Right Bank Canal is 412 cusecs and that of the Left Bank Canal 38·5 cusecs.. Water is supplied from these canals partly for irrigation and partly for domestic purposes to Poona and its extensions. The Right Bank Canal is 70 miles long, but perennial irrigation from the canal is restricted to mile 23–5/8 from the head. The Left Bank Canal is only 18 miles long, and it supplies water mainly for irrigation.

On the Right Bank Canal four important water works are situated, namely, the City Water Works, the Poona Cantonment Water Works, the Kirkee Water Works and the High Explosive Factory Water Works. The City Water Works is under the management of the Poona Municipal Corporation, while the other three are under the control of the Public Health Engineer to Government.

City Water Works.

The City Water Works.—This is situated a mile to the east of the Parvati hill. Water is admitted from the Muṭhā Right Bank Canal to the works through three openings in the canal, two of which are of 24″ diameter and one is rectangular 4′ × 3′. The admittance of water is regulated by penstocks. Screening arrangements are made both in the canal and near the penstocks to minimise the entrance of moss and weeds that flow through the canal. The water admitted first passes through a purification chamber (32′ × 10′), where an average depth of 3′ water is

maintained. In this chamber there are three rows of screens to arrest the fine moss. For eight months in the year, *i.e.*, in summer and winter, water is passed from the purification chamber direct to a by-pass channel, 550′ × 20′ × 6′, having a storage capacity of about 5 lakhs of gallons. At the other end of this channel there are again two sets of screens to remove any fine moss that may have escaped through the previous screens. During these eight months, purification of the water is carried out in the purification chamber by treatment with ammonium sulphate and chlorine solution. In the monsoon, as the water is turbid, it is treated with alum in the purification chamber, then taken for settlement to two settling tanks each of 500′ × 250′ × 10′, with a capacity of 7·5 million gallons each, and from the tanks again to the by-pass channel where ammonium sulphate and chlorine are added. After passing through the by-pass the water flows into the distribution system. This distribution is partly by gravitation, and in places where ground levels are higher by pumping. About 80 per cent., *i.e.*, 9·1 million gallons per day, is by gravity and the remaining 20 per cent. *i.e.*, 2·47 million gallons per day, is by pumping. High level supply is made by pumping water from the sump well to three high level tanks of a total capacity of 5 lakh gallons situated at a distance of 2,100 feet by the side of the Shanker Seth Road. A fourth tank of 4·5 lakh gallons is being completed at present. There is a subsidiary pumping station near the Aryabhushan Press on the Fergusson College Road for pumping water from the gravity main to a tank of 1,20,000 gallon capacity on the top of the hills behind the Fergusson College. This meets the demand of the high level area in the Shivajinagar area.

A 24″ line connects the Katraj duct to the City Water Works. When the Katraj water is admitted, it is directly taken into the purification chamber.

Poona Cantonment Water Works.

The Poona Cantonment Water Works.—Water to these works is drawn from the Muṭhā Right Bank Canal at a place about 200 yards east of St. Mary's Church. Raw water is pumped from the canal into the settling tanks. The minimum discharge of the canal at this point is 70 cusecs and its bed-level 1,873′ approximately. The average consumption of raw water is 7 million gallons per day.

The pumped water while flowing into the settling tanks is administered a proper chemical dose, generally of sulphate of alumina to hasten sedimentation and remove the fine particles more effectively and rapidly than by simple sedimentation. The finer particles of matter still remain in suspension and are removed by passing the water through filter beds. As an additional safeguard for the removal of pathogenic bacteria and other organic matter from water, the filtered water is sterilised by the addition of chlorine and ammonia *en route* to the storage reservoir, from which it is delivered to the area partly by gravity and partly by pumping. There are high level areas, *e.g.*, the Chatursinghi Hill, Empress Garden, Military Camps at Eve's estate, and part of Vanavdi. High level reservoirs are maintained to supply these areas, and water is pumped into these reservoirs either from the pure water reservoir or gravity mains. The Bund Bridge station boosts water to the Yeravda area and to the Tata Air Craft Factory on the Poona-Ahmednagar Road. The Lohagaon Pumping Station pumps water to the Aerodrome and other Air Forces Installation. The Ganeshkhind Pumping Station near the Agricultural College

CHAPTER 20.

Places.

POONA CITY.

Water Supply.

supplies water to the higher areas of the Ganeshkhind Road and the University Buildings. Water from this station is pumped into a reservoir of 11,000 gallon capacity constructed on the Chatuhshringi Hills.

Poona Cantonment Water Works.

The average daily supply from the Poona Cantonment water-Works is approximately 7 million gallons and it works to about 40 gallons per head per day.

Kirkee Water Works.

The Kirkee Water Works.—The Kirkee Cantonment also draws its water supply from the Muṭhā Right Bank Canal at the Empress Garden. It has an independent water works, having up-to-date filtration plant situated near the Holkar Bridge. The daily supply from this is approximately 4 million gallons, including supplies to two important ammunition factories.

Pashan Water Works.

The Pāśāṇ Water Works.—In addition to these three, there is also water supply from the lake at Pāśāṇ. This is also a filtered water supply. The lake has a capacity of 75 million cubic feet. The length of the earthen dam is 2,690 feet and maximum height 50 feet. The average supply from this source is half a million gallons per day, and supply is to Pāśāṇ, National Chemical Laboratory and Range Hill areas.

All water from the Poona Cantonment and Kirkee Water Works is sold by meter.

Future Growth of Water Works.

Future Growth of Water Works.—Extension of water works has not kept pace with the growth of population. All the existing works are now running to their maximum capacity. The Poona City area continues to be supplied with raw chlorinated water to the extent of about 12 million gallons per day. It is considered that this water should be filtered and properly treated. Moreover, all the water works (except the Pashan Water Works) depend for their source on the Muṭhā Right Bank Canal. This canal system is 80 years old and the Corporation feels that water supply to a city like Poona cannot be left dependant upon such a source. The Public Health Department of Government, in co-ordination with the Poona Corporation, is, therefore, considering a scheme which will provide piped water supply direct from the Khaḍakvāslā Lake for the Poona City area. This will free the Muṭhā Right Bank Canal for irrigation. The scheme is estimated to cost 180 lakhs of rupees. It envisages drawing water from the Khaḍakvāslā Lake into a sump well from which it will be pumped on to a hill along the Poona-Khaḍakvāslā Road, where it will be settled in large clarifiers and the settled water will gravitate through a 66″ diameter pipe line to the Parvati hills for the requirements of all the institutions in the Greater Poona area. The capacity of the pipe line is proposed to be 50 million gallons per day. The filters for the Poona City area will be located on the Parvati hills and the filtered water will be stored in a big reservoir on the hills. After the settled water is drawn for the filters for the City area, the balance of the water will be sent to the existing Poona Cantonment Water Works and the Kirkee Water Works, where the existing plants, after due expansion, will meet the growing needs of those areas.

Drainage.

The whole internal sewage of the city passes through a main out-fall sewer laid along the right bank of the Muṭhā river through the eastern (*i.e.*, old suburban) and railway areas to an outfall

pumping station near the junction of the Bahirobā Nālā with the Muḷā-Muṭhā. From this pumping station the dry weather flow of sewage is pumped to distributaries 3 and 5 of the Muṭhā Right Bank Canal for irrigation, after dilution with canal water, of areas amounting in all to about 4,350 acres commanded by those distributaries. Most of the area of the City apart from some of the eastern (*i.e.*, old suburban) areas is now provided with a complete water carriage system of night soil and all kinds of sewage, including night soil, are carried by stoneware pipe drains from 6 to 30 inches in diameter to the gravitation sewer and thence to the pumping station. Two pumping stations are provided for lifting the sewage from the low-lying area of the city and Bhamburda into the graviation sewer.

Drainage lines are laid in some parts of the old suburban area and they are joined to the outfall sewer. These were laid and are still maintained by the Government in the Public Works Department. Urgent complaints of drainage chokes or overflows are attended to by the municipal staff. In the old Suburban areas, wherever there is no water-borne underground sewage, night-soil is removed in municipal sullage lorries.

The outfall pumping station at Bahirobā Nālā is managed by the Public Health Engineering Section of the Public Works Department. The participating local authorities, *i.e.*, the Poona Municipal Corporation and the Poona Cantonment are charged for the cost of pumping.

Two Nālās, the Nāgzari and the Mānik, traverse the city from south to north serving as large storm water drains. They meet together before joining the Muṭhā about 300 yards above its junction with the Muḷā. These *nālās* have been drained, covered with slabs in certain places and built up in masonry at others. A cement concrete channel is provided in the Nāgzari Nālā over a considerable length and the sides graded and levelled and turf planted on them.

Gardens.

There are two big gardens in Poona maintained by the Agri-Horticultural Society of Western India, *viz.*, the Empress Gardens and the Bund Gardens.

Empress Gardens.

The *Empress Botanical Gardens*, situated east of the Race Course on the Prince of Wales Drive, provide a real beauty spot. These gardens have an area of 60 acres artistically laid out and possess tall majestic trees as well as innumerable varieties of plants and flowers. A band-stand and a pond in which lotus flowers abound have added to the beauty of the place. At one time known as the Soldiers' Gardens and in charge of the Military, they were transferred to the Agri-Horticultural Society of Western India in 1892, Government guaranteeing a deficit up to Rs. 3,000 annually. Good vegetable and flower seeds, cut flowers of all kinds and plants in pots are sold here at moderate rates.

Bund Gardens.

The *Bund Gardens*, opened to the public in 1869, are situated on the right bank of the Muḷā-Muṭhā river, about a mile and a quarter north-east of the railway station. These gardens are one of the most attractive evening resorts of the residents in the eastern parts of Poona. They take their name from the Jamsetjee Bund which stretches across the river there. The grounds measure

CHAPTER 20. Places. POONA CITY. Gardens. *Bund Gardens.*

about 180 yards from east to west and about 80 yards from north to south. They are laid out in terraces to which flights of handsome steps lead, the lowest terrace overlooking the river being faced by a massive wall about 30′ high from the river-bed. In the centre of the garden is an ornamental marble fountain and on the west is a band-stand. This is also under the management of the Agri-Horticultural Society of Western India, who hold their annual Flower Show here. This is a special event of the Poona season.

The other gardens are managed by the Poona Municipal Corporation.

Municipal Gardens.

The *Jijāmātā Garden*: Covering an area of about half an acre in the vicinity of the Gaṇapati temple in Kasbā Peṭh, this pretty municipal garden perpetuates the memory of Jijābāi, the revered mother of Shivāji the Great. The site was formerly known as Ambarkhānā and bore the Lāl Mahāl (Red palace) built by Shahāji for the use of his wife Jijābāi and their young son Shivāji. The garden is reserved for women, and children below eight years of age.

The *Saṁbhāji Udyāna* (Park): This is one of the largest of the municipal gardens in Poona, covering an area of nearly ten acres. It is situated along the left bank of the Muṭhā river a few yards north-east of the Saṁbhāji (old Lakḍi) Bridge. A separate section of the garden has been reserved for women and children. There is a band-stand and music is provided in the garden every Saturday and also on special festive occasions.

The *Shivāji Tank Garden*: This is situated in Shivājinagar. The chief attraction of this garden is the large swimming pool (297′×95′) built up in it. There is a diving platform attached to the pool. Water is taken into the pool from the municipal water line and there is arrangement for steady replenishment and renewal of the water supply.

The *Somavār Peṭh Garden*: This is the biggest garden in the eastern part of the city. An up-to-date swimming pool with a circulating filtration system forms part of this garden.

The *Peśavā Udyāna* (Garden): This garden is situated at the foot of the Parvati Hill on a high ground adjoining the west side of the road leading from the Parashurambhau College to the Parvati hill. It covers nearly 7 acres of ground and is well laid out and terraced. There is a small canary and a zoo attached to it. The municipality has plans to use this park and the area of the Parvati Tank east of the road to house a zoo.

The other municipal gardens are:—

Parvati Lake Garden, Daruwālā Bridge Garden, Khādi Maidan Bāg, Kumbhār Vādā Bāg, Rastā Peth Garden, Shanvār Vādā Bāg (between the bastions of the Shanvār Palace), Suburban Office Garden (north of the new hospital, a few yards south-west of the railway station), Victoria Garden (south-east of the Sassoon Hospitals), and Wilson Garden (just close to the Suburban Office Garden).

Markets. *Mahatma Phule Market.*

Vegetable Markets: There is one large vegetable market in the city called the Mahatmā Phule Market. This is situated in the heart of the city and is one of the oldest public buildings in the city. It is built on a site between the Tulśi Bāg and Rāmeśvar

temples in Shukrawār Peṭh. The construction began in 1882 and was completed in 1886. The total cost was Rs. 2,30,000. It was formally opened on the 5th of October, 1886, by Lord Reay, the then Governor of Bombay, whose name it carried up to 1938, when it was renamed after Mahātmā Phule, a great social reformer of Mahārāshtra in the last century.

This building furnishes an outstanding design and pattern for a vegetable and fruit market and has served as a model for many markets in India. It is octogonal in shape and contains about 500 stalls. It is said that the design is a play upon the name Reay, the architect having so contrived that a number of covered galleries project like rays from a central edifice. Surmounting all, in the centre, is a tower eighty feet high. This tower has a diameter of 40 feet and has stalls on the ground floor.

All kinds of fruits and vegetables and other commodities of every day use are sold in this market. The commodities displayed for sale are so arranged that each section of the market contains a particular variety of fruits and vegetables.

There are large grounds behind the main building on which wholesale business is transacted. Additional vegetable and fruit stalls have been opened there, and platforms and sheds have been provided by the Corporation for the use of vendors and customers. Car parks, bicycle stands, cart stands, etc., have been provided.

The total annual income of the Corporation from the stall rentals, licence fees, etc., is Rs. 3,85,854 (1949).

Two markets have recently been opened, one in Shivājinagar near the Shivāji (old Lloyd) Bridge, and the other on Karve road near Saṁbhāji (old Lakḍi) Bridge.

There is a small market at Yeravda known as the F. B. Irani Market, which is on a long lease from the owner to the Corporation. It contains 65 stalls.

There is a small vegetable market at Bhavani Peth.

Building of new markets in the Deccan Gymkhana area, Hadapsar and Bopodi are contemplated.

There are two milk markets in the city. The one situated in Ravivar Peth is the chief one. The other was recently started in Shukravar Peth.

There is one fish market in Shukravar Peth where dry fish is sold. It has 36 stalls.

There is one beef market in Kasba Peth containing 10 stalls. There are seven mutton markets situated in different parts of the city. The number of stalls in each market varies from 10 to 24.

The slaughtering of animals which was formerly done within the city is now done at a slaughter house which was specially constructed at the village of Kondhwa about four miles to the south of the city. Great care is taken to keep the house in a clean and sanitary condition.

Fire Service.

The Municipal Fire Brigade is controlled by the Fire Brigade Superintendent. There are three fire stations, one at Budhwar Chowk, a second one at Bhavani Peth and the third one near the Poona Railway Station. In addition to the Municipal Fire Brigade there are the fire engines of the Poona Cantonment, and

CHAPTER 20. —— Places. POONA CITY. Fire Service.

all these work in close harmony and co-operation with one another. Under the Fire Brigade Superintendent there is a total staff of 8 motor drivers, 5 tindals, 36 firemen, 4 turncocks and other miscellaneous staff. There are 2,445 fire hydrants and fire plugs in the municipal limits.

The following big fires have occurred in the Poona Municipal limits in recent years :—

Place.	*Estimated* loss. Rs.	Year.
(1) The Aryabhushan Press ..	1,00,000	1926
(2) Raja Bahadur Motilal Mill, Kennedy Road ..	1,00,000	1943
(3) Ravivar Peth ..	55,000	1944
(4) Poona Club, Bund Road ..	2,00,000	1945
(5) Bhavani Peth, 16 and 17 ..	25,000	1947
(6) Sadashiv Peth, 251 ..	35,000	1947
(7) Bhavani Peth, 122 ..	40,000	1948
(8) M. & S. M. Goods Shed, Kennedy Road ..	25,000	1949

Disposal of the Dead.

There are 60 places in the city for the disposal of dead bodies. Five of them are cremation grounds for Hindus, and they are owned and managed by the Corporation. Two are Towers of Silence for Parsis. The rest, 53, are burial grounds, and except four of them (two for Hindus and two for Mahomedans), all the rest are private and managed by trustees belonging to the different communities concerned. Five of them are for Hindus, 40 for Mahomedans and 4 for Christians. Three of the Christian cemeteries are situated outside the municipal limits.

POONA AS A MILITARY CENTRE.

As a Military Centre.

Poona is an important Army Centre. It is the headquarters of the Southern Command, one of the three Commands of the Indian Army.

Poona is also an Air Force Station with its headquarter offices, and an air field, which is located at Lohogaon about 4½ miles from the city.

A few miles away from Poona, at Lonavala, is an important naval training centre called the "Indian Navy Ship Shivāji." This is an Artificer Training Establishment and trains Engine Room, Ship-wright, Electrical and Ordnance artificer apprentices for naval ships. It also trains direct entry short service Engineer Officers in Marine Engineering before they are drafted to ships for sea training.

Poona is eminently suited as a military centre by virtue of its situation, terrain and climate. It rests within the lap of the Western Ghats not very far from Bombay, with which city it is connected by a number of fast-moving trains. Being a junction of the Central and Southern Railways, Poona is within easy reach of the whole of South India, which is the jurisdiction of the Southern Command. The air field at Poona provides the requisite air link with the outer world. A good motorable road between Bombay and Poona affords the added facility of vehicular traffic between these two cities. The telephone and telegraph systems add to these vital links of communication.

Within the city and its surroundings are all manner of terrain, from rolling downs to undulating hills, with the Muḷā and the Muṭhā as pretty additions. This is useful for the training of troops and provides wide space for Army exercises. The climate, never too hot or too cold, is congenial for strenuous physical and mental work. Poona does not suffer from the mugginess of a port town, and because of the Western Ghats it is saved from dust and heat. It has the peace and quiet required for an Army centre. Cleanliness is maintained to prevent occurrence of epidemics.

Various Army establishments are located in Poona, Kirkee, Dehu and the Purandar fort. Many of these are centered in the areas of Vanavadi and Ghorpadi, areas lying in the Poona Cantonment area. Old buildings and barracks left from the British days, of course with new additions, have been profitably utilised to house the many offices and institutions. In Vanavadi, the old landmarks are: Connaught Barracks; Connaught Military Hospital, Old Depot Lines; South Petty Staff Lines; Army Veterinary School; Army Signal School; Slaughter house; Station Supply Depot and Bakery; Medical Mobilization Stores; and the Indian Infantry Kitchener Lines. These buildings are at present being used to house officers and subordinates and a number of Army institutions, the most important of which are: the Military Hospital; the Armed Forces Medical College; the Artificial Limb Centre; the Veterinary Hospital; the Army Signal School; the Supply Depot; and the Military Engineering Service (Tools and Plant).

The Ghorpadi area is comparatively more important. Here the offices of the Headquarters Southern Command and Poona Sub-Area as well as the offices of the Controller of Defence-Accounts are placed. The old buildings of this area are: Officers' Quarters and Messes; British Infantry Barracks; Indian Military Hospital; Koregaum Lines; Outram Stanely Lines; Indian Cavalry, Elliot Lines; Supply Depot; Old Sapper Line; Followers' Hospital; Brigade Library; Auxiliary Force Lines; and a few other office buildings.

The Purandar hill was an old military camp, used as a health resort. It provided accommodation for the British troops and British officers with a supply and transport section of the Royal Indian Army Supply Corps. During World War II, it was used as a camp for prisoners of war.

A few miles from Poona, on the main Bombay-Poona Road, is Kirkee, the plains of which provide ample open space for the Army factories and the arsenal, the military farms, and two important educational institutions, *viz.*, the Electrical and Mechanical School and the College of Military Engineering.

Some of the important establishments of the Army are the following: (1) College of Military Engineering, Khadaki (p. 656); (2) Electrical and Mechanical Engineering School, Kirkee; (3) Armed Forces Medical College, Poona (p. 651); (4) Army School of Physical Training, Eve's Estate, Poona-Sholapur Road, Poona; (5) Army Signal School, Vanavadi, Poona; (6) Military Hospital, Vanavadi, Poona; (7) Military Hospital, Aundh Camp, Poona (for tuberculosis patients); (8) National Defence Academy, Khadakavasala (p. 664) (buildings for this are now under construction); and (9) Artificial Limb Centre, Vanavadi, Poona (p. 652).

CHAPTER 20.

THE CANTONMENT AREAS.

Places.
POONA.
Cantonment Areas.

The civic affairs of the military areas of Poona are not administered by the Poona City Municipal Corporation. They are under the control of two separate civic bodies, *viz.*, the Cantonment Boards of Poona and Kirkee. These boards have more or less the same type of constitution, functions and powers. At the head of the board, consisting of fifteen members, is the President, who is always the Officer Commanding the Station. The Health Officer and, in the case of the Poona Cantonment, the Executive Engineer, and, in the case of the Kirkee Cantonment, the Garrison Engineer, are *ex-officio* members. A magistrate of the First Class nominated by the District Magistrate of Poona and four military officers nominated by the Officer Commanding the Station are five nominated members. The rest, numbering seven, are elected by the residents of the respective cantonments. The Executive Officer of the Cantonment is the Secretary of the Board.

Poona Cantonment.

The area of the Poona Cantonment is 3,442·91 acres, or about 5·37 sq. miles, and its population, according to the 1951 census, was 59,011 (both civil and military). In 1951, the total number of houses in the Cantonment was 3,666 and their estimated rental value was Rs. 29,60,000. For purposes of election, the whole cantonment area forms one ward at present, but a proposal is pending before the Government of India to break it up into four wards.

In 1950-51, the total income of the Cantonment Board was Rs. 12,77,396, and expenditure Rs. 13,52,541. The main items of income were : rates and taxes (including octroi, tax on annual value of lands and buildings, tax on trades and professions, toll tax, water tax, conservancy tax and entertainment tax), Rs. 8,81,091 ; revenue derived from property and powers apart from taxation, Rs. 2,75,967 ; and grants and contributions (*e.g.*, the Union Government's grant for drainage, and the State Government's grant-in-aid for schools), Rs. 52,029. The chief item of expenditure was "medical services and sanitation," Rs. 6,42,094. Other important items of expenditure were "public works" (original works, maintenance and repairs of roads, drains, buildings, etc.), Rs. 3,05,936 ; "public safety and convenience" (*e.g.*, expenditure on the fire brigade, street lighting, maintenance of markets and slaughter houses, etc.), Rs. 1,39,849 ; and "public instruction" (payments of grants-in-aid to primary schools and libraries), Rs. 84,651. Octroi is collected by the Poona Corporation on behalf of the board, under an agreement, and a lump sum is paid annually to the board as its share.

The item of "medical services and sanitation" accounts for nearly 50 per cent. of the total expenditure of the Board. The senior Executive Health Officer in military employ on duty in the cantonment exercises a general sanitary supervision over the whole cantonment as Health Officer with the help of an Assistant Health Officer (a military medical officer), a full time Assistant Medical Officer of Health (an employee of the board), six sanitary inspectors, and other staff numbering more than 400. The Board maintains a well-equipped General Hospital of 65 beds with a maternity ward of 25 beds, and also a charitable dispensary in the Sadar Bazar. In addition, the board makes contributions to the Infectious Diseases Hospital, Poona, the Mental Hospital at Yeravada, and the Leprosy Hospital at Khondva, for the treatment of patients sent from the cantonment area.

Poona Cantonment.

The cantonment maintains 25·81 miles of road.

Both open drainage and sewerage system exist in the cantonment, but the latter is now gradually replacing the former.

Water supply is a piped one from the Poona Cantonment Water Works. (p. 641).

Street lighting is by electricity.

There are 23 primary schools in the cantonment imparting instruction to 5,122 pupils. These schools are run by private institutions. The board pays grants-in-aid to them in accordance with the recommendations of the Educational Inspector of the State Government.

There is a fire brigade staffed by one Superintendent, one Assistant Superintendent, and 11 firemen, and having an equipment of one fire engine, one trailer pump and one portable fire-fighting pump.

The cantonment maintains a well laid out market, where stalls are provided in one wing for vegetables and fruits and in another for meat, fish and poultry. There are two public gardens and playgrounds. The board makes small annual contributions to two libraries, the Albert Edward Institute and the Sir Cawasji Dinshaw Library.

Kirkee Cantonment.

The area of the Kirkee cantonment is 3,283 acres or about 5·13 sq. miles, and its population, according to the 1951 census, was 48,552 (both civil and military). In 1951, the total number of houses in the cantonment (including the suburbs of Vaitagvadi and Sangamvadi) was about 920, and their estimated rental value was Rs. 5,20,000. For purposes of election the cantonment area is divided into three wards at present, but there is a proposal to redistribute these into six.

In 1950-51, the total income of the cantonment was Rs. 3,80,128, and expenditure Rs. 3,59,369. The main items of income were: rates and taxes (including octroi, house tax, conservancy tax, water tax, trade tax, vehicle tax, dog tax, and entertainment tax), Rs. 1,68,728; revenue derived from property, and powers apart from taxation, Rs. 1,71,964; and grants and contributions, Rs. 20,000. The chief item of expenditure was "medical services and sanitation," Rs. 2,06,819. Other important items of expenditure were: "public works," Rs. 33,295; and "public instruction," Rs. 32,474. Octroi is collected by the Puṇē Corporation on behalf of the board, under an agreement, and a lump sum is paid annually to the board as its share.

The item of "medical services and sanitation" accounts for nearly 57 per cent. of the total expenditure of the board. The senior Executive Medical Officer of the Station and Assistant Health Officer, both in military employ, visit the whole of the cantonment once a month and submit monthly reports to the board for consideration, and action is taken according to their recommedations. A staff of 164 sweepers and *mukadams* work under the supervision of a Sanitary Superintendent. The board maintains a hospital and an outdoor dispensary at East Kirkee Line Bazar. The hospital contains accommodation for 40 in-patients, both male and female. It has a maternity ward with six beds. The town

CHAPTER 20. — Places. POONA. Cantonment Areas. *Kirkee Cantonment.*

rubbish and night soil are moved by means of lorries. The drain system is open. The drain water is utilised for agricultural purposes, and when it is not so used it flows into the Mula river.

The board maintains about seven miles of roads, most of which are tar-coated.

In 1950-51, there were eleven primary schools in the cantonment, three of which were maintained by the board, and the remaining eight were given grants by the board. The number of pupils was 3,241.

Street lighting is by electricity.

There is a market with 131 stalls. Sixty more stalls are under construction.

OBJECTS.*

Objects. *Āgā Khān Palance.* (1)

The Āgā Khān Palace.—About five miles from Puṇē to the south on the Ahmadnagar Road is the Āgā Khān Palace. It is a conspicuous landmark in the neighbourhood of Puṇē. It was built about 1908 by H. H. the Āgā Khān III, the spiritual head of the Ismailiah Khojā community.

During the 1942 "Quit India" campaign, Mahatmā Gāndhī was incarcerated in this palace along with his wife Kastūrbā Gāndhi, Shri Mahādeva Desāī, his private secretary, and some of his intimate associates. On 15th August 1942, Mahādeva Desāī died here, to be followed by Kastūrbā Gāndhī on 22nd February 1944. Their bodies were cremated on the grounds of the palace, and two beautiful marble *samādhīs* are erected on the spot.

Agricultural College. (2)

The Agricultural College.—The Agricultural College estate, 306 acres in extent, is situated near the northern boundary of Śivājīnagar. The main entrance is on the Gaṇeśakhinḍa Road near its junction with the Fergusson College Road. The road leading from this entrance to the college buildings is lined on both sides by a beautiful avenue of rain trees (Pithicolobium Samen) with the college main building in the background. The avenue is about a quarter mile long and terminates in an open space with a triangular lawn, beyond which lies the main building of the college. It is a magnificent edifice of trapstone block in coarse masonry having three projecting bays, one in the centre and the remaining two forming a part of the side wings. The frontage is of the Renaissance type architecture with a semi-circular silver dome in the centre. The dome is visible from a long distance and forms a centre of attraction for the college and a distinguishing land mark of Puṇē. The dome surmounts the main hall of the college which has a marble floor and ivory white columns supporting a gallery running on three sides of the hall. The hall has a central staircase branching off on both its sides at a level of about half its height and leading to the gallery. Besides the administration rooms, the main building provides accommodation for a few teaching and research sections with three lecture halls, a laboratory and a library with reading accommodation for students. Immediately on the west of the main building, a road branches off to the college farm. Further on the west there is

*In addition to the old Gazetteer, "Poona Look and Outlook," 1951, published by the Poona Municipal Corporation, has been utilised for the description of some of the objects.

a large edifice of trapstone building in Renaissance style which accommodates the Chemical Laboratories and the Agricultural Economics Section. Further beyond this is a semi-permanent building which accommodates the Entomological Section. A road forming an arc of a circle and connecting with the Gaṇeśakhinḍa Road and Vākaḍevāḍī Road at the western and eastern sides of the college estate, runs east-west to the south of the main building. The southern side of the road is bounded by the Horticultural block, the Modībāga orchard and the Economic Botanist's area. A few yards away to the east of the main college building on the north side of the circular east-west road lies a two-storeyed trap-stone building of the College hostel, and next to it a semi-permanent hostel building. On the southern side of the east-west road is the college gymkhana ground.

Objects. *Agricultural College.* (2)

There is a dispensary and a post office in the estate. There are residential quarters for the college and farm staff and for some departmental officers and their staff.

The Aṁbārkhānā (Kasbā Peṭh), literally the elephant-carriage house, originally known as Lāl Mahāl, was built in 1636, by Śahājī Rāje Bhosle for the use of his wife Jijābāi and their son Śivājī, then only a boy of six. It was a strong building with many underground rooms. It was in this mansion that Śivājī attacked Śāhistekhān (the maternal-uncle of Aurangjheb, the Mughal Emperor), who was specially deputed to crush the "Mountain Rat," in 1661, clipping the fingers of the latter's hand while he was attempting to escape. The name of Aṁbārkhānā was given by the Peśavas, who turned the place into a storehouse for elephant-cars or *aṁbārīs*. Nothing remains now of the old palace or of the Aṁbārkhānā. The site was converted a few years ago into a garden by the Poona City Municipality and is known as the Jijāmātā Bāga, open only to women and children.

Aṁbarkhānā. (3)

Amṛteśvara Temple (Śanivār Peṭh).—This is a group of temples, of which the principal one dedicated to Śiva (Siddhesvar Mahādeo) was built in 1749 by Bhivoobai Bārāmatikar, sister of the second Peśavā, Bājirāva Ballaḷ (Bājirava I). The others, dedicated to Viṣṇū, Rāma and Māruti, were built by Pāṇḍurang Bhat, grandson of Ranga Bhat Ciṭrāva, in whose line runs the hereditary priesthood of the temples.

Amṛteśvara Temple. (4)

The Ānandāśrama.—Founded by Mahādeva Cimaṇāji Āpte, this institution is housed in Budhavār Peṭh in its own fine building. It secures and publishes old Saṁskrit manuscripts, of which it has now in its possession more than 8,000, and has also published many Saṁskrit books in a series known as the Ānandāśrama Saṁskrit Series. It affords lodging and boarding facilities to a few scholar *sanyāsis*. Scholars have free access to the manuscripts in the library of the Ānandāśrama.

Ānandāśrama. (5)

The Armed Forces Medical College.—The main college building is located in the Connaught Barracks, Puṇē, while the Pathology and the Radiology departments are located in the Vānavaḍī area near the Military Hospital. The college also carries out research in medical matters pertaining to the Armed Forces, and its Pathology Department is the premier military laboratory in India which undertakes a number of researches. Civilian Sanitary Assistants and Air Force Medical Assistants are also trained by this college. The manufacture and distribution of plasma and

Armed Forces Medical College. (6)

CHAPTER 20. — Places. POONA. Objects.

"crystalloid" solutions for the Armed Forces and the supply of whole blood to neighbouring military hospitals in Puṇē, Khaḍakī and Aundh, is another function of the college.

Artificial Limb Centre. (7)

The Artificial Limb Centre (Vānavaḍi, Poona 1).—This centre came into existence in 1948, and is run by the Government of India. Started mainly for soldiers disabled during the war, it also caters for civilians.

Ayurveda Mahavidyalaya. (8)

The Āyurveda Mahāvidyālaya (and Seth Tāracand Rāmnāth Āyurvedic Hospital).—This Āyurvedic institution owes its inception to the first non-co-operation movement (1921), as a result of which some patriotic Āyurvedic practitioners were moved to establish a college and a hospital using indigenous methods of treatment. Its main building is situated in the eastern part of the Puṇē City at 22, Nāgeśa Peth, near Dāruvālā Bridge. It has its own lady students' hostel and the attached hospital (Seṭh Tārācand Rāmanāth Āyurvedic Hospital) on the same site.

It trains students in the Ayurvedic and Unani Tibbi systems of medicine as well as in allopathy and surgery.

Bel-bag Temple. (9)

The Bela-bāga Temple.—This famous shrine of Laksmi-Nārāyana situated on the Lakṣmī Road in Budhavār Peṭh, was built by Nānā Phaḍanavīsa. Its construction took nearly five years (1765-69) and cost about Rs. 25,000. In 1779 he secured a grant to the temple of four villages of Vāgasāi (Puṇē), Gāḷegāṅva (Ahmadnagar), Pasaraṇī (Sātārā) and Vanegāṅva (Sātārā). This income of the temple was attached by Bājirāva II but was restored by Elphinstone after the Peśavā's overthrow. At present it is managed by Nānā's descendants, who stay on the premises. There is an open yard in front of the temple, in which is a shrine of Garūḍa under a vaulted canopy facing the main deities, and two shrines of Śiva and Gaṇapati on either side of the main temple.

Bhāṅdārkar Oriental Research Institute. (10)

The Bhāṇḍārkar Oriental Research Institute.—Situated in picturesque surroundings, at the foot of the Law College hill to the west of the city, is this famous institution devoted to the study of oriental learning. It was founded to perpetuate the memory of the noted Sanskrit scholar Dr. R. G. Bhāṇḍārkar. It was helped liberally by the Tātās, and the Government of Bombay transferred to it the manuscripts library formerly at the Deccan College and handed over to it the management of the Bombay Sanskrit and Prākrit Series with an annual grant of Rs. 12,000 attached to it. Inaugurated in July 1917, it began work in June 1918. It has a splendid stone building, built in oriental style and an ample guest house. It contains nearly 20,000 manuscripts collected by Professors Bulher, Kielhorn and Bhāṇḍārkar, during the last century. The institution has undertaken the task of publishing an authoritative and critical edition of the Mahābhārata, of which eight volumes have so far been published. It has a Publication Department, which besides conducting the work of the Bombay Sanskrit and Prākrit Series has started a new series called the Government Oriental Series, which includes texts as well as independent original works. The Annals of the Institute, which started as a six-monthly publication in 1919, is now published quarterly. The Department of Post-graduate Instruction of the Institute is recognised by the Poona University as an institution for post-graduate instruction and research in Sanskrit and Prākrit languages and Ancient Indian Culture.

The Bhārat Itihās Saṁśodhak Maṇḍaḷ.—This institution devoted to historical research was founded in 1910 by Visvanath Kashinath Rajavade, one of the pioneers of historical research in Maharashtra and a well-known scholar, in co-operation with Sardar K. C. Mehendale. It has its own building in Sadashiv Peth. *Bharat Itihas Samshodhak Mandala.* (11)

The most valuable possession of the Mandal are the numerous historical records (composed of original letters; manuscripts; copper plates; coins; old pictures, arms, dresses, etc.), which have been collected with great labour and patience from different places and families in Maharashtra (and even elsewhere) by devoted workers. The *Daftarkhānā,* as it is called, contains over a lakh of papers, which have been numbered and grouped: the unnumbered ones even exceed this figure. The papers pertain to a large variety of subjects and afford rich material for the writing of the political, economic and social history of Maharashtra.

In its fine arts section there are more than 1,400 exhibits, of which 1,050 are old paintings, 75 illustrated manuscripts, 25 maps and charts, 100 articles of armoury, 50 Mughal, Nizāmśāhi, Adilśāhi, Marāṭhī, Persian and English documents and hundreds of other miscellaneous objects.

The Mandal has, besides, a reference library. It has been publishing a quartely journal since 1920. Its pages contain results of the research conducted by the members of the Mandal and other useful information. The Mandal has also published several books embodying original sources for the study of Marāṭhā history.

Bhavānī's temple, in Bhavāni Peṭh, was built about 1760 by public subscription at a cost of about Rs. 5,000. A fair is held in the Navarātra holidays in Āśvin (September-October). *Bhavānī's Temple.* (12)

The Bohori Jamātkhānā (Ravivār Peṭh).—This is a meeting place of Bohorā Mahomedans. It was built about 1730. Attached to it is a large tank and a mosque with cypressed pillars. The tank is filled with water from the Katraj aqueduct. The building is now utilised for holding the Bohorā school, the "Madarasā Madaris." *Bohori Jamātkhānā.* (13)

The Budhavār Bāg.—This piece of ground, now a taxi stand in the western part of Budhavāra Cauka, bore a spacious mansion built by the Peśavā Bājirāva II about 1813 for his public offices. It was a three-storeyed building with one large and one small *chauk.* After the collapse of the Marāthā power in 1818, the British used it for housing many of their offices, a Marāṭhi school and the Native General Library. In 1879, the whole palace, except the rear two-storeyed part called the Pharāsa Khānā, was burnt down. At present this rear part is occupied by the Puṇē Police as their city headquarters. The site of the palace was converted into a public garden, but this was later on destroyed to carry out excavating operations which resulted in the unearthing of some large and beautiful fountains and foundations of massive plinths. Now, the ground is cleared for use as a taxi and bus stand. *Budhavār Bāg.* (14)

The Buṇḍ Garden (See p. 643 under "Poona City—Gardens"). *Buṇḍ Garden.* (15)

The Byramjee Jeejeebhoy Medical College (See pp. 553, 559). *Byramjee Jeejeebhoy Medical College.* (16)

The Catuhśṛṅgī.—This is a shrine of Durgā (or Āmbreśvari), situated half-way up a hill reached by a short road off the *Chatuhshringi.* (17)

CHAPTER 20. Places. POONA. Objects.

Chatuhshringi. (17)

Ganeshkhind road near the first entrance gate to the old Government House, now the home of the Poona University. According to a local legend, Durlabhshet, a rich banker, who in 1786 coined the two-barred copper coins known as *Shivrai*, used to go every year to the hill temple of Saptaśṛṅgi, about thirty miles north of Nasik. When he grew old, the goddess took pity on him and coming to the Catuhśṛṅgi hill told him in a dream that he might worship her there and not go to Saptaśṛṅgi.

The temple is reached by a flight of steps in stone and concrete and is about 200 feet above the ground. The first temple of the goddess was built about 150 years ago. It was a very small one, and it did not attract much attention even in the days of the Peśavās. Much more attention used to be paid to the Gaṇapati temple which is situated to the north-east of the hill near its base and after which the surrounding locality is named Ganeshkhind. The Peśavās used to make their first halt near the Gaṇapati temple whenever they went towards Bombay or places on that side. The temple of the goddess was rebuilt and enlarged 75 years ago. From a wooden structure it was transformed again into a massive stone and iron structure about 20 years ago.

During the Navarātra, the first nine days of the month of Asvin, a big fair is held, when thousands of devotees offer their prayers here throughout day and night.

Central Buildings. (18)

The Central Buildings.—This is a large three-storeyed stone building, with a plinth area of 43,093 square feet, situated on the Byrāmjee Jeejeebhāi Road, about 3 furlongs south of the railway station. It is of stone masonry with fine dressed facing, "H" shaped, with architectural domes on three sides. It has cement and tiled floors, Mangalore tile roofiing and terraces at places. It was under construction for about seven years and was completed in 1914-15. The total cost was Rs. 7,15,000. The following departments and officers have their offices in this building: (1) Public Works Department, (2) Inspector General of Police; (3) Inspector General of Prisons; (4) Registrar of Co-operative Societies; (5) Director of Education; (6) Chief Conservator of Forests; (7) Consulting Surveyor to Government; and (8) Director of Agriculture.

In the same compound there are other buildings which house other Government offices like those of Director of Local Authorities, Assistant Director of Public Health, etc.

Central Water-power, Irrigation and Navigation Research Station. (19)

The Central Waterpower, Irrigation and Navigation Research Station (CWINRES) is located below the Khaḍakvāsale irrigation dam on the Muṭhā river. This station had its beginning in the Special Irrigation Division of the Bombay Government which was opened in June 1916, and had assigned to it the work of research on local problems of land drainage, reclamation and hydro-dynamics. The success attained by this division prompted the Bombay Government to raise it in 1920 to the status of a hydro-dynamics research station. This station was located on the Muṭhā Right Bank Canal near Haḍapasara (six miles from Puṇē) but was shifted in 1934, to Lake Fife at Khaḍakvāsale, where exceptional facilities for hydraulic research exist. In 1937, the station was taken over and converted into a Central institution by the Government of India. By 1947, the Government of India and the Provincial Governments embarked on a number of post-war projects involving large-scale irrigation and hydro-electric works and harbour developments. To meet the situation, a new scheme was framed to expand the station

so as to enable it to undertake the solution of problems relating to—(1) River and Canal Hydraulics; (2) Navigation; (3) Soils and Soil Mechanics; (4) Concrete and Materials of Construction; (5) Mathematics; (6) Statistics; (7) Physics; (8) Chemistry; and (9) Hydraulic Machinery. Early in 1948, the station was transferred to the administration of the Central Waterpower, Irrigation and Navigation Commission and was renamed the Central Waterpower, Irrigation and Navigation Research Station.

Central Waterpower, Irrigation and Navigation Research Station. (19)

The station now covers an area of about 30 acres, which is proposed to be extended to 136 acres. While the station has always in progress many rigid and semi-rigid model experiments, it is specially renowned for its large-scale model experiments on training of rivers, such as the Gaṅgā, Yamunā and Brahmaputrā. The experiments have covered both specific problems and basic research, and, as often happens, experiments on specific problems have led to results of a fundamental kind.

Navigation research is expected to be a special feature of the station, and new sections are to be added to deal with problems connected with high dams and appurtenant works and hydro-electric development.

Christa-Prema-Sevā-Saṅgha-Āśrama. (20)

The Christa-Prema-Sevā-Saṅgha-Āśrama (near the Agricultural College) consists of men and women desiring to express in their lives, by prayer and services, the love of Christ. The *āśrama* is its centre and a home of unmarried men, members and associates. The members engage themselves in various occupations outside the *āśrama* and give their free time to social and religious activities. Its purpose is to unite in fellowship Indians and Europeans who, while retaining the heritage of traditional Christianity, seek to enrich its understanding and practice along lines familiar to India, and establish ties with those of other faiths. Attached to the *āśrama* is a hostel for college students.

Church of the Holy Name. (21)

The Church of the Holy Name (Pañca-Hauda, Puṇẽ City).—This church, with its schools and other institutions both for boys and girls, is the chief centre for the Indian Christians belonging to the Church of India. The belfry of this church towers over the crowded houses of Puṇẽ City.

Clubs and Gymkhanas. (22)

(i) *The Club of Mahārāṣṭra* (Hirā Bāga, Puṇẽ 2).—This is the principal regional club of the City. Facilities are provided by the club for cricket, tennis, table-tennis, billiards, and cards. The club has a building of its own and residental quarters for members. On 31st July 1951 the total number of members was over 1,900.

(ii) *The Deccan Gymkhana* (Puṇẽ 4).—This gymkhana was started in 1906. It has solid structures for a ladies' club, two pavilions, a billiard shed and a gymnasium. There is a wrestling arena to accommodate 30,000 spectators and a swimming bath built at a cost of Rs. 40,000 and named after Lokamānya Ṭiḷak. The gymkhana maintains almost all branches of the principal Indian and foreign games. The number of members in all branches in 1950-51 was 1,150. A special feature of this gymkhana is its co-operative housing society of about 100 members, whose bungalows surround the area.

(iii) *The P. Y. C. Hindu Gymkhana* (Puṇẽ 4).—This gymkhana was started about 1895 as a club of school boys. It received a constitution and the name of Poona Young Cricketers' Club in 1900 and was expanded into the P. Y. C. Hindu Gymkhana in 1912.

CHAPTER 20. Places. POONA. Objects. *Clubs and Gymkhanas.* (22)

The Gymkhana maintains separate departments for almost all important Indian and foreign games. There is also a Ladies Department which provides games suitable for ladies. In 1947-48, there were 209 members in the Ladies Department and about 500 members in all the other departments. The Gymkhana has also a housing society, members of which have their bungalows in the same area.

College of Military Engineering. (23)

The College of Military Engineering.—Situated on the Mulā river, near the Harris Bridge, eight miles from Puṇē, the College of Military Engineering imparts basic academic engineering training of a degree standard to officers of the Corps of Engineers and the Corps of Electrical and Mechanical Engineers.

Council Hall. (24)

The Council Hall.—This is situated on the west border of the Puṇē Cantonment about half a mile S. E. of the railway station. The main block is double storeyed, nearly rectangular in plan, 183′ × 53′ and 40′ to the top of the wall. It was completed in 1870 at a cost of Rs. 1,22,940. It is in the Venetian Gothic style of ornamental coloured brick work. The porch in the middle of the west face is surmounted by a tower or companile 76′ high with low pitched tiled roof. On the ground floor at the N. end is the Council Hall 80′ × 40′ and 40′ high. There is no upper floor to the Hall. It is surrounded on all the inner sides by a gallery 5′ wide, supported on light iron cantilevers. This hall is used for the meetings of the Bombay Legislative Assembly during its monsoon session in Puṇē. At the N. end of the building is a handsome circular stained glass window. At the S. end are two rooms, each 30′ × 20′ with an archway between and enclosed on the outside by a verandah 12′ wide. Opposite the centre is an entrance hall 17′ × 17′, beyond which is the staircase with spacious landing on each floor. Along the walls of the staircase is a picture gallery containing numerous portraits of princes of India, their ministers and sardars of the Deccan. On the first floor, there are several rooms. The S. end room is used for meetings of the Legislative Council during its monsoon session in Puṇē. These rooms like the rooms below them are surrounded by cloisters with open stone mullioned windows.

Lobby rooms to the N. side of the hall were added in 1936 at a cost of Rs. 11,463. In the same year to the east of the Council Hall was also added a block containing six rooms which was connected with the main building by a covered passage way. It cost Rs. 17,534. Later on a pantry room was added. This block houses the offices of the legislature and provides rest and refreshment rooms for members of the legislature and also a room for select committees. Extensive alterations and additions have been planned so as to make the hall fit for the bigger legislature created by the new Constitution.

Deccan College Post-graduate and Research Institute. (25)

The Deccan College Post-graduate and Research Institute.—Formerly known as "The Deccan College," this institution was a Government arts college affiliated to the Bombay University, but it was closed by Government in 1933. It was, however, decided to re-open it in a different form as a purely post-graduate unit to carry on research in Linguistics and History, and it was resuscitated as the Deccan College Post-Graduate and Research Institute in 1939. Its management is in the hands of a council of management although the finances are met by Government. It is now an institution recognised by the University of Poona.

The building in which it is housed (the old Deccan College building) is situated in very pleasant surroundings on a tract of rising ground about half a mile back from the left bank of the Muḷā-Muṭhā river, about 2½ miles north-east from the Puṇē railway station. It was completed in 1868 at a cost of Rs. 2,50,000, nearly half of which was contributed by Sir Jamsetjee Jejeebhoy, Bart. It is Gothic in style and built of gray trap with high pitched red iron roof. It is double-storeyed, two wings (each 154′ × 26′) forming with the main building (242′ × 52½′) three sides of a quadrangle to which there is a vaulted carriage entrance beneath the tower close to the north-west angle. All three of the inner faces are arcaded on both storeys, the arcades being 10½″ wide. The main building houses the library of the Institute and also provides working rooms for the Director and the professors. The out-buildings include the Director's bungalow, students' hostels and mess rooms.

Objects.
Deccan College Post-graduate and Research Institute.
(25)

De Nobili College (Aundh Road).—The De Nobili College is a theological college conducted by the Jesuit Fathers, primarily for the training of members of their own order. It is named after Robert De Nobili (1577-1650), a prominent missionary and a Saṁskrit scholar. The building in which the college is housed contains about a hundred separate rooms for professors and students, spacious chapel, library, lecture halls, refractory and recreation rooms.

De Nobili College.
(26)

District Court Buildings.—These buildings, consisting of three main structures, are situated N. of Puṇē City beyond the Muṭhā river between the railway bridges and the Shivaji Bridge, and face the main Ganeshkhind Road. Construction work was started in 1925 and was completed in 1929, and the total cost, including cost of land, was approximately Rs. 18,00,000. The buildings are massive and two-storeyed with terraces on top. They house the District Court, the Small Cause Court and other civil and magisterial courts.

District Court Buildings.
(27)

The Ḍulyā (Rocking) *Maruti's Temple.*—This temple is in Gaṇeśā Peṭh near the Nāgjhari stream on the eastern boundary of the old city. This Māruti gets his name "Dulyā" (Rocking) because he is believed to have rocked or swayed with grief while the Marāṭhās were being destroyed on the fatal field of Pānipat (1761). The first temple was built about 1680 by a Puṇē Brahman. It was repaired and enlarged about 1780 by a Brahman lady. About this time a second temple was added to it by a cabinet maker. About 1830 both the temples were renewed and joined together by subscription among the people of Gaṇeśā Peṭh.

Dulyā Mārutl.
(28)

The Empress Botanical Gardens (*See* under "Poona City—Gardens," page 643).

Empress Botanical Gardens.
(29)

The Engineering College.—The Engineering College main building was erected in 1868, with the help of a donation of Rs. 50,000 made by Kāvasji Jehāṅgir Readymoney. It is Saracenic Gothic in style and is built of local gray trap and covered with a low pitched tiled roof. Many new additions have been made and are still in progress. The total cost of all the buildings, when complete, is expected to be 37 lakhs of rupees. The buildings are situated on a 23-acre piece of land in Śivājinagar between the Central Railway line and the right bank of the Muḷā just above the railway bridge. The Bombay-Puṇē Road cuts through this tract with the buildings standing on either side of the road. The hostels, the gymkhana and the playground are situated on the opposite side of the railway

Engineering College.
(30)

CHAPTER 20. Places. POONA. Objects.

line. The workshop attached to the college is one of the largest and best equipped of its kind in India. There are separate laboratories for Mechanical Engineering, Electrical Engineering and Tele-Communication Engineering. (*Also see* pp. 552, 558).

Fergusson College. (31)

The Fergusson College.—About a mile north of the Deccan Gymkhana spreading out at the foot of a small range of hills, now known by the name of the college, are a group of buildings belonging to the Fergusson College. The college started its career in 1884, when it was housed in the old Gadre Vada in the city. It was named after Sir James Fergusson, who was then Governor of Bombay. It was shifted to its present site in 1895, when its main building was completed. The other two important buildings of the college, the N. M. Wadia Amphitheatre and the Jerbai Wadia Library, were put up later and they form two sides of a rectangle, the main building forming the third. The Jerbai Wadia Library is one of the biggest and the best equipped of all college libraries in Bombay State. The several buildings, being additions from time to time through nearly sixty years, reflect faithfully the changing trends in architectural fashion. From the Gothic arches and wooden floors of the main building we have here specimens of modern streamlined R. C. C. structures in the two new lecture halls equipped with modern furniture, raised seats and tube lights. The Muṭhā Left Bank Canal running north-south through the premises is a special attraction. (*Also see* p. 550).

Fitzgerald Bridge. (32)

The Fitzgerald Bridge (*See* under "Poona City—Bridges," p. 637).

Fire Temples. (33)

Fire Temples.—Puṇē has two Fire Temples. One of these (Sardar Dastur's Fire Temple) in the N. of the Nānā Peṭh was completed in 1824 by Mr. Sorabji Ratanji Patel, a sardar, and was rebuilt in 1877 by Khān Bahādur Dastur Nasarvānji Jāmāspji. The second (Sir Jamsetjee Jejeebhoy Fire Temple) near the Synagogue, was finished in 1844 by Sir Jamsetjee Jejeebhoy. To the E. of this temple, in the centre of a three-cornered plot, is a fountain called the Jamsetjee Fountain.

Gaṇapati Temple. (34)

The Gaṇapati Temple in Kasbā Peṭh.—This Gaṇāpāti temple is said to have been a rude enclosure, first built by cowherds who saw a large piece of rock shaped like Gaṇapati and daubed it with red-lead. When, about 1636, Śahāji Bhosle built the Lal Mahal palace at Puṇē, his wife Jijābāī built a small stone temple to this Gaṇapati. The temple, originally a small dark room covered with a roof which barely sheltered the image, has grown into a two-storied building, with two halls or *sabhā-maṇḍapās* in front of the image, paved with white marble, and large verandahs for devotees on the W. side. One of the *sabhā maṇḍaps* was added by the *āṭhaghares* (first eight Brahmin families) of Puṇē, *viz.*, Bhāraṅge, Dharmādhikāri, Ḍhere, Kalaṅge, Kānaḍe, Nilaṅge, Ṭhakār, and Vaidya. The other was constructed by G. S. Dikśit, a sardar. The deity is locally regarded as one of the town guardians whose blessings should be asked on all religious and social ceremonies and celebrations.

Gayakavad Vādā. (35)

The Gāyakavāḍ Vāḍā, in Nārāyaṇ Peṭh, is now the home of the Kesarī-Marāthā Trust. The place is hallowed by the memory of the late Lokamānya Tiḷak whose abode it was. Lokamānya Tiḷak purchased it from the Gayakavāḍ of Baḍodā about 1905. Since then, it has undergone many additions and alterations. It has, apart from the press and the office of the *Kesarī* and the *Marāthā*

newspapers, a large library and a reading room. A large bust of the great patriot faces every visitor just in front of the main gateway.

Ghāśīrām's Vāḍā.—Situated to the west of the reservoir near St. Mary's Church, Stavley Road, this was the magnificent mansion of the notorious police chief, Ghāśīrām Kotvāl (1742-91). The story goes that on the 30th August, 1791, he confined a number of Telaṅg Brahmins in a cell so small and so unhealthy that during the night twenty-one of the prisoners died of suffocation. When news of these murders got abroad, Ghāśīrām was stoned to death by an angry mob. All traces of the mansion have disappeared, but a part of a two-storeyed building of cut-stone forming the gateway of the mansion, with ornamental stone arches and pillars and, in the west wall, an overhanging stone window with pillars and canopy, are still standing.

Ghāśīrām's Vāḍā. (36)

Gliderdrome (Phursuṅgī, about 8 miles south-east of Puṇē on the Southern Railway).—This gliderdrome is maintained by the Indian Gliding Association Ltd. The opening ceremony of the drome was perfomed in November 1950. The association receives subsidy from the Government of India, and it trains persons in gliding. The centre is equipped with a number of primary and secondary gliders, and there is a winch for launching the gliders.

Gliderdrome. (37)

Hingnē Stree-Shikshan Sansthā.—Formerly called the "Hindu Widows' Home Association," this institution is the result of the amalgamation of two separate institutions established by Dr. D. K. Karve. One was the Anāth Bālikāshram, founded in 1896 for the education of young, poor and deserving Hindu widows with a view to making them self-reliant and useful to society, and the other was the Mahilā Vidyālaya, started in 1907 in the city to educate unmarried girls and also the inmates of the Anāth Bālikāshram. The latter was shifted to the present site, at Hingnē Budruk, a village about 4 miles south-west of Poona City (now included in the Corporation limits) in 1900, where a plot was given for it by the late Rao Bahādur Gaṇesh Govind Gokhale. Here in a mud-hut (now preserved as a monument), was housed the original Anāth Bālikāshram. The Mahilā Vidyālaya was shifted there in 1912. Both were amalgamated in 1915 and the Hindu Widows' Home Association became a general institution for the education of married and unmarried girls and widows.

Hingnē Stree-Shikshan Sansthā. (38)

At Hingnē, around the nucleus of the mud-hut, are the institution's many departments—(1) Mahilāshram High School preparing students for the S. S. C. Examination; (2) Parvatibai Adhyāpikāshāḷā—Training College for Primary Teachers; (3) Anandibai Karve Primary School.

The institution owns about 18 acres of land together with the buildings worth about three lakhs of rupees.

(*See* also p. 599 under "Voluntary Social Service Organisations").

The Hirābāga is the old Town Hall of Puṇē and is situated on Tiḷak Road. It is at this site that Bāḷāji Bājirāva, the third Peśavā, had built a pleasure house. The Club of Mahārāṣṭra is situated on a part of the site, and the rest is occupied by the Deccan Club.

Hirābāg. (39)

The Hoḷakar Bridge (*See* p. 638 under "Poona City—Bridges").

Hoḷakar Bridge. (40)

CHAPTER 20. — Places. POONA. Objects.

Holakar's Temple.—(41) *Holakar's Temple.*—About 60 yards S.-W. of the S. end of Holakar's Bridge and 3·45 miles from the Head Post Office in an oblong enclosure (90′ × 70′) is a temple raised to Vithoji Holakar, and his wife who committed *sati.* It is now called the temple of Mahādeva. The temple was built by one of the Holakars.

Jamsetjee Bund. (42) *The Jamsetjee Bund* (*See* P. 637 under "Poona City—Bridges").

Jijāmātā Garden. (43) *The Jijāmātā Garden* (*See* p. 644 under "Poona City—Gardens").

Jumā Mosque. (44) *The Jumā Mosque* (Aditavār Peth), the chief Muslim place of worship in the city, was built about 1839, by public subscription. Since then additions have been made from time to time. The mosque consists of a large stone hall (60′ × 30′), with a dome. The back wall has a niche with a step against it, and is covered with texts from the Kuran. The yard in front of the mosque is used for Muslim social and religious meetings.

Jogeshvari. (45) *Jogeśvari.*—This is a well-known temple in Budhavār Peth (in a lane known by the same name), devoted to the goddess Ambābāi. This Jogeśvarī temple is known as the "Red Jogeśvari" temple, there being another "Black Jogeśvari" near Kotavāl Cāvadi in the same peth. Jogeśvarī, like the Ganapatī in Kasbā Peth, is considered as one of the guardian deities of Punē, to which a formal invitation is to be extended on auspicious occasions, like marriages and thread ceremonies. This temple dates back to the sixth or seventh century A.D. On the sides of the main temple are platforms with images of Vithobā, Mahādeva and Ganapatī. The holy days of the temple are the Navarātra (September-October).

Katraj Aqueduct. (46) *The Katraj Aqueduct* (*See* p. 638 under "Poona City—Water Supply").

Khadaki Battle Field. (47) *Khadakī Battle Field.*—At Khadakī, on 5th November 1817, was fought the battle between the troops of Peśavā Bājirāva II and those of the British, which resulted in the defeat of the former and the end of Marāthā rule in Punē. The actual place of battle is the area measuring about 20 square miles and lying between Dāpodī, Ganeśakhinda, Khadakī and the Sangama (where the British residency was then situated). The main body of British troops was camped at Khadakī, on the site between Holkar's Bridge and the Ammunition Factory, under Colonel Burr. Both the regular and the subsidiary battalions under Major Ford were in their lines at Dāpodī. Of these the subsidiary troops withdrew from the British before the battle. A strong British guard was stationed at the Sangama residency. Just before the Marāthā attack was launched in the afternoon from the line connecting the Sangama with Ganeśakhinda, Elphinstone, the Resident, left with his guard and joined the main body of British troops at Khadakī. A little later, Major Ford's force also joined with the British troops drawn up on the Khadakī plain facing Ganeśakhinda, The battle lasted till about 7 p.m. Elphinstone personally supervised the British moves. The Marāthā troops were led by Bāpū Gokhale. Bājīrāva watched from the Parvati hills.

Khadakvasle Dam and Lake Fife. (48) *The Khadakvāslē Dam and Lake Fife* (*See* p. 639 under "Poona City—Water Supply").

The Khunyā Muralidhara Mandir.—Situated in the south-western part of Sadāśiva Peṭh, this Śri Kṛṣṇa Mandir was built in 1797 A.D. by one Dādā Gadre, a leading *sāvakār* during the days of the last Peśavā. Its sanguinary name seems to have been derived from the skirmish which took place between some Arabs and a company of British soldiers, at the time of the inception ceremony, resulting in a few deaths. Another version, given in the first edition of the Gazetteer, states that Nanā Phaḍanavīs being struck by the beauty of the marble image of Kṛṣṇa, holding the flute, prepared by Gadre to be installed in the *mandir*, took a fancy for it and having failed to persuade Gadre to part with it peacefully, determined to seize it by force. He accordingly sent a unit of Arab cavalry to the place where the religious ceremony was taking place. But by an irony of fate the Arab *svārs* went to another place by mistake and in the meanwhile the installation ceremony was carried on uninterruptedly. Having come to know of their mistake, the Arab *svārs* returned to their charge and attacked Gadre's men and killed a few of them. Nānā Phaḍanavīs resigned himself to the inevitable and gave up the idea of seizing the image. Hence the epithet *khunyā* (murderous).

Khunyā Muralidhar Mandir. (49)

The idol of Śri Muralidhar, described as Tāṇḍava (dancing) Muralidhar and Rādhā were specially made by Bakhat Rām, a noted sculptor from Jaipur. The images of Muralidhar and Rādhā have a height of 1′-11″ and 1′-8½″ respectively. The pedestal of the images is made of a single black stone and has 16 internal and 20 external beautifully carved corners.

The temple consists of two parts—the main temple and the *sabhāmaṇḍap*. The *sabhāmaṇḍap* is a spacious hall for holding religious discourses. The annual festival of *janmāṣṭamī* (eighth of the dark half of śrāvaṇ) is celebrated on a grand scale and during the *Dīpotsava* festival (observed from full moon day of Śrāvaṇ to Aśvin) various charming designs are drawn in pastal colours and variegated chalks on the floor of the *sabhāmaṇḍap* and exhibited to the crowds of people who make it a point not to miss this display of a specialised art.

Kumbhar Ves Dharaṇ (*See* p. 637 under "Poona City—Bridges").

Kumbhār Ves Dharan. (50)

Lake Fife and Khaḍakvāslē Dam (*See* p. 639 under "Poona City—Water Supply").

Lake Fife and Khadakvasle Dam. (51)

The Law College.—The large cream-coloured building of the Law College is located in the Yerandavana ward at the foot of a hill, now known as the Law College Hill. This vast high hill, overgrown with numerous trees, planted according to a plan and carefully nurtured, lends a green background to the College. The main gate facing east leads to a beautifully laid out garden. A wide flight of marble steps leads to a lofty central tower from which the whole of Puṇē can be seen at a glance. There is a swimming-pool situated behind the main building.

Law College. (52)

The Lord Reay Mahārāṣṭra Industrial Museum.—The Industrial Association of Western India, at the helm of which were men like Justice Ranade, Lokamanya Tilak and Sri M. Viśveśvarayā, organised in 1888 an inter-provincial exhibition of indigenous articles and handicrafts of India in Puṇē. The exhibition committee collected exhibits and funds for a museum, and when the museum

Lord Reay Maharashtra Industrial Museum. (53)

CHAPTER 20. Places. POONA. Objects.

was formed in 1891, it was managed by the Industrial Association of Western India, who later on handed it over to the Puṇē Municipality. In 1896 the museum became defunct and was not revived till 1930. The management and maintenance of this museum is now governed by the Lord Reay Mahārāṣṭra Industrial Museum Act (XXXII) of 1947.

Lord Reay Maharashtra Industrial Museum. (53)

Membership of the museum is open to the public on payment, and members consist of patrons, paying Rs. 5,000 and more; life members, paying Rs. 500 or more; donors, paying Rs. 300 or more; and ordinary members paying Rs. 10 as annual subscription.

The management and maintenance of the museum is entrusted to a board of trustees the constitution of which is laid down in the Act. On the board are to be represented, in addition to the members of the Museum, the Government of Bombay, the Puṇē Municipal Corporation, other local bodies making monetary contributions to the museum, local commercial and industrial interests, the Rānaḍe Economic Institute and the Gokhale School of Economics and Politics.

The museum is engaged in a number of activities and has a number of sections, *viz.*, Information Bureau; Library and Reading Room; Patent Section; Emporium of Arts and Crafts; and Educational Displays on Industries. It also organises large-scale exhibitions. It is visited by a large number of people every year.

Memorial Halls. (54)

Memorial Halls—

(i) *The Chiplunkar Memorial Hall.*—This is the upper storey of the Patwardhan Memorial Hall of the Mahārāṣṭra Sahitya Pariṣad on Tilak Road [*vide* (iv) below] and is named after Viṣṇuśāstri Ciplōṇkar (1851-53), one of the leaders of the literary renaissance in Mahārāṣṭra, editor of Nibandhmālā and a founder of the New English School, Puṇē.

(ii) *The Gokhale Hall,* Laxmi Road.—This was built to perpetuate the memory of G. K. Gokhale (1868-1915), eminent Indian leader and founder of the Servants of India Society, and opened on September 28, 1934. The hall is situated on Laxmi Road and is a two-storeyed building (75′ × 50′) with a large stage and an auditorium on the ground floor, and another hall on the top flour. It is built in half-dressed polished gray trap with carvings and ornaments in cement concrete. The total cost was more than Rs. 1,50,000, all met through donations.

(iii) *The John Small Memorial Hall,* Budhvar Peth.—This was built by the Free Church of Scotland Mission.

(iv) *The Patwardhan Memorial Hall,* Tilak Road.—This is the ground floor of a two-storeyed building belonging to the Mahārāṣṭra Sāhitya Pariṣad and is named after Mādhav Trimbak Patwardhan (or Mādhav Julian), a celebrated Marāṭhi poet, critic and lexicographer.

(v) *The Tilak Smārak Mandir,* near S. P. College, Tilak Road.—This was built at a cost of Rs. 30,000 to commemorate the name of Lokamanya Tilak (1856-1920) and opened on 1st August 1925.

Meteorological Observatory. (55)

The Meteorological Observatory, Poona 5.—Among the many All-India Institutions in Puṇē is the India Meteorological Office—the technical headquarters of the Meteorological Department of

the Government of India, situated near the junction of the Śivāji Road and the Gaṇeśakhiṇḍ Road, a few hundred yards S. E. of the Śivājinagar Railway Station.

Objects.

The Meteorological Office—popularly known as the "Observatory"—is a huge three-storeyed building, dominated by a clock tower more than 120 feet high and surrounded by a well-laid out garden with lawns and variegated flower beds. The building is built in Deccan trap stone with ornaments in grey marble and gives the appearance of simplicity and strength. The central tower carries a lift within itself and also a spiral stair-case leading to the top, where are installed various scientific instruments recording the direction and speed of air currents.

Meteorological Observatory. (55)

The building is the seat of the Deputy Director-General (Climatology and Geo-physics) and Deputy Director-General (Forecasting), the latter of whom is responsible, among other things, for the issue of the Indian Daily Weather Report.

Morobā Dādā's Vāḍā.—Morobā Phaḍanavīs was a cousin of Nānā Phaḍanavīs and was also Prime Minister of the Peśavā Savāī Mādhavarāva for a short time. His mansion in Budhavār Peṭh, with its carved pillars and inlayed wooden ceilings and intricate trellis work, was perhaps the best specimen of fine wooden work of Peśavā days. Most of it however, soon fell into ruins. The Vādā has passed out of the hands of the Phaḍanavīs family and its inside has been considerably altered.

Morobā Dādā's Vāḍā. (56)

Nageśvar's Temple.—This temple in Somavār Peṭh is believed to be the oldest temple in Puṇē, though neither its date nor its founder's name is known. Its style and the ornament on its tower seen to show that it belongs to Muhammadan times, perhaps to about the end of the sixteenth century. The *liṅg*, which is said to be a natural rock, is about four feet below the outside level. Legend says that the famous Marāṭha saint Dnyāneśvara used to bathe in the well near this temple. Nāgeśvar is referred to by the saint Nāmadeva in his devotional compositions, which means that the time of the construction of the temple goes back to as early as about 1,300 A.D., which is the time of Nāmadeva.

Nāgeśvar's Temple. (57)

The Nānā Vādā—or mansion belonging to Nānā Phaḍanavīs, the illustrious prime minister of the Peśavās,—was built by him for his own residence just to the south of the Śanavār Vāḍa. Nothing but the *divāṇakhānā* (hall of audience), stands today. The *divāṇakhānā* is built in the popular *kalamdān* style, the main rectangular structure, supported by carved wooden pillars done in the cypress (*surū*) pattern, being flanked on either side with sloping roofs standing on a row of smaller pillars. The hall is built in black polished wood and exhibits beautiful specimens of ornamental wooden carvings. The rest of the structure was demolished, and the Deccan Education Society of Puṇē has built a fine stone school building there, which houses their New English School. In 1952, Puṇē Corporation purchased the building from the Deccan Education Society to house the municipal offices.

Nānā Vāḍā. (58)

The *Narapatagīr Temple.*—Under the later Peśavās, the sect of Gosāvīs assumed considerable importance as traders as well as fighters. A special ward called Gosāvipurā in Somavār Peṭh is named after them and here one of their saints, Narpatagīr Gosāvī, built this temple, which has a cistern and a fountain.

Narapatgīr Temple. (59)

CHAPTER 20.
Places.
POONA.
Objects.
Narasobā's Temple.
(60)

Narasobā's Temple.—Built about 1788 by one Gaṇū Jośī, the Narasobā's temple in Sadaśiva Peṭh has a stone shrine with a spire and a wooden hall. The image is that of Nara-siṁha (man-lion), the fourth incarnation of god Viṣṇū. The image has a lion's mouth and is shown tearing to pieces the demon Hiraṇya-Kaśyapū, who lies in its lap.

National Chemical Laboratory of India.
(61)

The National Chemical Laboratory of India.—Built between 1947 and 1949 this laboratory is situated on the Pāṣaṇa Road on a beautiful plateau covering an area of approximately 470 acres. It has a floor area of about 1,80,000 square feet. The main building 1,50,000 square feet) with east and west wings, in addition to a central wing, houses the library, museum, administrative offices, auditorium, laboratories and stores. Auxiliary buildings (30,000 square feet) are intended to provide boilers, gas plant, and pilot plants. A feature of interest is that the basement is a dug-out tunnel from which the service mains for water, gas, electricity and steam have been worked up vertically. This provides an efficient distribution of services.

This institution is one of the most important links in the chain of national laboratories which the Council of Scientific and Industrial Research has sponsored. It is intended to harness knowledge and investigation in the field of chemistry for the benefit of industry throughout India.

Scientific work is conducted through the following seven divisions :—(1) Inorganic and Analytical Chemistry, (2) Physical Chemistry, (3) Organic Chemistry, (4) Chemistry of High Polymers, (5) Biochemistry and Biological Evaluation, (6) Chemical Engineering, and (7) Survey and Intelligence. In addition to these, there is a division for administration of the laboratory which may undertake standardization and production of pure chemicals.

There is an up-to-date library containing over 12,000 volumes on various subjects in chemistry. A few hundred journals on subjects in pure and applied chemistry are received.

National Defence Academy.
(62)

The National Defence Academy.—This is situated at Khadakvāslā, 11 miles from Puṇē. The Academy estate lies in the foothills of the Sahyādri that form the western water-shed of the Muṭhā valley, and comprises a shallow, elongated trough, some 6,000 acres in extent, stretching across the valley almost to the left bank of the river. On one side is Lake Fife, and in the near background, almost overshadowing the lake, above which it rises a sheer 2,300 feet, is a beetling crag crowned at its summit by the crumbling walls of the historic fort of Sinhagaḍa.

The buildings of the Academy are now in course of erection. In addition to the usual instructional accommodation, comprising class-rooms, laboratories and workshops, the Academy will have an Assembly Hall, Library, Museum and Memorial Hall, the usual Quartermaster Stores, Guard Room and Armoury; residential accommodation for the cadets and staff, a welfare centre and a hospital; recreational facilities including a stadium, club houses, gymnasia, swimming pools, squash courts, cinema, etc., and ancillary buildings such as markets, laundry, bakery, dairy, stables and garages. The scheme is designed to provide residential, educational, technical and recreational accommodation for 1,500 Officer Cadets, Service and Tutorial staff numbering 250, 2,000 other ancillary staff, and a total population of 15,000.

The genesis of the Academy is to be traced to the Government of India's decision in 1945 that the most suitable form that the Indian National Memorial of World War II could take was a Military Academy on the lines of the United States Military Academy at West Point, with this difference that, whereas West Point catered for the education and basic training of only army officers, the Indian Academy is intended to train officer cadets of all the three branches of the Defence Services for commissions in the Army, Navy and Air Force. Khaḍakavāsalā was selected as the site for the Academy on the recommendation of a committee presided over by the Commander-in-Chief. The points that weighed with the committee were that the Academy would be near Puṇē, would not be far from the sea, and would enjoy a temperate climate almost throughout the year. In its opinion, Khaḍakavāsalā met "all the requirements on an ideal site."

Nivaḍuṅgyā Viṭhobā's Temple.—Nivaḍuṅgyā Viṭhobā's Temple in Nānā Peṭh was built about 1830 by a Gujarāti banker named Puruṣottam Aṁbādās. The image is called Nivaḍuṅgyā because, it is said, it was found among *nivaḍuṅga* (prickly pear or cactus) bushes.

Nivaḍuṅgyā Viṭhobā's Temple. (63)

The Nawrosjee Wadia College.—The buildings of this college, built between 1936 and 1942, are situated north-east of the railway overbridge crossing the Bund Road a few hundred yards off from the Council Hall. Three of them house the three main departments of the college, Arts, Science and Electrical Technology, and a fourth is an Assembly Hall. The others include four large blocks of hostels, two for men and two for women students, a dining hall, professors' quarters, workshops and gymkhana pavilion. The buildings are built in stone, and combine strength, modernity and harmony. The long line of round columns on their wide arcades lend an air of dignity and poise to them. The Assembly Hall has a beautiful stage, well-equipped green rooms, a large furnished auditorium accommodating about a thousand persons, and an entrance hall topped by a gallery overlooking the stage.

Nawrosjee Wadia College. (64)

Oṁkāreśvar's Temple.—This temple of Mahādeva was built on the bank of the Muṭhā in Śanavār Peṭh by one Kṛṣnājī Panta Citrāva between 1740 and 1760 from funds raised by public subscription. Sadāśivarava Bhāū, a cousin of Nānā Sāheb Peśavā, contributed about Rs. 1,000 per month towards its cost for six years, while the work was in progress. The temple faces east and is reached by a large and imposing gateway in the midst of a high and massive fortified wall built in Saracenic style. The gateway leads to a large paved courtyard with side ranges of brick vaulted rooms. In the centre of the courtyard is the main temple dedicated to Oṁkāreśvara with a small shrine in front containing a life-size stone bull, the Nandi. Two flights of steps or *ghāṭs*, one from the main temple and the other from outside the main gate, run north to the river bed. The sandbank by the side of these two *ghāṭs* is used as a cremation ground. The temple is held in great veneration. The levels of the different temple doors are so arranged that the water of the river when in flood just enters and fills the courtyard and the shrine. Unless the *liṅg* is flooded once at least in the year, the rains are regarded as scanty.

Oṁkāreśvar's Temple. (65)

Pañcāḷeśvara, also called *Pātāḷeśvara* (god of the nether world) is a rock-cut cave temple in Śivājinagar on the Jaṅgali Mahārāj Road. It has huge pillars and a shrine of Śiva in the centre, with

Panchaleshvara. (66)

CHAPTER 20. — Places. POONA. Objects.

the Nandī in front under a circular canopy, all apparently hewn from a single rock.

Pārasanāth Temples. (67)

Pārasanāth Temples.—In Guruvār Peṭh (formerly called Vetāḷ Peṭh) is a group of four temples dedicated to the twenty-fourth Jain saint Pārasanāth, close to each other, two of them in one enclosure. The oldest of Pārasanāth's temples lay in Kāḷevāvara (in Śukravār Peṭh) which was then outside the City. Later on, in 1750, the Peśavās granted the site of the present main temple, where two buildings, one for *Cidāmbari* (or white-clothed) and one for *Digāmbari* (sky-clad) Jains, were built, both by public subscription. The temple of the Digāmbari sect is now in the same state in which it was originally built; but the temple of the Cidāmbari sect, which is dedicated to god Pārasanāth, proved too small, and the form of the temple was changed. Between 1830 and 1834 the Jains raised public subscriptions and built a temple to Riṣabdev, the first of the Tīrthaṅkārs, at a cost of Rs. 3,000. Since then they have kept adding out-houses to the temple from year to year.

All the four temples are gaudily painted and decorated with coloured chandeliers of various shapes and quaint glasses, globes, and other ornaments. A car procession takes place on the full moon of Kārtika (October-November).

Parasurambhau College. (68)

Sir Paraśurāmbhāū College.—This college is run by the Śikṣaṇa Prasārak Maṇḍaḷi of Puṇē. Formerly known as the New Poona College, its name was changed to "Sir Parasurambhau College" in honour of the memory of Sir Parasurambhau, Raja Saheb of Jamkhandi, whose son made a handsome donation of two lakhs of rupees to the Mandali in 1928. The college building was completed in 1926 at a cost of Rs. 4,40,000. It is situated on a spacious and picturesque site a few hundred yards from the foot of the Parvati hill, which forms a background to it. Modern in architecture, it is plain in construction and suited to the needs of an educational institution. The college estate measures nearly 28 acres.

Parnakuṭi. (69)

The Purṇakuṭi.—Situated on the Yeravaḍe Hill, opposite the Bund Garden, this palatial building attracts the attention of all visitors to this garden. The main building is spread over an area of about 14,000 square feet and the compound, gardens and roads occupy about 21 acres. It was built between 1920 and 1922, by Sir Viṭhaldās Thāckersey, a wealthy merchant of Bombay, as his private residence. The Parṇakuṭi has become famous as the place where Mahātmā Gāndhi stayed during his twenty-one days' fast in May 1933.

Parvati Hill and Temples. (70)

The Parvati Hill and Temples.—In the S. E. corner of Puṇē, is the temple-topped rock of Parvati Hill, which, with bare stony sides, rises 2,111′ above mean sea level or 261′ above the city. Up the E. face of the hill runs a broad flight of 108 steeply rising steps, leading to an imposing *naubatakhānā* (big drum house) which is the entrance to an octagonal enclosure containing the historical temple of Parvati and Devadeveśvara. This enclosure is surrounded by a brick and cement wall about 16′ high. In this wall is a row of rest rooms and a couple of stairways leading to the top, on which runs a passage with an outer battlemented wall about four feet high provided with loopholes. In the centre of the enclosure is the chief temple of Śiva and Pārvatī, a rather handsome building in the modern Hindu style with a spire with gilt top on a plinth about

a foot above the general level. At each corner of the plinth is a small domed shrine, to the sun-god in the S.-E., to Gaṇeśa in the S. W. to Ambābāi in the N. W., and to Viṣṇū in the N. E. Together with the central shrine, these comprise what is known as the Śiva-Pañcāyatana. Between the plinth and the gate bearing the *naubatakhānā,* is the sacred bull Nandī, under a plain canopy. The main shrine and the verandah are paved with white marble out of donations given by devotees. The shrine has three metal images, that of Śiva (Devadeveśvara) made of silver, holding two small images of Pārvati and Ganeśa on its lap. The latter two images were originally made of gold in 1749 but were stolen about 15 years back and were replaced by brass replicas. In a separate enclosure to the W. of the main temple is a smaller temple of Kārtika Swāmi. Custom forbids women to take the *darśana* of this austere sage-god. To the S. is a third temple of Viṣṇū.

The story goes that Kāśibāi, mother of Bāḷājī Bājirāva Peśavā, suffered from sore feet and came to reside in the Mastānī garden for a change. All possible efforts were made to cure her but to no purpose. She then prayed to the hill-goddess Pārvatī to restore her to health, and her ailments immediately stopped. The image of the goddess then was in a neglected condition and the Peśavā's mother asked her dutiful son to build a temple in honour of the goddess Pārvatī, and Bāḷājī complied with her request, and built the temple.

The author of the 'Peśavā's Bakhar' gives a different version. He says that Bāḷājī Bājirāva built a temple of Śiva in honour of Rājā Śāhū of Sātārā to perpetuate the latter's memory.

The Peśavā Bāḷājī Bājirāva was greatly attached to the idols and himself performed the worship of the deities on every Ekādaśi day. In 1760 he guilded the spires of the temples with gold weighing 1,020 tolas. In 1763, when the Nizam's forces destroyed the town of Puṇē, the idols in the Parvati temple were removed elsewhere and were again brought here and replaced with religious ceremonies. In 1755, Bāḷājī Bājirāva, built private quarters on the hill for change and recreation and he often visited them. They are still known as the "vāḍā" (palace).

The fourth Peśavā, Mādhavarāva, also showed great regard for his father's dearly loved hill, and constructed in 1766 the "Śiva-pañcāyatana" temples referred to above. The thread ceremony of Peśavā Savāi Mādhavarāva was performed on the hill in 1779 with great pomp. Bājirāva II, the last Peśavā, commenced a storeyed palace here, but it was never completed, and the completed parts were destroyed by lightning in 1816.

The Parvati Lake, now a dry rectangular basin about 550 yards long and 225 yards broad, covering an area of about 25 acres, lies about half a mile N. E. of the Parvati hill, and to the south of the city. The lake formerly was a beautiful pleasure-resort fringed with rich gardens and stately trees with a wooded island in the centre. The idea of building the lake seems to have occurred after the building of the Kātraj aqueduct which passes through and along the east bank of the lake. The lake was a pleasing addition to the Hirābāg, where Bāḷājī, the third Peśavā, had built a pleasure house. A neat flight of steps with intercepting paved landings led from the pleasure house to the margin of the lake. A piece of raised ground left in the centre to form an island was afterwards turned into

Parvati Lake.
(71)

CHAPTER 20. — Places. POONA. Objects.

a garden called Sarasbāg. A small temple of Gaṇapatī was built there some time after.

Parvati Lake. (71)

The Corporation has developed the site into an open air arena and recreation centre. The Club of Mahārāṣṭra is situated on its eastern side. A sizable swimming pool is being constructed there by the Club. The Gaṇapatī temple, referred to above, still stands. There is also a small Mārutī temple in the centre of the basin.

Peśavā Udyāna. (72)

The Peśava Udyāna (*See* p. 646 under "Poona—Gardens").

Phule Market. (73)

The Phule Market (*See* p. 646 under "Poona—Markets").

Prārthanā Samāj. (74)

Śri Hari Mandīr.—The Puṇē Prārthanā Samāj was founded in 1870. In 1878 a small Mandīr for the Samāj was built in Budhvār Peth. In the open space in front of this *mandīr* the *samāj* later built a more spacious new *mandīr* and named it the Śri Hari Mandir. In 1921 the *samāj* built on the site of the old *mandīr* an *āśrama* and called it the Bhāṅḍārkar Āśrama as a mark of gratitude for the services rendered by Dr. R. G. Bhāṇḍārkar to the cause of the theistic movement and particularly to the Puṇē Prārthanā Samāj as its president for many years. The *āśrama* houses a library and provides accommodation for mission workers.

Queen Mary's Technical School for Disabled Soldiers. (75)

Queen Mary's Technical School for Disabled Soldiers.—Established in 1917, Queen Mary's Technical School for Disabled Soldiers is situated between the Khaḍakī Railway Station and the Poona University. The school is a charitable institution. All its assets amounting to more than 20 lakhs of rupees have been contributed by donations from the public, war funds and other charitable funds. Its affairs are managed as a limited liability company by a Board of Directors, of which the Sub-Area Commander, Puṇē, is the Chairman. The object of the school is to impart technical training to disabled personnel of the Defence Forces in trades such as oil engine driving, tailoring, hosiery knitting, hand and power loom weaving, electricity, and dyeing and printing. There is accommodation for 100 students. Students receive, while under training, free cooked food, accommodation, clothing, a small stipend, and wages according to saleable work produced, and railway warrants from and to their homes.

The school is affiliated to the Education Department of the Government of Bombay. Each successful candidate receives a school diploma and a Government certificate.

The Homi Mehta Colony for Disabled Soldiers, attached to Queen Mary's Technical School, serves the needs of some ex-trainees who live with their families in the colony, work with the equipment and raw materials provided, and thus earn a living.

Successful trainees are helped to find employment in ordnance factories, civil Government departments, military units and under private employers, through the Employment Exchanges.

Race Course. (76)

The Race Course, an oval 1½ miles and 31 yards in circuit, encircles the general parade ground, near the centre of the belt of open land that runs down the Cantonment from N. to S. The course lies between the Infantry lines in the W. and the Empress Gardens in the E., and its southern end passes close to the Solāpur Road. The course has been in use for more than a hundred years. The races are managed by the Western India Turf Club Ltd., which have their office near the course.

Raja Kelkar Historical Collection ("Mahatma Sadan", 689 1/2, Natu Bag, Sadashiv Peth).—This is a private museum owned by Shri. D. G. Kelkar. Occupying an area of about 3,000 square feet, this museum contains—(1) about 20,000 original manuscripts of the Peśava period; (2) some ancient stone sculptures belonging to 2 B.C.—10 A.D.; (3) 50 pieces of coin and copper plates; (4) about 600 miniature paintings of all Indian schools; (5) about 50 illustrated manuscripts; (6) 150 varieties of lamps of the medieval period; (7) 150 nut-crackers of various patterns; (8) a large number of pieces of old textile products; and (9) handicrafts, like ivory chessmen, dice, etc., used for indoor games. *Rāja Kelkar Historical Collection.* (77)

The Rāj Bhavan (Government House).—This is situated on either side of Aundh Road No. 1 at mile No. 4 near the Catuhśiṅgī temple. The Government House buildings at Gaṇeśkhiṇḍa having been handed over to the Poona University in 1948, new buildings had to be raised for the residence of the Governor and his personal staff. The present residence of the Governor is the old staff quarters for the Governor's personal staff, situated on the west side of Aundh Road No. 1, to which considerable extensions were carried out in 1948-49. A new building was put up to serve as the Governor's personal Guest House. The old quarters for the Military and Private Secretaries to the Governor were altered to serve as the new State and Guest House. The old Sub-Divisional Officers' quarters served as the bungalow of the Secretary to the Governor. A Defence Department building, which was being used as a mess was taken over to serve as offices for the Governor's Secretary and the Comptroller. Godowns, compound walls, and tennis courts were erected to suit the needs of the new Raj Bhavan. All these extensions and alterations have cost more than five lakhs of rupees. In 1952, staff quarters were erected at a cost of more than three lakhs of rupees. *Rāj Bhavan.* (78)

The Rāmeśvara Temple.—This temple of Śiva in Śukravār Peṭh, a few hundred yards east of the Phule Market, was built by Jivāji Pant Aṇṇā Khāsagivāle who also founded the peṭh itself. Additions and alterations were made in 1870 and 1878. *Rāmeśvara Temple.* (79)

St. Andrew's Church (Vānavaḍī Lines) set apart for the use of members of the Established Church of Scotland, was built by Government about 1861 and has room for about 500 people. *St. Andrew's Church.* (80)

St. Anne's Chapel (Solāpur Bazar).—This chapel, built in 1871, is subordinate to the Nossa Senhora da Conceicao's Church, Nānā Peṭh. It has room for 350 persons. *St. Anne's Chapel.* (81)

St. Joseph's Convent (near the centre of the Sadar Bazar) is a pretty little cut-stone building in grave Gothic style with a roof of Mangalore tiles. It was built in 1865 from public subscriptions, Government doubling the amount subscribed. Staffed by the Jesus and Mary nuns, it consists of two high schools, one preparing children for Cambridge examinations, and one for the S. S. C. examination. There is a large boarding attached to the schools. *St. Joseph's Convent.* (82)

St. Mary's Church (on Stavley Road) was consecrated by Bishop Heber in 1825. This was the principal English Church under the old Ecclesiastical Department. It is now run by the Cowly Fathers. Its spire can be seen from almost any part of Puṇē. *St. Mary's Church.* (83)

CHAPTER 20. Places. POONA. Objects.

St. Patrick's Church (84)

St. Patrick's Church (near the Empress Gardens).—The spires of this stately building rising above a forest of trees is a landmark on the eastern end of Puṇē. It was built in 1850 especially for the Roman Catholic troops and their followers living at Ghorpaḍī and Vānavaḍī. In 1886 it became the Cathedral See of the first Bishop of Puṇē.

St. Paul's Church (85)

St. Paul's Church (near the Puṇē Head Post Office).—Built after the style of Sainte Chapelle in Paris and consecrated in 1867, this is a plain stone building with belfry and small windows.

St. Xavier's Church (86)

St. Xavier's Church (Convent Street, Sadar Bazar) is a substantial stone building in the Gothic style built about 1865. The entrances are sheltered by small Gothic arches. The church has a steeple 71 feet high with two bells. It is served by a community of Jesuit Fathers, who also run St. Vincent's High School, which is situated closely opposite.

Sambhāji Bridge (87)

The Saṃbhāji Bridge—formerly Lakaḍī Bridge (*See* p. 640 under "Poona—Bridges").

Sambhāji Udyāna. (88)

The Saṃbhāji Udyāna (*See* p. 646 under "Poona—Gardens").

Shanivar Vāḍā. (89)

The Śanivāravāḍā.—The Śanivāravāḍā was perhaps the finest palace of the time (1730-1818) when it was built as the chief residence of the Peśavās. Its construction was started by Bājirāva I about 1730 and since then it went on having additions and alterations during the period of every successive Peśavā. Most of the vast mansion was destroyed by fire in 1828, and all that remains today are the enclosure, plinths and the surrounding wall. The walls are 20′ high and the enclosure is 184 yards long and 164 yards broad. The lower 5′ of the walls are built of solid stone and upper 15′ of brick. The walls have nine bastions and five gateways. There are four bastions to the N. wall, two at the corners and two in the middle on either side of the Delhi gate, the most imposing gate that faces Delhi in the N. direction. The other two corners have two bastions and the remaining three walls have one each in their middle. Of the five gateways, two each are in the N. and E. walls and one in the S. wall. The gates are given different names. The main one in the N. wall facing N. is called the Delhi Daravājhā, flanked by two twelve-sided bastions built in massive blocks of stone and topped by a serrated parapet. The other gate in the same wall is to the E. of the Delhi gate, is smaller and is called "Jāṁbhuḷa" gate owing to a tree of Jāṁbhuḷa grown there. In the eastern wall are two gates, one being called "Khiḍki" as it was always closed and the entrance was opened through a smaller window. The other gate in that wall was called "Gaṇeśa", on account of its vicinity to the Gaṇpatī Mahāla (and also because there is a small image of Gaṇapatī in a niche in the wall just outside the gate). The fifth gate is in the S. wall facing S. and was called "Mastāni" after the beautiful Muslim mistress of Bājīrāva I who had her apartment near this gate. All the gates have big wooden doors thickset with large iron spikes to ward off elephants at a time of attack. Above the main entrance facing N. is a large hall with a wooden ceiling supported by wooden pillars carved in the celebrated cypress pattern. This hall is known as the Nagārkhānā, where drums used to be beaten and *sanāi* played every day. This practice has again been started by the Bombay Government from 26th January, 1949. The wall is so broad

as to enable big carts to pass thereon and has a parapet on the outward side with loopholes for shooting.

The site of the Śanivāravāḍā was chosen by the second Peśavā Bājīrāva Ballāḷa (1721-40), who, according to the well worn story, saw, while riding, a hare turn on a hound, and thought that a house built on that site would never be besieged by any one. There were some huts there occupied mostly by Koḷīs. These were cleared and the Koḷīs were given another site in Mangaḷavār Peṭh. Construction work on the mansion was commenced on 10th of January 1730, and completed by 22nd January, 1732. The mansion built by Bājirāva consisted of two storeys only and its cost was Rs. 16,110. The construction of the wall was commenced in 1731, but the work was stopped on the orders of Śāhū, the king of the Marāṭhā State. Śāhū also told the Peśavā not to put the main entrance to the N. as it would mean a war with Delhi for whose Mughal ruler Śāhū had a soft corner. In deference to Śāhū's wishes, work on the north gate was stopped and not restarted until Śāhū's death (1749) after which it was finished by Nānāsāheb, ṭhe third Peśavā, in 1752. The year 1755 saw the completion of the outer walls; and in 1760 the stone bastions were raised.

The palace as it finally stood was a seven-storeyed building with four large and several smaller courts or *cauks*. These courts or *cauks* had taken their names from their occupants, decorations or uses.

(1) *Gaṇapati Raṅg-Mahāl.*—This was the main hall of audience where all important state functions used to be held. It was built by Baḷāji Bājirāva in 1755, for the celebration of the Gaṇapati festival. A beautiful marble image of Gaṇeśa was installed in a wall, under a portico, whose walls were painted with pictures depicting scenes from the Purāṇās. At the other end of the hall were fountains edging a rich flower garden on the other side.

(2) Nācācā Divāṇakhānā—Dancing Hall.

(3) Ārse Mahāl—Hall of Mirrors.

(4) Junā Ārse Mahāl—Old hall of Mirrors.

(5) Dādāsāhebāncā Divanakhānā—Hall of Raghobā.

(6) Thorlyā Rāvāncā Divāṇkhānā—Hall of the Elder Peśavā.

(7) Nārāyaṇarāvāncā Mahāl—Hall of Narāyaṇarav.

(8) Hastidantī Mahāl—Ivory Hall—so called because there was much ornamental inlay work in ivory in this hall.

(9) Gokāk Mahāl—deriving its name from the various objects kept there having come from Gokāk in Karṇāṭak.

The halls were in the form of a standish or *kalamdān* with a central main hall with square ceiling and side compartments with sloping ceilings like the aisles of a church. The pillars supporting the main halls were of wood cut in the cypress or *surv* pattern and were joined together on the top by thick cusped arches. The ceilings were covered with beautiful wooden tracery in different animal and creeper patterns. The woodwork was painted with figures of trees and men or scenes from the *Purāṇās* in enamel and gold. Bhojrāj, a very skilful artist from Jaipur, was

CHAPTER 20.
——
Places.
POONA.
Objects.
Shanivar Vādā.
(89)

specially enaged for executing this work. The stone work inside the courts was throughout finely chiselled and polished. Most of the important courts had central fountains. There was the fountain of a thousand jets, the cascade fountain of coloured lights and sparkling fountain of running rainbows. The former can still be seen in the form of a huge lotus with over a hundred pipe outlets on each of which twirled a seven-fold arm; the cascade fountain on the opposite side still shows its great depth into which the water poured over glass slabs behind which were coloured lights set in wall niches; while the large square and shallow tank not far from the latter still show how the water was coloured in seven different sections and then allowed to mix and mingle through a maze of open channels until all the thousand shades met in the centre basin and joined their colourful blaze in such harmony that the water turned to its natural colour again to the great amazement of the visitors from all parts of India.

The palace contained many special rooms assigned to different departments. These included Treasury, Store, Records, Library, Jewellery, Armoury, Medicine, Picture Gallery, etc. The Library contained very valuable works in Sanskrit and other languages; the Art gallery had the paintings of well known artists; the museum possessed many objects acquired with great skill and effort.

The height of the palace is not known. It is said that the spire of the Aḷandi temple twelve miles N. of Puṇē was seen from the uppermost terrace. All round the palace thick iron chains were hung on the walls to ward off lightning. From a cistern in the palace water was raised to the seventh storey and carried to the different *cauks* of the palace. The story is told that while the palace was being built, no one thought of the water-supply except a skilful mason who stealthily built a duct under the wall and made a reservoir near the Gaṇesa gate. When the palace was finished and the Peśavā was arranging to bring water from the Kātraj aqueduct into the palace he saw no way except by pulling down a part of the enclosure wall with the building on it. The mason showed his duct and was rewarded for his foresight by the grant of a village near Ahmednagar. In 1788 the Phad *Cauk* was rebuilt under the superintendence of Nānā Phaḍaṇavis. In 1811 an Asmāni Mahāl (sky hall) built by Bājīrāva II was burnt down. After the battle of Kaḍakī (1817), the palace was occupied by the British. At first it was turned into a military hospital and later on put to other uses. On Thursday, the 21st February, 1828, the palace was caught in a fire which lasted two days and reduced the whole to ashes, leaving only the bastions and the Nagārkhānā. The space within the walls was later on used for a variety of purposes—for the Puṇē reserve police, for civil courts, etc.

The work of excavating the whole site was undertaken by the Archæological Department, and to-day its fountains stand out amidst green lawns, and its courtyards and foundations and steps give us a glimpse of what the palace must have looked like in its heyday. The balcony on the Nagārkhānā gives a magnificent view of the whole enclosure inside and the big crowded Śivāji Bridge outside. The palace is now treated as an ancient monument. The Government of Bombay have recently decided to use the grounds of the *vāḍā* for housing, in a suitable museum and library, historical records and relics bearing on Marāṭhā history.

The Saṅgama.—The Saṅgama is the place where the Muḷā and Muṭhā rivers meet. A little below the meeting, the river Muḷā-Muṭhā is 430 yards across. Near the "Saṅgama" is a tomb or *samādhī* of a famous Marāthā bard Saganabhāū. There is also a temple in the vicinity with a *gopura* in the South Indian style. The Saṅgama is a place of considerable historical interest also. Here Sir Charles Mallet, the first British Resident to the Peśvā's court, built a house in 1787, now the official residence of the District Judge of Puṇē. The Resident obtained from the Peśavā this piece of land for his permanent residence, which he developed into a park with a beautiful building in the centre. A succession of Residents lived there, the last one being Mountstuart Elphinstone who assumed that office in 1810. The "Residency," the abode of the Resident, was attacked by the Peśāvā's force on the 5th November 1817. In Elphinstone's time the residency included the adjoining grounds of the present Engineering College as well as the English cemetery close to the present Saṅgama Lodge.

Sassoon Hospitals.
(91)

The Sassoon Hospitals and Byramjee Jeejeebhoy Medical College.—These hospitals situated about 450 yards from the Puṇē Railway Station are composed of two old buildings bearing the name of the Sassoons, David and Jacob, two wealthy merchants of Bombay. The David Sassoon building is one of the largest and handsomest buildings in the Puṇē Corporation area. It was constructed between 1863 and 1867 at a cost of Rs. 3,10,060, of which Rs. 1,88,000 was contributed by David Sassoon. The building is in the English Gothic style, built of the local gray trap, rectangular in plan 227′ × 50′, its longer side facing east-west. It is double-storeyed, the rooms having windows on both sides opening into arcades so as to afford through ventilation and shade. On the ground floor, in the northern half of the building, are two male wards, one 47½′ × 23½′ and the other 71½′ × 22½′, and in the southern half are located the office rooms of the Civil Surgeon and the Resident Medical Officer and two female wards of 47½′ × 23½′. On the first floor are rooms of the same size as those on the ground floor, those to the north being female and children wards and those to the south male wards. Over the porch (rear side) is the operation theatre and on the ground floor the X-Ray Department. At the south-west angle a masonry tower with a clock and water cistern rises 96 feet, above which it carries a sheep-pitched roof 24 feet high.

The Jacob Sassoon Building, also a two-storeyed one, is situated to the west of the David Sassoon Building. On the ground floor of the building are two male wards and on the first floor female and children wards.

Other buildings adjacent to these buildings have been put up from time to time to meet the growing needs of the hospital. They are quarters for nurses and for the resident medical officer, the out-patients' department and dispensary, maternity wards, post-mortem and mortuary building, etc.

Two grand buildings parallel to each other are in course of construction, one for housing the Medical College and the other for the expansion of the hospital.

These new buildings are sited oft the main road leading to the Puṇē Railway Station in the compound of the existing hospitals. The lay-out of these is so arranged as to form an entrance quadrangle admeasuring roughly 215′ × 250′. When the work is

CHAPTER 20. — Places. POONA. Objects. *Sassoon Hospitals.* (91)

completed, a magnificent entrance with a facade having Indian motifs in design will lead to this quadrangle. Two other imposing entrances, confronting each other and similar in design, one to the hospital and the other to the college, will be axially placed with a spacious drive. Both the buildings are four-storeyed R. C. C. frame structures with pre-cast concrete panel walls for the exterior and brick panel walls for the internal partitions.

The hospital building is designed to house a spacious out-patients' department with its administrative units, ward pavilions, operation suites, maternity wards, kitchen, laundry, and allied services and medical officers' quarters. It will accommodate a few class rooms and examination halls on the upper floors of the administrative wing. The main ward wings will extend from north to south. There will be 15 wards in all with a capacity of 32 beds per ward. There is provision of a fully equipped X-Ray Department with Deep and Superficial Therapy units and Operation Theatres (air-conditioned) on modern lines.

The Medical College is planned to admit about 100 students per annum, with provision of 16 class rooms, 3 big lecture halls, a library, a pathology museum, and an assembly hall capable of accommodating 650 persons and provided with modern conveniences such as concealed lighting, facilities for stage performances, etc.

Servants of India Society. (92)

The Servants of India Society (*See* p. 596 under "Voluntary Social Service Organizations").

Poona Sevā Sadan Society. (93)

The Poona Sevā Sadan Society (*See* p. 600 under "Voluntary Social Service Organizations").

Shaikh Sallas' Tombs. (94)

Shaikh Sallas' Tombs.—The two Shaikh Sallas, Thorlā (elder) and Dhākṭā (younger), are two Muhammadan shrines or *dargahs* on the southern bank of the Muṭhā river. They stand on the site of two Hindu temples of Nārāyaṇeśvar and Puṇeśvar. According to the local tradition, in 1290, Syed Hisa Mohidin Khalal and four other Muslim ascetics came from Delhi, desecrated the two temples, threw away the *liṅgs* and turned the temples into *dargahs*. The temple of Nārāyaṇeśvar became known as Shaikh Hisa Mohidin's shrine or the elder Shaikh Salla's shrine, and the Puṇeśvar temple as Shaikh Salla-ud-Din's shrine or the younger Shaikh Salla's shrine.*

The Thorlā Shaikh Salla's shrine lies on the Muṭha below the Śivājī Bridge. The saint's tomb is a square white edifice surmounted by a round dome, girdled by a serrated parapet. The ruins of the original Narāyaṇeśvar temple are still scattered about to the S. W. of the saint's tomb. They consist chiefly of stone columns and lintels, some in their places and others strewn over the ground. The columns and the lintels and the form of the old temple are in the old Hindu style.

The Dhākṭā Shaikh Salla's shrine.—About 250 yards lower down on the river bank stands the tomb of the younger Shaikh Salla. Opposite the inner doorway a large monument of no great elegance is the tomb of a grandson of Auraṅgzeb who is said to have been buried here for a year and his remains then removed to Auraṅgābād.

*Later researches have cast a doubt as to whether the *pirs* came to Puṇē together. These researches tend to prove that Syed Hisa Mohidin Pir came really half a century later than Shaikh Salla-ud-din Pir.

The large dome with the gilt crescent is the tomb of Shaikh Salla, and still further to the left is a mosque on the site of the Puṇeśvar temple, whose images are said to be buried under the floor of the mosque. The mosque bears marks of its Hindu origin in three doorway pillars, two of which are old Hindu work, square at the bottom, then rounded, then octagonal, and again square. The door is also Hindu with a Gaṇapatī niche in the lintel.

Shaikh Sallas' Tombs. (94)

The Shreemati Nāthibai Damodar Thāckersey College for Women (Karve Road, Yerandavaṇē).—The college was first started at Hinganē, a village near Poona, in 1916. A separate building for the college was completed in 1923, with the help of a handsome donation of Sir Vithaldās Thackersey, a millowner of Bombay, and since then the college is run in Poona in its present spacious building. The building is built in stone and is surmounted by a small dome giving it a conspicuous appearance in its surroundings. The college is affiliated to the Shreemati Nathibai Damodar Thackersey Women's University founded by the illustrious Dr. D. K. Karve. There is a spacious hostel and a big open ground providing ample facilities for games. Situated at the foot of a small hill, in the midst of natural surroundings through which runs the lovely Muṭhā Canal, the whole setting of the college is very ideal for quiet and consistent work.

Shreemati Nāthibai Damodar Thackersey College for Women. (95)

(*See* also p. 557 under "Department of Education").

Śinde's Chatrī.—Amongst the architectural ornaments of Puṇē, the memorial of the great Mahādaji Śinde, known as Śinde's Chatri, would rank very high. Erected by Mahāraj Mādhavarāva Śinde upon the site of the great warrior's funeral pyre, this is a handsome and imposing edifice at Vānavaḍī in the S. E. of Puṇē. Towards the southern end of the Prince of Wales Drive a turning to the left leads to Śinde's Chatri. This stands in a large paved quadrangle surrounded by high smooth walls built of cut-stone blocks. The imposing entrance faces E. and consists of a great gate-house, with a Diṇḍī Darvājā, and surmounted by an upper gallery and pavilions resting on the heads of elephants, gaily coloured yellow, blue and grey, and a cannon ball in each curled up trunk. The doors are of wrought iron emblazoned with the arms of Gwalior. The upper part of the gate is the Naubatakhānā, where drums are beaten at midnight and twice during the day in honour of the dead.

Śinde's Chatrī. (96)

Inside the spacious court rises the Chatri, a high central building, its square walls pierced by a double line of coloured glass windows, and its roof edged with squatting *ṛṣīs* boldly carved and brightly coloured. The interior of the hall is very handsome; it has a magnificent marble floor and carved and fluted pillars also painted like marble. The ceiling is painted in harmonious shades of blue, yellow, and green and is brilliantly illuminated with crystal lamps and gilded chandeliers. Here are preserved the great Śinde's palanquin, his umbrella and long-handled fans (the *chatra cāmars*), the emblems of his high station.

Six black marble steps lead to an inner hall of sombre columns in an antique design. A marble Nandī looks towards a door guarded by *dvāra-pālakas* (gate-keepers). Above is a painted and a quiet figure of Sarasvatī, *vīṇā* in hand. In the dim light of the inner shrine a statue of Mahadajī Śinde is seen seated in a recess in the main wall opposite the door. He is dressed in his robes of state and wears a turban in the Śinde style. In front of him the floor is usually strewn with trays laden with silver ornaments. In

CHAPTER 20. —— Places. POONA. Objects.

the centre of the floor is a *liṅg* of green jade. Mahādajī Śinde died at Vānavaḍī in 1794.

Shivaji Bridge. (97)

Chatrapati Śivājī Bridge–formerly the Lloyd Bridge (*See* p. 640 under "Poona–Bridges").

Shivaji Tank Garden. (98)

The Śivājī Tank Garden–(*See* p. 646 under "Poona–Gardens").

Somavār Peṭh Garden. (99)

The Śomavār Peṭh Garden–(*See* p. 646 under "Poona–Gardens").

Someshvar's Temple. (100)

Someśvar's Temple.–This temple of Mahadeva in Āditvār Peṭh was built by one Nārāyaṇarava Nātū about 1830. It was rebuilt in polished trap and marble columns in 1884 by public subscription. The *liṅg* is said to be a natural rock like that of Oṁkāreśvara and is held in high veneration. The festival day is Mahāśivarātra (February-March).

Synagogue (Moledina Road). (101)

The Synagogue (Moledina Road).–This place of Jewish worship is a handsome structure with a lofty tower and spire situated 450 yards to the south of the Puṇē Head Post Office. It was built in 1867 by Mr. David Sassoon. It is a lofty church-like structure in the English Gothic style, built of red brick with trap stone arch work and window mullions. At the east end over the porch is a red brick tower 90′ high, carrying a clock and bells and surmounted by a spire.

Synagogue (Rāste Peṭh). (102)

The Synagogue (Rāste Peṭh).–The synagogue was built in 1921 for the Bene Israel community.

Tarachand Ramnath Charitable Ayurvedic Hospital. (103)

Seth Tārācand Rāmnāth Charitable Ayurvedic Hospital–(*See* p. 603 under "Voluntary Social Service Organizations").

Theosophical Lodge. (104)

The Puṇē Theosophical Lodge (Āṁbarāī Camp, near Servants of India Society).–The Puṇē Lodge of the Theosophical Society was founded in 1882 by Col. Olcott, the first President of the International Theosophical Society. The Theosophical Society is a non-sectarian body of seekers after Truth. Since 1927, the institution has its own two-storeyed building in the Āṁbarāī Camp.

Tulaśi Bāg Temple. (105)

The Tuḷaśī Bāga Temple (Budhavār Peṭh).–This temple was built by Bāḷājī Bājirāva, the third Peśavā, in 1761. It stands on the site of a garden of *tulasi*, the sacred plant, from which fact it derives its name. The Tuḷāsī Bāga is about one acre in area and has two doors. The enclosure contains three main temples, one of Rāma in the middle, of Gaṇapatī on the right of Rāma, and of Śiva on the left. Rama's temple has three beautiful white marble images of Rāma, Sītā and Lakṣamaṇa, which are usually magnificently clothed and ornamented. The temples of Gaṇapāti and Śivā are smaller. In front of Rāma across the portico is the small shrine of Hanumāna. Over the gateways are two drum-houses where drums are beaten daily at regular intervals. It is bounded by rows of shops selling household articles. These shops have acquired great popularity and are highly patronised by Puṇē housewives. The yearly Rāma-Navamī festival is celebrated in this temple on a grand scale.

University Buildings. (106)

University Buildings (Gaṇeśakhiṇḍa).–The abode of the newly founded Puṇē University, the stately mansion at Gaṇeśakhiṇḍa, was the official residence of the Governor of Bombay during the monsoon season. It is a large building in Italian Gothic style, and built of local gray trap rock. It is surmounted by a high square tower (100 feet

high) and a flagstaff. It was begun in 1864 and finished in 1871, at a cost of 16 lakhs of rupees. The frontage extends 300 feet north and south. The northern portion was divided between the *darbār* (drawing room), dining room and conservatory, on the ground floor. Above were bedrooms. The southern part contained the Governor's Office and private quarters. There is a big swimming-pool inside the spacious compound. The mansion has two well-kept lawns adjoining it and is surrounded by a variety of majestic trees. Since 1949 the newly constituted Poona University has taken its abode there and has effected many changes and alterations to suit its needs.

University Buildings. (106)

Vincent de Paul's Roman Catholic Church (120 yards N. E. of the Khaḍakī Artillery Mess) was consecrated by Bishop Carr in 1841 and has seats for 600 persons.

Vincent de Paul's Church. (107)

The Vetāḷa Temple.—The Vetāḷa temple in Guruvār Peṭh (formerly Vetāḷa Peṭh) is an ordinary looking popular temple of Vetāḷ (king of ghosts). It has a shrine, a chamber and an outer hall. In the shrine is placed on an altar the rugged statue of Vetāḷ encrusted heavily with red lead, with large eyes and long whiskers. In front of the shrine is a small Nandi. There is a bell in the temple, donated to it by one of the Peśavās in fulfilment of a vow that he would offer a bell if the casting of a certain cannon was successful. The image is a pillar of cement built over a round undressed stone, which, about a hundred and fifty years ago, was brought from Bapgaon, a village in the Purandar tālukā. Vetāḷ is worshipped by all classes of Hindus, but wrestlers and sorcerers are especially attached to it.

Vetāḷa Temple. (108)

The Viṣṇū Mandīr in Gosāvipurā in Somavār Peth is one of the three charitable works built in 1846, at a cost of Rs. 1,30,000, by a wealthy Gosāvi named Bāvā Narpatagīr Guru Kisanagīr. To remedy the deficient water-supply of Gosavipura, Bāvā Narpatagīr laid a branch from the Katraj aqueduct and built public cisterns, this temple and a rest-house. The objects of worship in the temple are images of Viṣṇū and Lakśmī.

Vishnu Mandīr. (109)

The Viśrāmabāga Vāḍā.—Now the abode of the Puṇē Municipal Corporation, this old palace of the Peśavās has had a very chequered history. Built by the last Peśavā, Bājirāva II, for his private residence during 1803-09, it became in 1818, under the British, a college for the students of *vedānta* and *śāstrās*. Thereafter, from 1856, it housed for a time the Deccan College, and from 1868 the Poona High School. A large portion of it—two quadrangles in the front—were burnt down in 1879, after which sundry repairs were made. The *vādā* was taken over by the City Municipality in 1922 after the abolition of the Poona High School. It is a large three-storeyed mansion 260 feet broad and 215 feet long. It consists of three *cauks* or quadrangles surrounded by three-storeyed buildings, which were formerly open halls supported by beautifully carved wooden pillars, which are still preserved. The *vāḍā* faces east and is remarkable for its beautiful entrance surmounted by a balcony. Ten massive pillars in the cypress form line the outer verandah of the gateway and similar columns appear on the splendid upper balcony, its canopy-shaped roof supported by ornamental wooden figures of monkeys. The three quadrangles are well paved squares, and in the third one are three water cisterns in a line. The Municipal Corporation has effected many alterations and additions in the old building.

Viśrāmabāga Vādā. (110)

The Wellesley Bridge (*See* p. 639 under "Poona—Bridges").

Wellesley Bridge. (111)

CHAPTER 20.
—
Places.
POONA.
Objects.
Wireless Station, Dighi.
(112)

Wireless Station, Dighi.—The Beam Wireless Transmitting Station of the Government of India Overseas Communications Service is located near the Dighi village, about 8 miles along the Puṇē-Āḷandi road and occupies an extensive area of about 770 acres. It is also reached *via* the Puṇē-Nāsik road and is prominently visible from a distance on account of its 280 feet high group of steel masts. It forms one of the vital links in the general organisation of overseas communications between India and the rest of the world.

The Overseas Communications Service handles all foreign telegraphic traffic, telephonic traffic, and facsimile or radio photographic service. The three main centres which help to contact the foreign countries with India are—(1) the controlling station at Bombay; (2) the beam wireless transmitting station at Dighi; and (3) the beam wireless receiving station at Dauṇḍ (Dhond). The central office at Bombay is a transit station for radiograms, cablegrams, and photo-telegrams coming into and going out of India.

The beam wireless transmitting station at Dighi was erected in 1927, with its own power house, radio transmitters, transmitting groups of aerials, and radio telephony terminals. The power house has three 3-phase, 50 cycle, 123 kilowatt alternators with prime movers running on crude oil, four cylinder 184 B.H.P. Mirrless diesel engines and associate switch gear. Bulk power is also obtained from the Poona Electric Supply Co. The high power radio transmitters are housed in two adjacent rooms. Specially designed master oscillators control the frequencies within the prescribed international tolerance. In some cases crystal control is possible. The output of transmitters is fed into specially designed and erected directional aerials.

The transmitters cover the entire gamut of wave lengths at present acquired for day and night operation of our Overseas Telegraph and Telephone Services to (1) the United Kingdom, (2) the United States of America, (3) China, (4) Australia, (5) Indonesia, (6) Thailand, and (7) Japan, and also an internal service between Bombay and New Delhi.

There are two principal aerial systems in use. (1) The Marconi Franklin Beam Aerial of elaborate and precise construction having 280 feet high masts supporting an extensive vertically suspended spaced radiator aerials with a spaced curtain of reflectors designed to produce a sharp beam of radiated waves. (2) The Diamond or Rhombic aerial, which has the advantages of low cost of erection and maintenance; comparatively low height; ability to cover a high range of frequencies; and cheaper, open parallel wire feeders.

Connected with the Beam Wireless transmitting station at Dighi is the Radio Telephone Terminal housed at Kirkee. This controls overseas radio telephony, checking the incoming and outgoing speech levels. The speech received from the inland Telephone Exchange is converted (speaking technically, "inverted") into different frequencies to make it unintelligible to the average radio listeners, after which process, the inverted speech modulates the high power radio transmitter. In the reverse process, the inverted speech received at the Daund receiving station is reinverted to plain speech and passed on through Government trunk lines to private subscribers.

The necessary direct current for the radio transmitters at Dighi is obtained by stepping up the locally generated A.C. supply through step-up transformers connected to diode rectifiers, and in some cases mercury vapour rectifiers.

Pūr (19° 14′ N., 73° 43′ E.), a village pleasantly situated in a deep valley about 13 miles W. of Junnar, has at the source of the Kukḍī a ruined Hemāḍapanti temple (40′ × 12′) constructed of most richly carved stones. Goddess Cāmuṇḍā dancing on a corpse, Śiva dancing the Tāṇḍav, Viṣṇū in the Varāh (Boar) form, Har-Gauri, Gaṇpatī, Nāgobā, Bhairava, forty *yoginis*, the *navagrahas* (nine planets) are some of the stone figures found carved in the wall-niches of the temple. The temple ministrant is a Koḷī.

PURANDAR.

Purandara (18° 17′ N., 73° 52′ E.; *ht.* 4,545 ft.), is a famous fortified hill about 25 miles S. of Puṇē and about six miles S. W. of Sāsavaḍa from where a very fair road leads to the foot of the Purandara hill. Adjoining Purandara on the E. and connected by the Bhairava Khiṇḍ, is Vajragaḍa or Rudramāḷā (4,422 ft.), a minor fort.

The formation of Purandara is varied by two risings. The higher one, which is crowned by the Kedāreśvara temple, forms the upper fort of Purandara, while on its northern face, 300 ft. below the temple and more than 1,000 ft. above the plain, runs a level terrace on which stands the military cantonment, flanked on the E. by the barracks and on the W. by the hospital. The northern edge of the terrace is defended by a low wall with several semicircular bastions and a gate flanked by two towers. This is called the Mācī (terrace fort). From the foot of the hill the ascent is led by an easy wide road, which, passing by the cantonment and hospital, runs towards the upper fort and ends in a flight of rude stone steps reaching the Delhi Gate, the entrance to the main fort.

Quite a number of interesting old vestiges—dating from pre-Muslim to late Maratha period—are scattered all over Purandara and Vajragaḍa. The oldest and most mysterious ruins are a series of caves in the south-western and south-eastern faces of the cliff-cone to the E. of Vajragaḍa. Both forts have a number of tanks cut into the rock, some of them half-subterranean cisterns, with rock-cut steps leading down. Late Bahāmani mosque in Nizāmśāhi palace, Bini Darvājā, Kedāreśvar temple, Purandareśvar temple, Peśavā Madhavarāva's pavilion, Ābājī Purandare's magazine, Bahamani hall, Khaḍā Darvājā, Savāi Madhavarāva's temple, are some of the noteworthy vestiges.

In Marāṭhā history, this mountain fort has played a prominent role. The siege of Purandhar in A. D. 1665 was the prelude to Śivājī's famous visit to the Mughal court. And with the rise of the Peśavās it became the summer residence and refuge of the Puṇē court. Madhava Rao I often stayed in it. Madhava Rao II was born here, and Nānā Phadanavis directed from here the affairs of the Marāṭhā confederation in many of the troubled years of civil war. It had played an important role under the Bahmani and Nizamshahi dynasties, and there are indications that it was occupied and in service even as early as the late Hindu Middle Ages.

RAJAGAD.

Rājagaḍa Fort (18° 15′ N., 73° 41′ E.; *ht.* 4,574 ft.), famous as the first capital of Śivājī, is located about 15 miles N. W of Bhor and about 30 miles S. W. of Puṇē. The fort mainly comprises

CHAPTER 20. Places. RAJAGAD.

three *mācīs* (terraces),—the Padmāvati mācī to the N. E., the Sanjivani mācī to the S. and the Suvela mācī to the S. E.—and the Bāle Killā (inner fort) centrally located. The fort is reached through three gateways, the Ganjan *darvajā* to the E., the Pāli *darvajā* to the W. and the *dinḍī* (gate) to the S. of Suveḷa mācī. The approaches to the fort are, one from Margasani village, ten miles from Nasarāpūr on the Nasarāpūr-Velhē road, another from the Pābe brook-crossing on the same road, and the third from Male, a village at the tail end of the Bhātghar lake and about three miles S. of Rājagad. Of the old vestiges the fort has the Padmāvatī temple, Ambarkhānā and signs of a palace and stables on the Padmāvatī mācī, and the Rāmeśvar temple with a number of carved stone figures on the Suveḷa mācī.

RAJAMACHI.

Rājamācī (18° 49′ N., 73° 24′ E.; *ht.* 2,710 ft.) is an isolated double-peaked fortified hill on the main line of the Sahyādris, about six miles as the crow flies and ten by path N. E. of the Bor Ghāṭ. The two peaks, steeply fortified, are known as Śrīvardhana, and Manaranjana forts. Śrīvardhana, the eastern and higher fort, is in places strengthened by a triple line of wall. There is a rock-cut chamber, once used as a granary, and close by a large open rock-cut reservoir. Manaranjana, the outer hill, less completely protected by nature, is very carefully fortified with two high strong lines of wall. On the crest of the neck that joins the two peaks, fronting a small temple of Bhairav, stand three old stone *dipamāls* (lamp-pillars) and two small quaintly-carved stone chargers ready saddled and bridled for the god. In the temple, which is little more than a hut, are three pairs of small black stone images of Bhairav and his consort Jogeśvarī.

Rāja mācī came to notice in 1648 when it was taken by Śivājī. In 1713 the fort surrendered to Āṅgre, and was ceded by him in 1730 to the second Peśavā Bājīrāva. In 1776 it was held for a time by Sadobā, the impostor of Sadāśivarāva Bhāū. In the Marāṭhā war of 1818 the fort surrendered to the British without resistance.

RANJANAGAON GANAPATI.

Rānjaṇagāṅva Gaṇapatī (18° 45′ N., 74° 14′ E.), a village ten miles S. W. of Sirur, on the Puṇē road, has the famous temple of Gaṇapatī as one of the *Aṣṭa Vināyaka* incarnations. The temple is said to occupy the site of a Hemāḍapantī temple. The present shrine, said to have been built about 250 years ago by Cintāmaṇa Mahārāj, the second of Ciñcavaḍa Devs, consists of a *maṇḍapa* with rows of wooden pillars, an outer and inner *gābhārā* (shrine), two *śikharas* (spires) and a stone rat stationed at the entrance of the *maṇḍapa*. To the north is an arcade, the gift of the Powār family. The temple enjoys a yearly Government cash grant of Rs. 2,028 and land assessed at Rs. 35-4-0.

ROHIDA OR VICHITRAGAD.

Rohiḍā or Vicitrāgaḍa Fort (18° 05′ N., 73° 50′ E.; *ht.* 3,625 ft.) is about six miles S. of Bhor. The approach to the fort is by a path-way from Bazārvāḍi, a hamlet five miles S. of Bhor, and it is entered by three successive gates of Hindu-Muslim architecture. Of the old vestiges, the temple of Rohiḍmalla or Bahirav and a few cisterns are in good condition. There is a paid worshipper for the temple.

Sāsavaḍa (18° 21′ N., 74° 01′ E.; *ht.* 2,511 ft.; *a.* 2·5 sq. miles; *p.* 6,354), headquarters of the Purandara *tālukā*, is on the left bank of the Karhā, and about 16 miles S. E. of Puṇē. It stands on the old Puṇē-Sātārā Road by the Bābdev and Diva passes. Sāsavaḍa was the original Deccan home of the Peśavā family. Outside of the town and across the river is their old palace, which is now used as the Mamlatdar's *kacerī* and as inspection bungalow. A large temple of Sangameśvar, with steps leading to the river, stands on a small delta of land at the meeting of the Karhā and one of its feeders. Near the temple is the fortified palace of the Purandare family who were closely allied to the Peśavās for nearly a century. This building now houses the Sāsavaḍa High School.

The Sāsavaḍa municipality was established in 1879, and it now functions under the District Municipal Act. In 1949-50, its income was Rs. 64,780 and expenditure Rs. 58,874. The main item of income was octroi, Rs. 30,452; and house tax, Rs. 3,920.

The streets are lighted by kerosene lanterns and petro-max lights. There is no municipal drainage scheme working. The rivers Karhā and Cambalī are the only sources of water supply for the town. At times, the Cambalī gets quite dry in summer and temporary bunds are put up in the bed of the Karhā and the stored water is used in summer for drinking purposes. Therefore, the municipality has taken in hand a water supply scheme which is estimated to cost 4 lakhs of rupees. Work was started on the scheme in 1950-51.

Control over primary education was transferred to the Puṇē District Local Board in 1927, the municipality making its statutory contribution. There is an aided high school conducted by the Mahāraṣṭra Education Society of Puṇē. The latter was given a municipal grant of Rs. 1,500 in 1949-50.

The municipality maintains a dispensary, for which it receives grants from Government and the District Local Board. There is a veterinary dispensary at Sāsavaḍa conducted by the District Local Board, towards the maintenance of which the municipality pays an annual contribution of Rs. 100. There is a Tālukā Library in the town recognised by the Government for purposes of grant.

There is the *samādhi* of Shri Sopāndeo (bother of Shri Jñāneśvar) at Sāsavaḍa in whose honour a fair is held annually on Margaśīrṣa vad. 11.

Śelāravāḍī (18° 41′ N., 73° 42′ E.), a hamlet of Taḷegāṅva-Dābhāḍē, is noted for the excavations bearing its name. These are in two groups high up in the Gāroḍī hill about 420 ft. above the level of the plain and some two miles to the S. E. of Taḷegāṅva-Dābhāḍē, one group facing N. W. and the other facing S. E. Those facing N. W. are in Śelārvāḍī and consist each of two or three cells only. Those facing S. E. possess more merit and are in the village limits of Gahujē. These caves have been Brahmanised and in the third cell from the left is a *liṅg* with a small Nandi in the vestibule and a *dipmāḷ* and *tulsi* altar outside. Over the fourth cave to the left is a cell with an inscription of five lines in Andhra Pali letters (A. D. 100).

SELARAVADI.

CHAPTER 20. Places.

SIRAVAL.

Śiravaḷa (18° 09′, 73° 59′), a village about ten miles E. of Bhor and 39 miles N. of Sātārā, has a temple of Kedāreśvara, built by one Ambāji Devji Deśapānḍe about 250 years ago. Four miles S. W. of the town, at *Paṅḍavdarā*, situated in Nenadi Hills, is a series of seventeen Buddhist caves of plain type, one of them with a *dagoba*.

SINHAGAD.

Sinhagaḍ or **Konḍhāṇā Fort** (18° 22′ N., 73° 46′ E.; *ht.* 4,320 ft.), about fifteen miles S. W. of Puṇē, stands on one of the prominent points of the Sinhagaḍa-Bhuleśvar range nearly 2,300 ft. above the Puṇē plain. The fort is approached irregularly by difficult pathways and regularly by two gates on the N. E. and S. E. The N. E. or Puṇē gate is at the end of a winding ascent up the profile of a steep rocky spur; the easier Kalyāṇa or Konḍāṇā gate of a less difficult ascent is guarded by three gateways all strongly fortified and each commanding the other. Ordinarily, the ascent is made either on foot or by a chair carried on human shoulders.

The fortifications, which consist of a strong stone wall flanked with towers, enclose a nearly triangular space about two miles round. The north face of the fort is naturally very strong; the south one is the weakest. The triangular plateau within the walls commands a splendid view on all sides, has several bungalows and is used as a health resort.

The old name of the fort, until it was changed by Śivājī in 1647 to Sinhagaḍa, was Koṇḍhāṇā. There is a village of the name Koṇḍaṇpur at the foot of the fort. In 1340 a Koḷī chieftain called Nāg Nāik resisted Muhammad Tughlak (1325-51) for eight months at Sinhagaḍa. Koṇḍhaṇā appears among the Puṇē forts which fell to Malik Ahmed, the founder of the Nizāmshāhi dynasty at Ahmadnagar (1490-1608), on his capture of Śivanerī (1486). Śivājī's father had charge of the fort on behalf of Ahmednagar for a time. In 1647 Śivājī gained Koṇḍhaṇā by a large bribe to its Musalman commandant and changed its name to Sinhagaḍa. In 1665, Śivājī, by the treaty that followed his surrender to Rājā Jayasinga, the Mughal general, gave the latter twenty of his thirty-two forts, including Purandara and Sinhagaḍa with all their dependant districts. The capture of Sinhagaḍa in 1670 by Tānājī Mālusare and his brother Suryajī forms one of the most daring exploits in Marāṭhā history. In 1703 Aurangzeb captured the fort. In 1706 the Marāthās under Śankrāji Nārāyaṇa Sacīva took it again but lost it later to the Mughal general Zulphikārkhān. Sacīva once more recaptured it. In 1750 the Peśavā gave him the hill forts of Tung and Tikonā in exchange for Sinhagaḍa. In critical times, the Marāṭhā Government used to carry their valuables and specie to Sinhagaḍa for safe custody. In March 1818, the British General Pritzler captured the fort from the Peśavās. In 1862 the fort was described as being in ruins with crumbling walls and gates in disrepair. The fort was once able to hold about 1,000 men and had ample water with supplies from the neighbouring villages of Doṇajē and Peṭh Śivāpūr. Tombs of Rājārām Chatrapati, Tānājī Mālusare and Udaya-bhāna Rāthod are some of the notable vestiges on the fort. Tānājī's Tomb (*samādhi*) has been recently renovated, a statue installed and his memory is celebrated every year (Māgh Vad. 9).

Śirūr (18° 49′ N., 74° 22′ E.; *ht.* 1,750 ft.; *a.* 23·8 sq. miles; *p.* 3,482), headquarters of the Śirūr tālukā, is a municipal town situated on the right bank of the Ghoḍ river and 41 miles N. E. of Puṇē on the Puṇē-Ahmednagar road. It is surrounded by high and low hills on the S. W. The climate is dry, and the rainfall is about 23″ per year. The river Ghoḍ is pretty broad at Śirūr and there is water in it throughout the year. On account of its salubrious climate, Śirūr had formerly a cantonment located close to it. The streets of Śirūr are straight and broad, and there are no slums in the town.

The municipality was established in 1868 and now functions under the District Municipal Act. In 1948-49, its income was Rs. 42,197 and expenditure Rs. 46,549. The main items of income were: octroi, Rs. 17,897; contributions from Government, Rs. 7,434; fees from markets Rs. 4,859; water rate, Rs. 3,415; taxes on houses and lands, Rs. 2,590; and lighting rate Rs. 1,201. The main items of expenditure were: buildings, Rs. 12,401; water supply, Rs. 4,722; general administration and collection of taxes, Rs. 4,148; and hospitals and dispensaries, Rs. 2,671. The number of houses in the town was 1,063, with an estimated annual letting value of Rs. 1,01,400. The municipality owns a number of buildings, a motor stand, and two *dharmśāḷās*, costing in all more than Rs. 80,000.

There is provision for lighting the streets with petromax lamps. Drainage is by surface drains, which flow into *nālās* which join the river lower down from the town. The source of water supply to the town is a percolation-well situated in the Ghoḍnadi, from which water flows into a jack-well to be pumped to a reservoir. The municipality is proposing to construct another reservoir to improve the water supply.

The responsibility for primary education in the town is on the District Local Board, Puṇē, which receives a statutory contribution from the municipality. The Śirūr Śikṣaṇa Prasārak Maṇḍaḷ conducts a secondary school. There is also an Anjuman Islam Institute.

The municipality maintains a dispensary and a maternity home. Śirūr is a centre of one of the Health Units maintained by the State Government. The Medical Officer and Sanitary Inspector of this unit render honorary services to the municipality. The municipality pays a small contribution towards the Baby Welfare Centre maintained by the unit. A charitable eye hospital is maintained here by the Medical Relief Association of Puṇē. The Salvation Army also maintains a free dispensary in Śirūr.

There is a market building belonging to the municipality, in which separate stalls are provided for the sale of vegetables, mutton and fish. There are weekly vegetable and cattle markets.

The old cantonment area lying south of the town, beyond the Puṇē-Ahmednagar road, is used as a play-ground. The Śiva Sevā Maṇḍaḷ Institute maintains a garden, access to which is free to all. The Śirūr Recreation Club maintains a free library and reading room. Situated in the mid-part of the town there is a talkie theatre.

Śivaneri Fort (19° 12′ N., 73° 52′ E.; *ht.* 3,342 ft.), situated on the steep hill-rock Śivaner, about half a mile to the S. W. of Junnar town, rises over a thousand feet and stretches about a mile north- SHIVNERI FORT.

CHAPTER 20. Places.

SHIVNERI FORT.

south across the plain. The entrance to the fort is from the S. W. and the way to it is along an unmetalled road from the S. W. of the town. A steep ascent conducts to the entrance gateway, which is massive and flanked by towers; several other gateways, all strongly built and bastioned, are passed before the first of a triple line of fortifications is entered, the fortress proper gained and the summit of the hill reached.

The present fort was built about A. D. 1445 by Malik-ut-Tujār, the lieutenant of the Bahāmani King Alā-ud-din II; but important additions were made under subsequent rulers. It played a not unimportant part during the earlier Marāṭhā period and is now highly cherished by the Marāṭhā people as the birthplace of Śivājī. The most striking of its remains is a mosque with two flanking minarets a graceful flying arch uniting the latter. This mosque is built over a rock-hewn tank, the water of which outlasts the hot season as does also that of several of the reservoirs on the hill. On the summit of the plateau are a prayer wall (*idgā*) and the tomb of Adam Subbedār.

SUPE.

Supē (18° 20′ N., 74° 23′ E.), on the Ahmednagar-Sātārā road and 36 miles S. E. of Puṇē, was once the headquarters of the Bhimthadi (now, Bārāmati) tālukā. The town has: (1) a mosque said to have been built by Aurangzeb transforming an old Hemāḍpanti temple of Mahādev: (2) a temple of Tukobādev built by one Annājirāv Marāṭhe; (3) the Dargah (tomb) of Śahā Mansūr, with a mosque and *dharmaśāḷā* (rest-house) bearing an inscription in Persian dated H. 1108 (A.D. 1695).

TALEGAON DABHADE.

Talegānva Dābhāḍē (18° 43′ N., 73° 41′ E.; *ht.* 2,035 ft. *a.* 10·3 sq. miles; p. 6,349) is a municipal town 20 miles N. W. of Puṇē and one mile S. E. of Taḷegānva railway station. It is half alienated to the Dābhāḍe family which rose to importance in the reign of the first Peśavā Baḷājī Viśvanāth (1714-20), Khanḍerāva Dābhāḍe, its founder, having been appointed *senāpati* (commander-in-chief) in 1716. To the south of the town is a reservoir and some temples lining its northern bank. To the north of the town is an old temple of Vaneśvar. In the town proper there exists near the *cāvaḍi* an ancient temple of the Paṇḍavas.

The Taḷegāṅva General Hospital lies near the railway station along the Taḷegāṅva-Junnar road. The eye-clinic of this hospital is especially popular. Near the hospital is also a tuberculosis sanatorium started in 1939, where there is accommodation for 160 patients.

The famous Paisā Fund Glass Factory, started in 1908, is in Taḷegāṅva.

It is proposed to extend the area of this municipality by amalgamating with it the Taḷegāṅva Railway Grām Pancāyat area.

Established in 1866, the Taḷegāṅva municipality now functions under the District Municipal Act. Its income during 1949-50 was Rs. 39,383 and expenditure, Rs. 42,548. The main items of income were: octroi, Rs. 11,781; grant from Government, Rs. 7,352; water rate, Rs. 5,557; taxes on houses and lands, Rs. 4,466; and conservancy, Rs. 3,705. The expenditure included the following main items: conservancy, Rs. 8,556; hospitals, etc., Rs. 7,676; water supply, Rs. 6,163; collection of taxes etc., Rs. 4,655; and general

administration, Rs. 4,573. The total number of houses was 1,107. Lighting of roads is done by kerosene oil lamps. There is no regular drainage system, but there is a drain passing through one of the main roads of the town. Water from the houses is generally drained through the road-side gutters. There is a municipal tank situated to the east about one mile from the town, water from which is pumped and distributed to the town through a main.

Primary education is managed by the District Local Board, the municipality paying its statutory contribution to the board. There is a municipal dispensary and maternity home. There are municipal *dharmaśāḷās* and an open space where weekly markets are held every Sunday.

TATA HYDRO-ELECTRIC COMPANY'S STORAGE TANKS.

Tata Hydro-Electric Company's Storage Tanks : There are five storage tanks in the Puṇē district belonging to the three hydro-electric companies of the Ṭāṭā group. Three of them (*i.e.*, those at Siravaṭē, Valvan and Loṇāvaḷē) are linked with the Khopoli generating station of the Ṭāṭā Hydro-Electric Power Supply Company. The one at Andhrā is linked with the Bhivāpūr generating station of the Andhrā Valley Power Supply Company and the one at Muḷaśī is linked with the Bhira generating station of the Ṭāṭā Power Company. The total power generated by all the three companies is 1,150 million units per annum. An area of roughly 1,000 square miles covering Greater Bombay and Puṇē, is supplied from this system. The financial investment of the whole system is 16 crores of rupees, and the staff and labour employed number about 1,000 people. The tail waters are discharged into rivers and used for agricultural and domestic purposes. The following table gives details about all the five storage tanks :—

TATA HYDRO-ELECTRIC CO.'S STORAGE TANKS.

	Siravate.	Valvan.	Lonavle.	Andhra.	Mulasi.
Area of lake at full supply level in square miles ...	5·05	2·4	1·5	12·5	14·85
Catchment area in square miles.	11·0	5·5	5·4	48·0	95·6
Capacity above draw off in million cubic feet ...	6,567	2,560	414	12,852	18,461
Length of dam including water weir (in feet) ...	7,606	4,455	3,615	2,432	5,123
Height of dam above river bed (in feet) ...	83	71	34·5	190	146

THEUR.

Theūra (18° 31′ N.; 74° 03′ E.), a village in Haveli and about 13 miles E. of Puṇē, is famous for its temple of Gaṇapati (Cintāmaṇī, one of the eight incarnations of the deity) the chief part of which was built by Cintāmaṇa, the second *dev* of Ciñcavaḍa, at a cost of Rs. 40,000. About a hundred years after, nine verandas were added to the main building at a cost of Rs. 40,000 by Mādhavrāv the fourth Peśavā (1761-72). The temple is built of cut-stone and consists of a large *sabhā-maṇḍap* (audience hall) with verandas on either

CHAPTER 20. — Places. THEUR.

side. The external wooden posts were put in by Haripant Phaḍke, a Marāṭhā general. Three more verandas were added to the south of the temple at a cost of Rs. 3,000 by one Bacājipant. In the temple enclosure is a small shrine of Viṣṇu and a *dharmaśāḷā* built by Gudopant, a Marāṭhā havildar. Not far from the temple and in the same enclosure is a sacred fig tree for which a plinth was built by Ramābāi, the wife of Mādhavrāv Peśava. The Theūra *devasthān* is a branch of Ciñcavaḍ *devasthān* which assigns to it a grant of about Rs. 2,000 every year for its management.

Theūra was a favourite resort of Mādhavrāv, the fourth Peśavā. He died here on the morning of the 18th of November 1772 in the twenty-eighth year of his age, and Ramābāi went *satī*.

TIKONA FORT.

Tikonā Fort (18° 38′ N., 73° 30′ E.; *ht.* 3,480 ft.) in Muḷśī is about 25 miles W. of Puṇē and about six miles N. W. of Koḷvaṇ on the Pauḍ-Koḷvaṇ road. The fort got the name because of its triangular shape. The ascent is from Kāsinga village, two miles S., and the fort is entered by the Pālthā and Vetāl gates. The inner fort which is entered through four successive gates is of stronger construction than the outer one. The temple of goddess Talajāi and a tank are located in the outer fort; the inner one contains Trimbakeśvar Temple, a tank, *ambarkhānā* (granary) and two cisterns.

TORNA OR PRACHANDGAD FORT.

Torṇā or Pracaṇḍagaḍa Fort (18° 16′ N., 73° 37′ E.; *ht.* 4,606 ft.) is about 16 miles N. W. of Bhor and about 40 miles S. W. of Puṇē. The approach to the fort is by an ascent from Velhē Budruk, a village about three miles N. E. of the fort and 20 miles from Nasarāpūr by the Nasarāpūr-Velhē road. The fort is entered first by the Bini *darvājā* (gate) and then by the Koṭhī *darvājā*. Of the old vestiges the fort contains the temple of Toraṇjāī, *ambarkhānā* (granary), cisterns called Toraṇ and Khokaḍ, and an inner fort with the temples of Mengāi and Torṇeśvar.

TUNG.

Tuṅg (18° 39′ N., 73° 27′ E.; *ht.* 3,526 ft.), in Bhor Tālukā about eight miles N. W. of Koḷavaṇa, is a small hill-fort approached from Koḷavaṇa *via* Vāghreśvara, Kaḍāva and Cāvasa. On its ascent is a remarkable three-chambered washing tank (80′×40′). An inner fort accommodates three cisterns and a temple of goddess Tuṅgī.

VALCHANDNAGAR.

Vālcandanagara (18° 01′ N., 74° 46′ E.), lies in Kaḷamba village (Indāpūr T.) about 85 miles S. E. of Puṇē and the same distance W. of Solāpur. The nearest railway station, Bārāmati on the Dauṇḍ-Bārāmati line, is 20 miles away.

This is a modern industrial township which has sprung up as the result of an experiment in large-scale agriculture and its allied industries, carried out in the Nīrā Valley by the late Shri Vālcand Hirācanda, a big industrialist. It is maintained mainly at the cost of the Valcandanagara Industries Ltd., which runs a sugar factory and a number of other allied concerns in the area. There is no municipal taxation paid by the residents. There are more than 100 well built masonry blocks housing 1,350 families, good roads lighted with electricity and with modern sanitary arrangements, and underground drainage throughout the colony. The company maintains a free hospital with a maternity ward, where both Ayurvedic and Allopathic treatment is provided, a high school with provision for training in agriculture and engineering, and a primary school.

Education in these institutions is free. For the recreation of the employees there is a club with a playground and a tennis court, supplemented by a public garden (Bhārat Vihār Garden) where there is a swimming pool. There is a market accommodating 40 shops and a weekly fair is held on Wednesday, the day on which the weekly holiday is observed at Vālcandanagara. A co-operative society maintains a store.

The industrial area and the central colony at Vālcandanagara together with a part of the agricultural estate are in the Puṇē district, while the rest of the estate forms part of the Solāpur district, with the Nīrā running right through the estate cutting it in two parts.

Dependent on the central colony are seven suburbs, each forming a unit of about 1,500 persons. Each of these suburbs has a well, a branch of the co-operative store, a primary school, a dispensary, a telephone, sanitary staff and a section officer. Each unit is in charge of a resident supervisor who is a graduate in agriculture. The Vālcandanagar estate has at present 17,500 acres of cultivable land. Of this about 3,500 acres are owned by the Company, while the rest have been taken on lease from more than 600 registered holders. Besides sugarcane cultivation, cultivation of food crops like jowar, bajri and wheat is carried on, and in addition to the sugar factory, the company runs an extensive dairy, a plastic factory, a distillery, an oil mill, a *vanaspati* factory, a soap factory, and a confectionery. The factories and the colony have an electric plant of their own with an installed capacity of 1,350 kws. which serves both industrial and domestic purposes.

A telephone service connects the central colony with the suburbs, the dairy, and Diksal railway station. A trolly line of 2½ gauge, laid for taking cane from the farms to the factory is also connected to the Diksal railway station.

Visāpūr Fort (18° 43′ N., 73° 39′ E.), adjoins Lohogaḍ fort, is higher and larger in area, but not as strong either artifically or naturally. It is said to have been constructed by Bālājī Viśvanāth Peśavā. Its entrance gateway is now in ruins, but the walls encircling the hill are in tolerable preservation. On the east, there is a well-built tank, and there are other tanks and cisterns on the hill. Within this fort there was a Peśavā's residence, which is now in ruins. Not far from it is a small temple of Mahādeva which is supported by a *devasthān* allowance. On the 4th March, 1818, Visāpur was attacked by the English under the command of Col. Prother, and on the same day was occupied without resistance. VISAPUR FORT.

Yavata (18° 28′ N., 74° 16′ E.), a village in Dauṇd Tālukā, one mile S. E. of Yavat railway station, and 27 miles E. of Puṇē on the Puṇē-Solāpur road, has, three miles S. on a hill, a Yādava temple of Bhuleśvar of remarkable stone sculpture and carvings and an ancient well. Two miles N. E. is Mātobā Talāv, a large storage pond, irrigating a considerable extent of land. YAVAT.

DIRECTORY OF VILLAGES AND TOWNS

EXPLANATION OF COLUMN HEADINGS, SYMBOLS AND ABBREVIATIONS USED.

The names of towns and villages are arranged in alphabetical order separately for each taluka.

Column 1.—The names are given both in English and Deonagari. The English spelling is marked diacritically as under :—ā–आ ; ī–ई ; ū–ऊ ; ē–ए ; ṛ–ऋ ; c–च् ; ch–छ् ; ṭ–ट् ; ṭh–ठ् ; ḍ–ड् ; ḍh–ढ् ; n–न् ; ṅ–ङ् ; ñ–ञ् ; ṇ–ण् ; s–स् ; ś–श् ; ṣ–ष् ; ḷ–ळ् ; ẽ–ऐं.

Unaccented vowel at the end of a syllable or a word is often dropped.

Column 2.—(1) Direction, (2) direct distance, (3) travelling distance in relation to the taluka head-quarters.

Column 8.—Water facilities available at the place.

Column 9.—Miscellaneous information relating to the place, *e.g.* school, panchayat, temples, etc. in abbreviations given below :—

INDIAN MONTHS.

Ct.—Chaitra.
Vsk.—Vaishakh.
Jt.—Jaistha.
Asd.—Ashadh.
Svn.—Shravan.
Bdp.—Bhadrapad.
An.—Ashvin.
Kt.—Kartik.
Mrg.—Margashirsh.
Ps.—Paush.
Mgh.—Magh.
Phg.—Phalgun.

c.	chavadi.
cl.	canal.
cs.	co-operative society [(c)—credit ; (fmg.)—farming ; (i)—industrial ; (mis.)—miscellaneous ; (mp.)—multipurpose ; (sp.)—sale and purchase ; (con.)—consumers].
br.	brook.
d. b.	dak bungalow.
disp.	dispensary.
dm.	dam.
ds.	dharmashala.
fr.	fair.
gym.	gymnasium.
H. Q.	head-quarters.
i. b.	inspection bungalow.
l.	lake.
lib.	library.
mq.	mosque.
mun.	municipality.
n.	nullah.
p.	pipe line.
pyt.	panchayat.
rv.	river.
s.	school ; (h)—high ; (m)—middle ; (p)—primary.
spr.	spring.
sud.	shudha.
t.	tank.
tl.	temple.
vad.	vadya.
w.	well.

§—mark is placed against all Places of Interest (Chap. 20).
Towns are printed in antique type.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
1 Ādīvare आडीवरें ...	NW; 12.0; 17.0.	0·8; 234; 47; 54.	Ambeganv. 7
2 Aghāṇē अघाणें ...	NW; 17.2; 26.0.	1·4; 70; 16; 18.	Do. 14
3 Āhupe आहुपे ...	NW; 19.6; 31.0.	10·4; 372; 87; 88.	Do. 20
4 Āmaḍe आमडे ...	NW; 12.4; 18.0.	0·7; 166; 38 47.	Do. 8
5 Āṁbe आंब ...	NW; 14.2; 25.0.	2·6; 197; 45; 65.	Junnar. 15
6 Āṁbegāṇv आंबेगांव ...	NW; 9.0; 11.0.	1·7; 862; 172; 130.	Local.
7 Āmonḍī आमोंडी ...	N; 3.0; 4.0.	6·4; 1271; 232; 232.	Ghodeganv. 3
8 Āpaṭī आपटी ...	NW; 6.4; 10.0.	0·8; 145; 26; 25.	Shinoli. 3
9 Āsāṇē आसाणें ...	NW; 14.0; 20.0.	4·1; 633; 156; 151.	Ambeganv. 10
10 Avasarī Bk. अवसरी बु.	SE; 12.4; 14.0.	11·7; 4311; 760; 615.	Local.
11 Avasarī अवसरी खु. ...	SE; 9.6; 11.0.	9·2; 5393; 897; 744.	Local.
12 Bhāgaḍī भागडी ...	E; 18.6; 25.0.	2·1; 398; 67; 60.	Belhe. 8
13 Bharāḍī भराडी ...	E; 13.0; 17.0.	1·3; 677; 90; 99.	Avasari Bk. 5
14 Bhāvaḍī भावडी ...	SE; 7.4; 17.0.	2·4; 706; 127; 118.	Peth. 3
15 Boraghar बोरघर ...	NW; 11.0; 13.0.	5·1; 1395; 269; 316.	Ambeganv. 3
16 Cāṇḍolī Bk. चांडोली बु.	E; 9.0; 11.0.	1·2; 1658; 281; 241.	Kalamb. 3
17 Cāṇḍolī Kd. चांडोली खु.	E; 9.2; 11.0.	1·2; 667; 84; 101.	Kalamb. 2
18 Cās चास ...	E; 2.4; 3.0.	6·3; 1926; 341; 304.	Vadaganv Kas. 3
19 Cikhalī चिखली ...	W; 12.2; 19.0.	2·4; 424; 87;	Ambeganv. 12
20 Ciñcoḍī चिंचोडी ...	N; 6.0; 7.0.	5·9; 1690; 329; 2.	Vadaganv Kss. 2
21 Ciñcolī चिंचोली ...	NE; 1.0; 1.0.	1·5; 552; 106; 129.	Ghodeganv. 1
22 Devagāṇv देवगांव ...	E; 20.4; 24.0.	1·7; 163; 34. 36;	Avasari Bk. 10
23 Ḍhākāḷē ढाकाळें ...	SW; 4.0; 6.0.	3·3; 318; 54; 31.	Ghodeganv. 6
24 Ḍhāmaṇī धामणी ...	SE; 17.4; 25.0.	10·5; 2885; 490; 458.	Local.
25 Digad दिगद ...	NW; 12.0; 15.0.	0·9; 97; 25; 29.	Ambeganv. 5
26 Ḍimbhē Bk. डिंभें बु....	W; 6.6; 9.0.	1·3; 260; 58; 103.	Do. 2-4
27 Ḍimbhē Kd. डिंभें खु...	W; 7.2; 9.4.	0·5; 104; 27;	Do. 2-4
28 Ḍoṇa डोण ...	NW; 16.6; 25.0.	2·9; 197; 39; 41.	Do. 13
29 Ekalahare एकलहरे ...	E; 7.4; 11.0.	2·2; 529; 95; 107.	Kalamb. 0-2
30 Gaṅgāpūr Bk. गंगापूर बु. ...	SE; 4.0; 5.0.	2·7; 894; 154; 128.	Shinoli. 0-4
31 Gaṅgāpūr Kd. गंगापूर खु. ...	SE; 5.0; 7.0.	4·5; 751; 138; 134.	Shinoli 2-4
32 Ghoḍegāṅv घोडेगांव...	H. Q.	14·5; 6732; 1258; 944.	Local.
33 Giravali गिरवली ...	NE; 2.4; 3.0.	4·7; 1028; 179; 161.	Ghodeganv. 2-4
34 Gohe Bk. गोहे बु. ...	W; 6.4; 10.0.	2·8; 1489; 282.	Ambeganv. 3
35 Gohe Kd. गोहे खु. ...	W; 8.0; 11.0,	2·8; 653; 124;	Ambeganv. 5
36 Hatavīj हातवीज ...	NW; 16.6; 33.0.	3·2; 280; 66; 70.	Junnar 16

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Water.	Institutions and other information.
	Ambeganv	Wed.	7	Ambeganv	7	rv.; w.	s(p); 2 tl.
Taleganv Db. 64	Do.	do.	14	Do.	14	w.	tl.
Do. 70	Do.	do.	20	Do.	20	w.; t.	s(p); 2tl.
	Do.	do.	8	Do.	8	r.	s(p); 2tl.
	Do.	do.	8	Do.	8	w.	s(p); 2tl; c.
Do. 50	Local	do.		Local		r.; w.	s(p); pyt; cs(c); (mp); 3tl; ds; c.
Do. 49	Ghodeganv	Fri.	3	Ghodeganv	3	w.	s(p); cs(c); 4tl; mq; gym; Gavale Buva Fr. Ct. sud. 5.
Do. 53	Ambeganv	Wed.	5	Shinoli	3	w.	s(p); 2tl.
	Do.	do.	10	Do.	10	r.	s(p); 2tl.
Poona 52	Avasari Kd.	Thu.	3	Manchar	6	w.	s(p); pyt; 2 cs(c); 4tl; mq; ds; Vill Fr. Ct. vad 5.
Taleganv Db. 29	Local	Thu.		Manchar	3-4	w.	s(p); pyt; cs(c); 6tl; mq; ds; lib; Bhairava Fr. Ct. vad. 8.
Do. 46	Shingve	Tue.	3	Belhe	8	w.	s(p); c.
Do. 38	Manchar	Sun.	6	Manchar	6	r.	s(p); 2tl.
Do. 29	Do.	Sun.	6	Peth	3	r.; w.	s(p); tl.
Do. 53	Ambeganv	Wed.	3	Ambeganv	3	n.; w.	s(p); 2tl; c.
Do. 38	Manchar	Sun.	3	Manchar	3	r.	s(p); cs(c); 3tl; mq; c.
Do. 30	Do.	do.	1	Do.	1	r.	s(p); cs(mp); 2tl.
Do. 40	Ghodeganv	do.	3	Ghodeganv	3	r.	s(p); cs(c); pyt; 6tl; c; lib; ds; Mhasoba Fr. Ct. sud. 15.
Do. 54	Ambeganv	Wed.	12	Ambeganv	12	spr.	tl.
	Manchar	Sun.	4	Londwadi	2	r.; w.	s(p); cs(c); 5tl; Khandoba Fr. Ct. vad. 5.
	Ghodeganv	Fri.	0-4	Ghodeganv	0-4	r.	s(p); cs(c); 3tl; ds; c.
Taleganv Db. 50	Shingve	Tue.	4	Manchar	16	r.	2 tl; C.
Do. 38	Ghodeganv	Fri.	6	Ghodeganv	6	r.; t.	2 tl; Rokadoba Fr. Phg. vad. 14.
Do. 38	Loni	Wed.	3	Pabal	7	w.; n.	s(p); cs(c); 9tl; mq; c; lib; Khandoba Fr. Mg. sud. 15.
	Ambeganv	Wed.	5	Ambeganv	5	r.	tl.
Taleganv 47-4	Ambeganv	Wed.	2-4	Ambeganv.	2-4	r.	s(p); tl.
Do. 4-4	Do.	do.	2-4	Do.	2-4	r.	tl. ds.
Taleganv Db. 63	Do.	do.	13	Do.	13	w.	s(p); tl.
Do. 38	Manchar	Sun.	3	Manchar	3	r.	tl.
Do. 50	Shinoli	Tue.	0-4	Shinoli	0-4	r.	s(p); 5tl.
Poona 52	Do.	do.	2-4	Do.	2-4	w.	s(p); 6tl.
	Local	Fri.		Local		t; w; r.	s(p); pyt; cs(c); (mp); (mis); 6tl; mq; gym; disp; Harischandra Mahadeo Fr. third Svn. Mon; d. b.
Poona 48	Ghodeganv	Fri.	2-4	Ghodeganv	2-4	w.	s(p); cs(c); 2tl.
Taleganv Db. 45	Ambeganv	Wed.	3	Ambeganv	3	w.	s(p); 4tl,
Do. 47	Do.	do.	5	Do.	5	w; spr.	s(p); 4tl.
Do. 60	Do.	do.	12	Do.	16	t.; w.	s(p); 3tl.

Serial No. ; Village Name.	Derection; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
37 Jāmbhorī जांभोरी ...	W; 12.2; 21.0.	6.4; 932; 204;	Ambeganv. 5
38 Javaḷe जवळ ...	E; 14.4; 17.0.	3.0; 443; 64; 85.	Avasari Bk. 6
39 Kāḷamb कळंब ...	E; 7.4; 11.0;	6.4; 1964; 355; 242.	Local.
40 Kaḷambaī कळंबई ...	NW; 10.2; 14.0.	1.4; 203; 40; 60.	Ambeganv. 3
41 Kānase कानसे ...	NW; 4.6; 6.0	3.8; 917; 157; 145.	Shinoli. 0-2
42 Kāregāṅv कारेगांव ...	SE; 8.2; 16.0.	1.5; 702; 115; 91.	Peth. 2
43 Kaṭhāpūr Bk. काठापूर बु.	E; 19.0; 22.0.	4.5; 578; 103; 83.	Avasari Bk. 8
44 Khaḍakī खडकी ...	E; 10.2; 12.0.	4.0; 795; 122; 128.	Manchar. 4
45 Kolatavaḍē कोलतवडें...	W; 8.4; 12.0.	1.6; 578; 109; 115.	Ambeganv. 1
46 Koṇḍharē कोंढरें ...	NW; 13.0; 16.0.	1.1; 203; 45; 45.	Ambeganv. 7
47 Koṇḍhavaḷa कोंढवळ...	W; 19.0; 30.0;	11.7; 344; 76;	Ambeganv. 15
48 Kolhāravāḍī कोल्हार-वाडी.	SE; 6.2; 18.0.	6.5; 260; 53; 54.	Peth. 5
49 Kuravaṇḍī कुरवंडी ...	S; 4.4; 20.0.	5.7; 1000; 174; 186.	Peth. 7
50 Kuśirē Bk. कुशिरें बु....	NW; 13.6; 19.0.	1.3; 150; 37; 64.	Ambeganv. 8
51 Kuśirē Kd. कुशिरें खु ...	NW; 14.0; 20.0.	1.3; 208; 54; 49.	Ambeganv. 8
52 Lakhamagaṅv लखमगांव.	E; 11.0; 26.0.	10.1; 987; 168; 191.	Avasari Bk. 12
53 Laukī लौकी ...	E; 9.4; 16.0.	2.3; 379; 70; 117;	Kalamb. 2-4
54 Loṇī लोणी ...	SE; 19.2; 26.0.	4.4; 2915; 512; 421.	Local.
55 Mahāḷuṅgē-Padavaḷ महाळुंगें पडवळ.	E; 5.0; 6.0.	10.3; 2585; 460; 503.	Do.
56 Mahāluṅgē T. Ghoḍe महाळुंगें त. घोडे.	NW; 6.4; 8.0.	0.6; 199; 35; 46.	Ambeganv. 3
57 Mahāḷuṅgē T. Āmbe-gaṅv महाळुंगे त. आंबेगांव.	W; 14.4; 22.0.	0.3; 46; 15; 16.	Dc. 9
58 Māḷiṇa माळीण ...	NW; 12.4; 20.0.	2.9; 395; 92; 97.	Do. 9
§59 Mancar मंचर ...	SE; 6.0; 8.0.	13.8; 7782; 1346; 735.	Local.
60 Mapolī मापोली ...	W; 7.2; 9.4.	0.6; 93; 17;	Ambeganv. 4
61 Megholī मेघोली ...	NW; 12.4; 15.0.	0.7; 74; 17; 29.	Do. 5
62 Nāgāpūr नागापूर ...	E; 15.0; 20.0.	3.4; 593; 106; 98.	Ranjani. 4
63 Nānavaḍe नानवडे ...	NW; 15.0; 25.0.	2.5; 264; 56; 60.	Ambeganv. 13
64 Nāndūr नांदूर ...	E; 6.6; 10.4.	3.8; 1328; 239; 246.	Kalamb. 1
65 Nāroḍī नारोडी ...	E; 3.0; 3.0.	4.6; 1942; 384;	Ambeganv. 15
66 Nhāveḍa न्हावेड ...	NW; 16.4; 24.0.	0.2; 176; 42; 40.	Do. 14
67 Nigaḍāḷē निगडाळें ...	W; 18.4; 27.0.	6.8; 247; 64;	Avasari Bk. 3
68 Niraguḍasar निरगुडसर.	E; 14.2; 17.0.	7.6; 1847; 315; 329.	Vadganv Ksmbg. 3
69 Pancāḷē Bk. पंचाळें बु.	NW; 10.6; 16.0.	1.1; 210; 44; 45.	Ambeganv. 5
70 Pancāḷē Kd. पंचाळें खु.	NW; 11.2; 16.0.	0.5; 110; 28; 35.	Do. 5
71 Pāragāṅv T. Avasari Bk. पारगांव त. अवसरी बु.	E; 16.4; 20.0.	10.5; 1949; 346; 397.	Avasari Bk. 6

Taluka.

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Water.	Institutions and other information.
Neral	40	Ambeganv	Wed.	5	Ambeganv	5	w.	s(p); 2tl; Varasubai Fr. Ct.
Taleganv Db.	39	Shingve	Tue.	4	Manchar	7	r.	c; Ferry in Rainy Season.
Do.	38	Manchar	Sun.	3	Do.	3	r.	s(p); cs(c); c; 3tl; mq.
Do.	53	Ambeganv	Wed.	3	Ambeganv	3	r.	s(p); 2tl; c.
Do.	46	Shinoli	Tue.	0-2	Shinoli	0-2	r.	s(p); cs(c); 3tl.
Do.	28	Manchar	Sun.	5	Peth	2	n; w.	s(p); tl.; c.
Do.	48	Shingve	Tue.	3	Manchar	14	r.	s(p); 4tl.
		Manchar	Sun.	4	Do.	4	r.	s(p); 6tl; Muktabai Fr. Ct.vad 3.
Do.	51	Ambeganv	Wed.	1	Ambeganv	1	r.	3tl.
		Do.	do.	7	Do.	7	w.	2tl.
Neral	30	Do.	do.	15	Do.	15	n.	s(p); tl.
Taleganv Db.	31	Manchar	Sun.	7	Manchar	7	r.	tl.
Do.	33	Ghodeganv	Fri.	4	Do.	7	r.	s(p); 3tl; Chombhai Fr. Ct. sud. 5.
Do.	58	Ambeganv	Wed.	8	Ambeganv	8	r.	s(p); 2tl.
		Do.	do.	8	Do.	8	r.	s(p); 3tl.
Do.	52	Shingve	Tue.	6	Manchar	18	r.	s(p); 3tl; c.
		Manchar	Sun.	6-4	Kalamb	2-4	w.	s(p); 4tl; Bagadoba Fr. Mgh. sud. 15.
Do.	38	Local	Wed.		Pabal	5	n; w.	s(p); pyt; mq; c; ds; *Vill. Frs.* Ct. sud. 13 & Mg. vad. 13.
Do.	42	Manchar	Sun.	6	Manchar	6	n.	s(p); pyt; cs(c); 9tl; mq; c; lib; *Vetal* Fr. Ps. sud. 15.
Do.	48	Ambeganv	Wed.	3	Ambeganv	3	r.	s(p); 2tl.
Do.	59	Do.	do.	9	Do.	9	r.	2 tl.
		Do.	do.	9	Do.	9	w; n.	s(p); 2tl.
Do.	35	Local	Sun.		Local		w.	s(p); pyt; cs(c); (sp); (i) 2; (mis); 7 tl; ds; 4mq; c; lib; *Bhairava* Fr. Ct. vad. 8.
Do.	45	Ambeganv	Wed.	4	Ambeganv	4	spr.	2 tl.
		Do.	do.	5	Do.	5	r.	2 tl.
Do.	42	Shingave	Tue.	3	Manchar	10	r.	s(p); Khanderai Fr. Great Turnover of hides.
Do.	63	Ambeganv	Wed.	13	Ambeganv	13	w.	s(p); 2tl.
Do.	38	Manchar	Sun.	3	Manchar	3	r.	s(p); c; 3tl; cs(c).
		Ghodeganv	Fri.	4	Ghodeganv	4	r.	s(p); pyt; cs(c); 6tl; mq.
Taleganv Db.	64	Ambeganv	Wed.	14	Ambeganv	14	w.	s(p); tl.
Neral	30	Do.	do.	15	Do.	15	w.	s(p); tl.
Poona	55	Shingve	Tue.	3	Manchar	9	r.	s(p); cs(c); 2tl; c; ds; mq; *Vill. Fr.* Mg. sud; 2.
		Ambeganv	Wed.	5	Ambeganv	5	r.	s(p); 2tl.
		Do.	do.	5	Do.	5	r.	2tl.
Taleganv Db.	46	Shingve	Tue.	1-4	Manchar	13	r.	s(p); cs(c); 7tl.

Serial No. ; Village Name.	Directions ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
72 Pārgāṅv T. Khed. पारगांव त. खेड.	SE; 12.0; 17.0.	8.3; 1391; 259; 321.	Peth. 2
73 Pāṭaṇ पाटण ...	NW; 16.0; 25.0.	1.9; 60; 15; 27.	Ambeganv. 11
74 Peṭha पठ ...	SE; 10.4; 14.0.	7.3; 1871; 944; 305.	Local. 0
75 Phalode फलोदे ...	W; 14.0; 23.0.	2.6; 175; 43;	Ambeganv. 7
76 Phulavaḍē फुलवडें ...	NW; 7.2; 13.0.	6.4; 1241; 244; 277.	Do. 2
77 Pimpaḷagāṅv T. Ghoḍā पिंपळगांव त. घोडा.	NE; 2.2; 3.0.	3.6; 949; 176;	Shinoli. 2.4
78 Pimpargaṇe पिंपरगण...	NW; 18.4; 29.0.	3.0; 177; 47; 45.	Ambeganv. 15
79 Pimparvāḍī पिंपरवाडी...	NE; 13.0; 29.0.	0.8; 64; 14; 15.	Junnar. 15
80 Pimparī पिंपरी ...	W; 15.6; 23.0.	2.4; 137; 31;	Ambeganv. 12
81 Pimpaḷagaṅva T. Mahaluṅgē पिंपळगांव त. महाळुंग.	E, 10.0; 11.0.	2.7; 2335; 341; 378.	Kalamb. 2.4
82 Pokharī पोखरी ...	W; 10.0; 17.0.	4.1; 647; 139;	Ambeganv. 10
83 Rājāpūr राजापूर ...	W; 15.2; 23.0.	4.4; 498; 108;	Do. 10
84 Rājevāḍī राजेवाडी ...	W; 9.6; 15.0.	1.9; 547; 99;	Do. 8
85 Rānjaṇī रांजणी ...	E; 14.2; 17.0.	6.8; 1901; 319; 305;	Local. 0
86 Sākerī साकेरी ...	W; 16.0; 21.0.	4.8; 75; 16; 26;	Ambeganv. 11
87 Sākore साकोरे ...	E; 5.0; 8.0.	1.7; 690; 122; 106.	Vadaganv. Ksmbg. 0.4
88 Sāla साल ...	W; 2.0; 2.0.	4.6; 1444; 258;	Ghodeganv. 1.4
89 Sāvaralī सावरली ...	NW; 14.0; 20.4.	1.3; 60; 15; 33.	Ambeganv. 8
90 Śingavē शिंगवें ...	W; 16.4; 21.0.	6.1; 1574; 269; 240.	Avasari Bk. 6
91 Śinolī शिनोली ...	W; 4.4; 6.0.	6.7; 2416; 448;	Local. 0
92 Śukāḷaveḍhē सुकाळवेढें.	NW; 12.0; 28.0.	3.4; 293; 59; 65;	Junnar. 15
93 Śulatānpūr सुलतानपूर.	E; 6.0; 10.0.	0.8; 95; 18; 22.	Kalamb. 3
94 Supeghar सुपेघर ...	NW; 6.2; 8.0.	0.7; 97; 21;	Ambeganv. 3
95 Taḷeghar तळघर ...	W; 13.4; 21.0.	2.9; 400; 91;	Do. 8
96 Taruṅgaṇa तेरुंगण ...	W; 15.0; 24.4.	1.9; 24; 5;	Do. 12
97 Thorāndaḷē थोरांदळें ...	E; 12.0; 15.0.	2.7; 746; 118; 111	Ranjni. 3
98 Thugāṅv थुगांव ...	SE; 6.6; 19.0.	1.3; 459; 73; 176.	Peth. 4
99 Tirapāḍa तिरपाड ...	NW; 15.4; 21.0.	2.7; 193; 44; 39.	Ambeganv. 10
100 Vacapē वचपें ...	NW; 10.0; 14.0.	0.6; 446; 89; 109.	Do. 2
101 Vaḍagāṅv Kāśimbag वडगांव कांशिबेग ...	E; 5.0; 8.0.	4.1; 1617; 303;	Local. 0
102 Vaḍagāṅv Pir वडगांव पीर.	SE; 20.0; 28.0.	7.2; 1247; 229; 220.	Loni. 2
§103 Vaḷati वळती ...	E; 14.6; 20.0.	7.0; 1360; 218; 179.	Ranjani. 3
104 Varsāvaṇē वरसावणें ...	NW; 9.0; 18.0.	0.9; 126; 23; 43.	Junnar. 8

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Water.	Institutions and other information.
	Manchar	Sun.	6	Peth	2	w.	s(p); cs(c); 3tl; mq.
Taleganv Db. 61	Ambeganv	Wed.	11	Ambeganv	11	r.	3tl.
Do. 42	Manchar	Sun.	6	Local	0	r; w.	s(p); pyt; cs(c); 3tl; mq. ds; c; lib.
Neral 38	Ambeganv	Wed.	7	Ambeganv	7	w.	s(p); ds; 2tl.
Taleganv Db. 50	Do.	do.	2	Do.	2	n.	s(p); 2tl; c.
Do. 38	Ghodeganv	Fri.	3	Ghodeganv	3	r.	s(p); 3tl; c; mq; Muktabai Fr. Ct. sud. 6.
Do. 65	Ambeganv	Wed.	15	Ambeganv	15	w.	s(p); 2tl. c.
Neral 33	Do	do.	6	Do.	6	spr.	s(p); 3tl.; Vaghoba Fr. An.
	Do.	do.	12	Do.	12	r; w.	2tl.
Taleganv Db. 31	Manchar	Sun.	2	Manchar	2	r; w.	s(p); tl.
Do. 52	Ambeganv	Wed.	10	Ambeganv	10	w.	s(p); 3tl.
Neral 35	Do.	do.	10	Do.	10	t; w.	s(p); 3tl; c.
Taleganv Db. 50	Do.	do.	8	Do.	8	spr.; r.	s(p), 2tl.
	Shingve	Tue.	5	Narayanganv	8	r.	s(p); 6tl; *Vakoba Fr.* Ct. & *Narhari* Fr. Vsk. sud. 4.
Do. 61	Ambeganv	Wed.	11	Ambeganv	11	r.	2tl; Tathavadi Fr An.
Do. 38	Manchar	Sun.	3	Manchar	3	r.	s(p); 3tl.
Do. 36	Ghodeganv	Fri.	1-4	Ghodeganv	1-4	w.	s(p); cs(c); 3tl; Saloba Fr. Ct. sud. 15.
Do. 58	Ambeganv	Wed.	8	Ambeganv	8	r.	3tl.
Do. 45	Local	Tue.	0	Manchar	13	r.	s(p); cs(c); 3tl.
Do. 40	Do.	do.	0	Local	0	r.	s(p); cs(c); 5tl; c; mq; Bhairava Fr. Ct. sud 15.
	Ambeganv	Wed.	7	Ambeganv	7	n; w.	s(p); 2tl.
Taleganv Db. 38	Manchar	Sun.	3	Manchar	3	r.	s(p); 3tl.
Do. 43	Shinoli	Tue.	2	Shinoli	2	r.	tl.
Neral 33	Ambeganv	Wed.	8	Ambeganv	8	w.	s(p); 3tl. ds.
Do. 33	Do.	do.	12	Do.	12	w.	
	Manchar	Sun.	7	Manchar	7	w.	s(p); 4tl.
Taleganv Db. 30	Do.	do.	6	Do.	6	w; r.	s(p); cs(c); tl.
Do. 60	Ambeganv	Wed.	10	Ambeganv	10	w.	s(p); tl.
Do.	Do'	do.	2	Do.	2	w.; r.	s(p); 3tl.
	Manchar	Sun.	3	Manchar	3	r.	s(p); cs(c); 5tl; mq; c; *Ram Navami.*
Poona 36	Loni	Wed.	2	Pabal	4	w.; n.	2s(p); 7tl; c; *Vill. Fr.* Plg. vad . 9.
Taleganv 42	Singve	Tue.	3	Manchar	10	r.	s(p); cs(c); 2tl.
Do. 56	Junnar	Sun.	8	Junnar	8	w.	s(p); 2tl.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
1 Ambi Bk. आंवी बु. ...	NW; 22·0; 21·3.	3·5; 689; 134; 153.	Moraganv. 3
2 Ambi Kd. आंवी खु. ...	NW; 22·0; 21·5;	3·6; 491; 91; 83.	Moraganv. 3
3 Añjaṇagāṅv अंजणगांव	NW; 6·2; 6·0.	5·7; 680; 125; 59.	Baramati. 6
4 Bāburḍī बाबुर्डी ...	NW; 14·6; 17·3.	6·4; 1271; 278; 258.	Supe. 4
§5 **Bārāmatī** (municipal area) बारामती ...	H. Q.	8·3; 17064; 3456; 184.	Local.
5*a* Bārāmatī (non-municipal area). बारामती	.....	... 4322; 636.	Local
6 Barhāṇapūr बऱ्हाणपूर	NW; 4·6; 5·0.	4·2; 755; 149; 55.	Baramati. 5
7 Copaḍaj चोपडज ...	W; 16·2; 17·0.	5·5; 1076; 231; 41.	Karanje 2
8 Deuḷagāṅv-rasāḷ देऊळगांव रसाळ ...	NW; 12·4; 13·0.	7·4; 1053; 150; 55.	Supe. 5
9 Ḍhākāḷē ढाकाळें ...	W; 9·0; 11·1.	9·2; 1169; 226; 204.	Panadare. 3
10 Gojubāvī गोजुबावी ...	N; 5·6; 6·3.	9·0; 772; 92; 169.	Baramati. 6-3
11 Gunavaḍī गुनवडी ...	SE; 1·4; 1·0.	9·8; 4429; 820; 647.	Local.
12 Hoḷ होळ ...	W; ; 20.0;	8·5; 3189; 633; 367.	Vadaganv Nm. 2
13 Jaḷagāṅv जळगांव ...	NW; 9·4; 10·0.	7·1; 1047; 181; 176.	Supe. 10
14 Jaḷagāṅv-kaḍepaṭhār जळगांव कडेपठार ...	NW; 12·0; 9·4.	7·5; 820; 157; 138.	Panadare. 6
15 Jaḷocī जळोची ...	E; 2·0; 2·0.	5·0; 1183; 218; 124.	Baramati. 2
16 Jogavaḍī जोगवडी ...	W; 11·4; 24·1.	4·7; 484; 107; 145.	Moraganv. 5
17 Kāṁbaḷeśvar कांबळेश्वर	SW; 10·0; 10·0.	3·2; 1251; 245; 145.	Panadare. 5
18 Kaṇherī कण्हेरी ...	E; 5·4; 8·0.	10·3; 2137; 442; 320;	Baramati. 8
19 Kārkheḷ कारखेळ ...	NW; 11·2; 13·0.	8·1; 1792; 320; 69.	Supe. 8
20 Karañje करंजे ...	W; 18·4; 20·6.	15·9; 3095; 447; 751.	Local.
21 Kārhāṭī काऱ्हाटी ...	NW; 12·6; 13·5.	8·4; 1562; 288; 308;	Supe. 6
22 Karhāvāgaj कऱ्हावागज	NW; 5·6; 6·0.	6·9; 1095; 205; 219.	Baramati. 6
23 Kaṭphaḷ कटफळ ...	N; 7·2; 7·0.	11·7; 1084; 220; 325.	Do. 7
24 Khāṇḍaj खांडज ...	S; 6·0; 7·0.	5·0; 2772; 374; 224.	Do. 7
25 Koḷolī कोळोली ...	NW; 15·0; 14·2.	5·9; 429; 77; 30.	Supe. 4
26 Korhāḷe Bk. कोऱ्हाळे बु.	W; 11·6; 12·4.	10·1; 2766; 593; 426.	Vadaganv Nm. 2
27 Korhāḷe Kd. कोऱ्हाळ खु.	W; 13·4; 15·4.	4·3; 790. 181; 151.	Do.
28 Lāṭe लाटे ...	SW; 12·0; 12·0.	4·0; 1227; 327; 157.	Do. 6
29 Lonī-bhāpakar लोणी भापकर ...	NW; 13·4 17·6.	29·6; 3768; 731; 794.	Local.
30 Maḷad मळद ...	S; 1·0; 1·0.	5·2; 2332; 403; 180.	Baramati. 1
31 **Māḷegāṅv Bk.** माळेगांव बु. ...	W; 4·5;	11·3; 6528; 915; 465.	Local.
32 Māḷegāṅv Kd. माळेगांव खु. ...	W; 4·0; 5.0.	11·3; 413; 107; 93.	Maleganv Bk. 6
33 Meḍad मेडद ...	NW; 3·4; 4.0	6·9; 1209; 218; 63.	Baramati. 2-4
34 Mekhaḷī मेखळी ...	SE; 7·2; 8·0;	5·5; 1833; 377; 297.	Do. 8

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Jejuri 9	Moraganv Sat. 3	Moraganv 3	rv.	s(p) ; 2 tl ; gym ; c.
Do. 9	Do. do. 3	Do. 3	rv.	s(p) ; 4 tl ; gym ; c.
Baramati 6	Baramati Thu. 6	Baramati 6	rv.	s(p) ; cs(c) ; 3 tl ; ds.
Kedaganv 14	Supe Wed. 4	Supe 4	w.	s(p) ; cs(c) ; 3 tl ; gym ; c.
Baramati 5	Baramati Thu 5	Baramati 5	rv.	s(p) ; cs(c) ; 4 tl ; ds.
Local	Local Thu.	Local	.....	.....
Local ...	Local Thu. ...	Local ...	cl. rv.w	s(p) ; s(h) ; mun ; cs(c) ; i. b.
Nira 9	Vadaganv Sun. 1-4	Vadaganv 1-4	w.,n.	s(p) ; 3 tl ; ds.
Baramati 13	Supe Wed. 5	Supe 5	w.	s(p) ; 3 tl ; c.
Baramati 11	Panadare Tue. 3	Panadare 5	w.,n.	s(p) ; cs(c) ; 4 tl ; c.
Kataphal 1	Baramati Thu. 6-3	Baramati 6-3	w.	s(p) ; cs(c) ; 4 tl ; ds.
Baramati 1½	Do. do. 1	Do. 1	w.rv.n.	s(p) ; pyt ; cs(c) ; ds ; gym ; c.
Nira 7	Vadaganv N. 2	Vadaganv Nm. 2	rv.	s(p) ; pyt ; cs(c) ; 4 tl ; ds ; c.
Baramati 10	Baramati Thu. 10-1	Baramati 10-1	rv.	s(p) ; 4 tl ; c.
Do. 10	Do. do. 9-4	Panadare 6	rv.	s(p) ; cs(c) ; 2 tl ; Pir Urus Phg. vad. 10
Do. 2	Do. do. 2	Baramati 2	cl.,w.	s(p) ; cs (c) ; 3 tl ; c.
Jejuri 7	Murti Tue. 2	Murti 2	w.	s(p) ; 3 tl.
Baramati 10	Panadare Tue. 4	Panadare 4	rv.	s(p) ; cs(c) ; 3 tl ; math.
Do ...	Baramati Thu. 8	Baramati 8	cl.,w.	s(p) ; 7 tl ; ds ; c.
Shirsuphal 6	Shirsuphal Fri. 6	Supe 8	w.	s(p) ; cs(c) ; 4 tl ; c.
Nira 6	Local Mon. ...	Nira 6	w.	s(p) ; pyt ; cs(c) ; 5 tl ; c ; Vill. Fr Svn. last Mon.
Baramati 13	Supe Wed. 6	Local ...	rv.	s(p) ; cs(mp) ; 5tl ; lib ; c ; Yashavantrai Fr. Mrg. sud. 1.
Do. 6	Baramati Thu. 6	—	rv.	s(p) ; cs(c) ; 4 tl ; ds.
Do. 7	Do. do. 7	Baramati 7	r.	s(p) ; cs(mp) ; 3 tl ; ds ; c ; Vill Fr. An. vad. 15.
Do. 7	Do. do. 7	Do. 7	rv.	s(p) ; cs(c) ; pyt ; 2 tl ; gym ; Khandeshwari Fr. Ct. sud. 15.
Shirsuphal 8	Supe Wed. 4	Supe 4	w.	tl.
Baramati 13	Vadganv. N. Sun. 2	Vadaganv-Nm. 2	w.	s(p) ; pyt ; 2 tl ; ds ; c.
Do. 12	Do. do.	Do.	w.,rv.	s(p) ; ds ; c.
Do. 16	Do. do. 6	Do. 6	rv.	s(p) ; cs(c) ; 2 tl ; mq.
Jejuri 15	Do. do. 7	Do. 7	w.	s(p) ; pyt ; 6 tl ; ds ; c ; Bhairava & Datta Frs.
Baramati 1	Baramati Thu. 1	Baramati 1	rv.,cl.	s(p) ; pyt ; cs(c) ; 3 tl ; ds.
Do. 5	Local Sat.	Local	w.	s(p) ; pyt ; cs(c) ; 8 tl ; ds ; lib.
Do. 5	Maleganv. Bk. Sat. 0-6	Maleganv Bk. 0-6	cl.	s(p) c; s(c) ; 4 tl ; c.
Baramati 2½	Baramati Thu. 2½	Baramati 2½	rv.	s(p) ; cs(c) ; 4 tl ; ds ; c ; Fort.
Do. 8	Do. do. 8	Do. 8	rv.	s(p) ; cs(c) ; 5 tl ; gym.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
35 Moḍhave मोढवे. ...	W; 20·0; 23·0.	7·8; 952; 182; 241.	Moraganv. 6
36 Moragāṅv मोरगांव ...	NW; 19·2; 19·5.	8·9; 1952; 355; 281.	Local.
37 Muḍhāḷe मुढाळे ...	W; 12·0; 14·0.	12·3; 1624; 275; 317.	Vadaganv-N. 4
38 Murṭī मुर्टी ...	W; 19·6; 23·0.	10.7; 2006; 327; 389.	Moraganv. 5
39 Murum मुरुम ...	W; 18·0; 21·0.	10.5; 4886; 791; 617.	Local.
40 Nāroḷī नारोळी ...	NW; 15·4; 15·5	4·1; 495; 93; 33.	Supe. 3-4
41 Nepatavaḷaṇ नेपतवळण	NW; 5·0; 4·4.	2·3; 64; 15; 22.	Baramati. 4-4
42 Niṁboḍī निंबोडी ...	E; 8·0; 12·0.	6·1; 643; 131; 109.	Ravanaganv. 8
43 Niṁbūt निंबूत ...	W; 22·2; 25·0.	10·1; 2658; 518; 366.	Nira. 2
44 Nirā-vāgaj निरावागज...	S; 5·4; 6·0.	7·7; 3330; 633; 288.	Baramati. 6
45 Paṇadarē पणदरें ...	W; 7·0; 7·4.	19·5; 7624; 1377; 1066.	Local.
46 Pāravaḍī पारवडी ...	NE; 11·0; 11·0.	11·8; 1535; 292; 336.	Ravanaganv. 6
47 Piṁpaḷī पिंपळी ...	E; 3·6; 3·4.	3·3; 920; 193; 109.	Baramati. 3-4
48 Ruī रूई ...	NE; 3·6; 3·2.	3·4; 675; 131; 170.	Do. 3-2
49 Sāṅgavī सांगवी ...	SW; 8·4; 8·0.	4·8; 2773; 50; 1316.	Panadare 6
50 Sāvaḷ सावळ ...	NE; 5·6; 5·0.	7·0; 618; 115; 230.	Baramati. 5
51 Śirasaṇē शिरसणें ...	SW; 9·6; 12·6.	2·6; 915; 194. 149.	Panadare. 5
52 Śiravalī शिरवली ...	SW; 8·0; 8·0.	4·2; 2162 486; 155.	Do. 6
53 Śirsūphaḷ शिसूफळ ...	N; 12.0; 14·0.	30·5 2433; 442; 628.	Ravanaganv. 4
54 Sonagāṅv सोनगांव ...	SE; 7·6; 8·0.	13·6; 4820; 993; 582.	Baramati. 10
55 Sonavaḍī-supē सोनवडी सुपें ...	NW; 8·6; 9·4.	3·9; 509; 92; 231.	Do. 9-4
§56 Supē सुपें ...	NW; 18·4; 19·3.	39·1; 6302; 1116; 1209.	Local.
57 Tandūḷavāḍī तांदूळ वाडी ...	N; 3·0; 2·4.	7·9; 788; 181; 249.	Baramati. 2-4
58 Taraḍolī तरडोली ...	NW; 17·0; 18·0.	6·6; 1035; 231; 184.	Moraganv. 2
59 Uṇḍavaḍī Kaḍe paṭhār उंडवडी कडे पठार ...	N; 7·2; 7·4;	10·1; 1497; 269; 353.	Baramati. 7-4
60 Uṇḍavaḍī-supē उंडवडी सुपें ...	N; 10·0; 12·0.	3·7; 555; 104; 35.	Do. 10
61 Vaḍagāṅv Niṁbāḷkar वडगांव निंबाळकर ...	W; 14·0; 15·0.	6·5; 2762; 677; 68.	Local.
62 Vaḍhāṇē वढाणें ...	NW; 21·2; 22·4.	7·9; 548; 96; 212.	Supe. 4
63 Vākī वाकी ...	W; 16·4; 18·0;	3·8; 609; 139. 120.	Karanje. 2

Taluka.

Railway St.; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Nira 9	Murti Tue. 0-1	Murti 0-1	w.,n	3 tl ; ds.
Jejuri 10	Local Sat.	Local	rv.	3 s(p) ; pyt ; 8tl ; mq ; ds ; c.
Baramati 14	Vadganv. Nm. Sun. 4	Vadaganv Nm. 4	w.	s (p) ; 5 tl ; c.
Nira 9	Local Tue.	Local	w.,n.	s(p) ; 5 tl ; mq ; ds ; lib.
Do. 7	Karanje Mon. 6	Nira 7	w.rv. cl.	s(p) ; pyt ; 6 tl ; mq ; 2ds ; 2 gym ; 2 c; Bhairav and Hanuman Frs.
Shirsuphal 9	Supe Wed. 3½	Supe 3½	w.	c.
Baramati 4-4	Baramati Thu. 4-4	Baramati 4-4	rv.	tl.
Diksal 5	Bhigavan Sun. 4	Setaphalgade 3	w., n.	s(p) ; 3 tl.
Nira 2	Nira Wed. 2	Nira 2	rv.	4 s(p) ; cs(mp) ; tl ; gym ; Bhairava Fr. Ct. vad. 12.
Baramati 6	Baramati Thu. 6	Baramati 6	rv.	2s(p) ; pyt ; cs(c) ; 3 tl ; gym ; c.
Do. 8	Local Tue.	Local	w.,cl.	s(p) ; pyt ; 2 cs(c) ; 4 tl ; mq ; c.; d. b.
Kataphal 5	Baramati Thu. 11		w.,n.	s(p) ; cs(c) ; tl ; c.
Baramati 3-4	Do. do. 3-4	Baramati 3-4	cl.	s(p) ; cs(c) ; tl ; ds ; gym.
Do. 3-2	Do. do. 3-2	Do. 3-2	w., n.	s(p) ; 2 tl.
Do. 8	Do. do. 8	Maleganv 5	rv.	s(p) ; cs(c) ; 3 tl ; ds ; gym ; Kal. Bhairava Fr. Ct. vad. 8.
Do. 5	Do. do. 5	Baramati 5	w.,n.	s(p) ; cs(c) ; tl.
Do. 14	Vadaganv Sun. 6	Panadare 5	n.	s(p) ; cs(c) ; 2 tl ; gym ; c.
Do. 7	Maleganv Sat. 5	Baramati 7	rv.	s(p) ; cs(c) ; 2 tl ; ds.
Local 6-fl	Local Fri.		w.,n.	s(p) ; pyt ; cs(c) ; 2 tl ; ds ; Sirsai Fr. Vsk. sud. 4.
Baramati 10	Baramati Thu. 10	Baramati 10	cl.,rv., w.	s(p) ; pyt ; 2cs (c) ; 6 tl ; mq 2gym ; ds ; Soneshwar & Maruti Frs.
Shirsuphal 6	Do. do. 9-4	Do. 9-4	w.	s(p) ; 3 tl ; ds.
Kedaganv 11	Local Wed.	Local	w.	s(p) ; pyt ; cs (mp) ; tl ; Shah Mansud Pir ; Urus and Bhairava Fr.
Baramati 2-4	Baramati Thu. 2-4	Baramati 2-4	w.	s(p) ; cs(c) ; tl ; Vill. Fr. ct. vad. 8.
Jejuri 11	Moraganv Sat. 2	Moraganv 2	rv ; w.	s(p) ; 3 tl ; c.
Shirsuphal 4½	Baramati Thu. 7-4	Baramati 7-4	w.	s(p) ; cs(c) ; 5 tl.
Do. 5	Shirsuphal Fri. 5	Do. 10	w.	s(p) ; 6 tl.
Nira 10	Local Sat.	Local	n.,w.	s(p) ; pyt ; cs (mp) ; (i) ; tl ; Bhairava Fr. Ct. vad. 8; d. b.
Kedaganv 15	Supe Wed. 4	Supe 4	t.	s(p) ; tl.
Nira 10	Karanje Mon. 2	Vadaganv Nm. 3	w.	s(p) ; 2 tl.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.); Pop. ; Households ; Agriculturists.	Post Office ; Distance.
1 Abhepurī आभेपुरी ...	W; 13.0; 18.0.	1.2; 42; 9; 37.	Hiradoshi. 3
2 Aḍoḷī अडोळी ...		Deserted.	
3 Āḷande आळंदे. ...	NE; 5.0; 6.2;	2.7; 726; 141; 146.	Do. 6-2
4 Aṁbāḍe अंबाडे ...	S; 7.2; 13.0.	2.8; 766; 164; 122.	Bhor. 8
5 Āṁbāvaḍe आंबावडे ...	SW; 6.6; 9.2.	2.6; 754; 150; 135.	Do. 9-2
6 Aṁbeghar आंबघर ...	SW; 3.1; 3.2.	1.0; 232; 42; 60.	Do. 3
7 Aṅgasuḷa अंगसुळ ...	SW; 6.6; 7.0.	1.1; 299; 59; 80.	Bhor. 7
8 Āpaṭī आपटी ...	SW; 5.6; 8.0.	2.0; 570; 118; 124.	Do. 8
9 Āsīṁpī आसींपी ...	W; 14.2; 20.0.	1.2; 100; 20; 24.	Do. 20
10 Āskavaḍī आस्कवडी ...	NW; 6.0; 15.0.	0.4; 29; 5; 44.	Do. 11
11 Bājāravāḍī बाजारवाडी ...	S; 4.0; 6.0.	1.5; 616; 113; 92.	Do. 3
12 Bālavaḍī बालवडी ...	S; 6.4; 10.0.	1.5; 428; 92; 83.	Do. 6
13 Bāṁhaṇaghar. T. Velavaṇḍkhore. बाम्हणघर त. वेलवंडखोर	N; 2.4; 6.0.	1.0; 286; 59; 48.	Do. 11
14 Bāmhaṇaghar T. Bhor. बाम्हणघर त. भोर	W; 5.0; 5.0.	0.9; 114; 23; 22.	Do. 7-4
15 Bārē Bk. बारें बु. ...	N; 3.0; 4.0.	1.0; 373; 89; 76.	Do. 4
16 Bārē Kd बारें खु. ...	N; 2.0; 3.0.	0.7; 284; 47; 33.	Do. 3
17 Basarāpura वसरापुर ...	2.0.	0.4; 180; 37; 14.	Do. 2
18 Bāṭhevāḍī बाठेवाडी ...	SW; 9.2; 12.0.	0.3; Deserted. ;	
19 Bhābavaḍī भांबवडी ...	S; 2.0. 2.0.	0.7; 211; 41; 40.	Bhor. 2
20 Bhāṁbaṭamāḷa भांबटमाळ	10.0.	0.7; 46; 12; 45.	Do. 10
21 Bhāmbavaḍe भांववडे ...	15.0.	2.1; 373; 74; 91.	Siraval. 2
22 Bhāndravalī भांद्रवली ...	W; 10.4; 23.0.	1.0; 1 15; 4; 20.	Bhor. 19
23 Bhāṇusadarā भाणुसदरा	8.0.	0.9; 119; 19; 19.	Do. 8
24 Bhāvakhaḷa भावखळ ...	SW; 6.6; 8.0.	0.9; 191; 37; 67.	Do. 8
25 Bholāvaḍe भोलावडे ...	N; 0.4; 0.4.	1.2; 740; 214; 96.	Do. 0-4
26 Bhoṅgavalī भोंगवली ...	E; 10.4; 12.0.	8.3; 1710; 357; 321.	Kikavi. 4
27 Bhora भोर ...	H. Q.	3.2; 7393; 1527; 145.	Local.
28 Bhutoḍē भुतोडें ...	W; 13.4; 22.4.	2.3; 182; 43; 20.	Bhor. 25
29 Bope बोपे ...	W; 14.0; 24.0.	3.1; 58; 12; 25.	Do. 24
30 Cāndavaṇē चांदवणें ...	W; 15.0; 17.0.	0.9; 91; 20; 13.	Do. 21
31 Cikhalagāṅva चिखलगांव	S; 8.0; 11.0.	2.6; 1117; 238 220.	Do. 11
32 Cikhalāvaḍe चिखलावडे	SW; 3.6; 4.0.	1.7; 517; 108; 97.	Bhor. 4
33 Dāpakeghar दापकेघर ...	SW; 9.4; 10.4.	2.6; 368; 82; 90.	Do. 10-4
34 Degāṅva देगांव ...	NE; 9.0; 16.0.	2.0; 387; 81; 131.	Nasrapur. 2
35 Ḍehaṇa डेहण ...	W; 9.0; 23.0.	2.2; 149; 38; 35.	Bhor. 21
36 Ḍerē डेरें ...	W; 12.4; 22.0.	2.9; 138; 24; 19.	Do. 20
37 Devaghara देवघर ...	W; 8.6; 10.0.	1.3; 121; 31; 39.	Do. 13
38 Dhāmuṇasī धामुणसी ...	W; 12.4; 14.5.	2.0; 95; 32; 27.	Do. 14-5
39 Dhānavalī धानवली ...	SW; 12.0; 11.4.	0.6; 123; 22; 21.	Do. 14
40 Dhāṅgavaḍī धांगवडी ...	NE; 6.4; 9.0.	2.1; 755; 147; 150.	Kikavi 2

Taluka.

Railway St. : Distance	Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance		Water.	Institutions and other information.
Lonand 44	Hirdoshi	Sat.	3	Hirdoshi	3	rv.	tl.
					—		Deserted.
	Bhor	Tue.	6.2	Bhor	6-2	rv.	s(p); cs(mp); 5tl; gym; Bhairava Fr. Ct Vad. 5.
Lonand 36	Do.	do.	8	Do.		w.	2tl; gym; Janai Fr. Ps. Vad. 5.
	Do.	do.	9.2	Local	0-4	n.	s(p); 4tl; gym; Bhairava Fr. Phg. Sud. 1
Lonand 29	Do.	do.	3	Bhor	3	rv.	pyt; 4tl.
	Bhor	Tue.	7	Bhor	7	spr.	2tl.
	Do.	do.	8	Do.	8	rv; w.	2tl.
Lonand 46	Hirdsoshi	Sat.	5	Hilaganv	1	spr.	tl.
	Bhor	Tue.	11	Bhor	11	l.	tl.
Lonand 28	Do.	do.	3	Do.	3	w.	s(p); tl; gym; Bhairava Fr. Phg. Sud. 8.
Do. 34	Do.	do.	6	Do.	6	w.	2tl. gym; Bhairava Fr. Ps. Vad. 3.
	Do.	do.	6	Do.	6	l.	s(p); tl.
Lonand 30	Do.	do.	7-4	Do.	7-4	w. l.	2tl.
	Do.	do.	4	Do.	4	t.	3tl.
	Do.	do.	3	Do.	3	t.	2 l; gym.
	Do.	do.	2	Do.	2	t.	2tl.
							Deserted.
	Bhor	Tue.	2	Bhor	2	w.	tl. gym.
	Do.	do.	10	Do.	10	w.	tl.
Valhe 12	Shiraval	Fri.	2	Shiraval	2	rv; n.	4tl.
	Do.	do.	19	Do.	19	l.	tl.
Lonand 30	Do.	do.	8	Do.	8	w.	
	Do.	do.	8	Do.	8	rv.	2tl.
Saswad	Do.	do.	0-4	Do.	0-4	rv; n.	S(p); 7tl.
Valh : 12	Kikavi	Sat.	4	Shiraval	0-4	w.	s(p); cs(c); 6tl; 2gym; lib; c; Bhairav Fr. Ct. Vad. 13.
Lonand 26	Local	Tue.		Local		P.	s(p); cs(mp); (i), (c)2; 8tl, 3mq; ds; 4gym; lib; c; Ram Navami.
	Velhe	Fri.	9	Velhe	10	l.	2 l.
	Bhor	Tue.	24	Bhor	24	l.	tl.
	Do.	do.	21	Do.	21	l.	tl.
Poona 44	Do.	do.	11	Ambvade	2	w.	s(p); pyt; 3tl; gym.
	Bhor	Tue.	4	Bhor	4	w.	2tl.
	Do.	do.	10-4	Do.	10-4	w.	tl.
Poona 22	Nasrapur	Sun.	2	Kelavade	1	t.	s(p); 3tl; c.
	Bhor	Tue.	21	Bhor	21	l.	tl.
	Do.	do.	20	Do.	20	l.	tl.
	Hirdoshi	Sat.	4	Do.	13	w.	tl.
Lonand 41	Local	do.		Local		rv.	3tl; ds; Vagajai Fr. Mgh. Sud. 15.
	Bhor	Tue.	14	Bhor	14	n.	tl.
Poona 21	Kikavi	Sat.	2	Kikavi	2	w.	s(p); 3tl; gym; c.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
41 Dhāvaḍī धावडी ...	S; 4.4; 7.0.	0.4; 321; 56; 57	Bhor. 5
42 Diḍaghar दिडघर ...	SW; 9.4; 15.0.	0.3; 89; 15; 18.	Nasrapur. 1
43 Divaḷe दिवळे ...	NE; 8.0; 11.0.	2.3; 501; 116; 152.	Nasarapur. 3
44 Durgāḍī दुर्गाडी ...	W; 13.6; 17.0.	2.0; 175; 37; 25.	Bhor. 17
45 Gavaḍī गवडी ...	W; 3.0; 4.0.	1.4; 276; 42; 35.	Do. 1-4
46 Gohiṇī गोहिणी ...	W; 14.4; 24.4.	2.1; 154; 41; 31.	Do. 28
47 Gokavaḍī गोकवडी ...	S; 4.2; 6.0.	1.1; 236; 58; 82.	Do. 6
48 Goraḍa Mhāsivilī गोरड म्हासिविली ...	15.0.	1.2; 213; 54; 74.	Do. 12
49 Guḍhe गुढ ...	SW; 12.4; 17.0.	2.5; 172; 49; 41.	Do. 4
50 Guṇand गुणंद ...	E; 13.;0 14.0.	1.6; 355; 81; 95.	Parinche. 6
51 Hariścandrī हरिश्चंद्री	NE; 7.0; 9.4.	0.9; 287; 62; 95.	Kikavi. 3
52 Harṇas हर्णस ...	N; 3.0; 8.0.	1.4; 428; 103; 128.	Bhor. 8
53 Hātanośī हातनोशी ...	S; 3.0; 3.0.	1.0; 348; 67; 74.	Do. 5
54 Hātve Bk. हात्वे बु. ...	N; 6.0; 10.0.	2.4; 799; 171; 232.	Nasrapur. 2
55 Hatve Kd. हात्वे खु.	N; 5.4; 11.0.	1.2; 354; 77; 130.	Do. 3
56 Hirdośī हिर्दोशी ...	W; 11.4; 14.4.	1.6; 348; 85; 80.	Bhor. 14-4
57 Iṅgavalī इंगवली ...	E; 4.6; 5.4.	1.6; 298; 55; 74.	Do. 5-4
58 Jāṁbhaḷī जांभळी ...	N; 7.4; 18.0.	1.9; 498; 104; 130.	Nasrapur. 3
59 Jānavaḷe T. Bhor जानवळे त. भोर ...	S; 1.2; 1.4.	0.3; Deserted ;	
60 Jānavaḷe T. Utraulī जानवळे त. उत्रौली ...	S; 1.4; 1.0.	0.1; Deserted.	
61 Jayatapāḍā जयतपाडा...	14.0.	3.7; 264; 57; 36.	Bhor. 8
62 Jogavaḍī जोगवडी ...	NW; 5.0; 12.0.	1.0; 262; 65; 91.	Do. 10
63 Kāṁbare Bk. कांबरे बु.	NW; 9.0; 16.0.	160; 35; 38.	Bhor. 16
64 Kāṁbare Kd. कांबरे खु.	NW; 9.0; 17.0.	192; 32; 33.	Do. 17
65 Kāñjaḷe कांजळे ...	16.0.	1.8; 466; 103; 108.	Nasarapur. 4
66 Kāpuravahāḷa कापुर-वहाळ ...	NE; 7.0; 9.4.	1.6; 363; 77; 100.	Kikavi. 3
67 Karaṇḍī Kheḍebāre करंदी खेडे बारे ...	16.0;	3.6; 475; 105; 75.	Nasrapur. 4-4
68 Karañjagāṅv करंजगांव	W; 6.2; 10.4.	1.8; 187; 46; 49.	Bhor. 10-4
69 Karañje करंजे ...	SW; 5.2; 5.2.	1.8; 326; 62; 45.	Do. 5-2
70 Kārī कारी ...	SW; 8.0; 9.2.	3.1; 834; 148; 196.	Do. 6
71 Karīndī Bk. करींदी बु.	NW; 8.0; 13.0	1.5; 174; 48; 105.	Do. 8
72 Karīndī Kd. करींदी खु.	NW; 8.4; 13.6.	1.1; 402; 75; 69.	Do. 17
73 Karṇāvaḍa कर्णावड ...	SW; 7.0; 10.0.	2.0; 864; 182; 175.	Do. 10
74 Karnavaḍī कर्नवडी ...	NW; 4.4; 6.0.	0.6; 180; 40; 56.	Do. 6
75 Kāsurīḍ Kheḍabare कासुर्डी खेडबरे ...	N; 12.0; 21.0.	2.4; 220; 39; 83.	Khedshivapur. 1
76 Kāsurḍī Gunjarmaval कासुर्डी गुंजारमावळ ...	NE; 6.0; 7.0.	0.9; 290; 57; 54.	Nasrapur. 3
77 Kārūgaṇa कारुगण ...	W; 13.2; 17.0.	1.2; 57; 18; 23	Bhor. 17
78 Keñjaḷa केंजळ ...	E; 7.0; 10.4.	2.5; 788; 160; 157.	Kikavi. 0-4

Taluka.

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Water.	Institutions and other information.
Lonand	33	Bhor	Tue.	5	Bhor	5	w.	s(p); tl; Janubai Fr. Phg. Sud. 11.
		Nasrapur	Sun.	1	Nasrapur	1	w.	
		Nasrapur	Sun.	3	Kapurvahal		n.	s(p); 2tl; gym.
Lonand	43	Hirdoshi	Sat.	2	Hirdoshi	2	spr.	tl.
Do.	25	Bhor	Tue.	1-4	Bhor	1-4	w.	tl; gym.
		Velhe		7	Velhe	7	n.	Janni tl.
		Bhor	Tue.	6	Bhor	6	w.	2tl; gym.
		Do.	do.	12	Do.	12	l.	tl.
Lonand	46	Hirdoshi	Sat.	4	Hirdoshi	4	br.	2tl.
Valhe	10	Parinche	do.	6	Vira	4	rv.	s(p); 3tl.
Poona	25	Kikavi	do.	3	Kapurvahal	0-2	t.	3tl; gym.
		Bhor	Tue.	8	Bhor	8	w; t.	s(p); Vatoba tl. & Fr.
		Do.	do.	5	Do.	5	n; w.	s(p); 2tl.
Poona	25	Nasrapur	Sun.	2	Nasrapur	2	w.	s(p); 2tl.
Do.	26	Do.	do.	3	Do.	3	w.	tl.
Lonand	41	Local	Sat.		Local		rv.	s(p); 3tl; Kanguramalla Fr. Mgh. Sud. 13
		Bhor	Tue.	5-4	Alande (Stop)	1	rv; spr.	s(p); 4tl; gym.
Poona	22	Nasrapur	Sun.	3	Tambholi	1	w.	s(p); 3tl. Deserted.
		Bhor	Tue.	18	Bhor	18	l.	tl.
		Do.	do.	10	Do.	10	l.	s(p); 4tl; gym.
		Bhor	Tue.	16	Bhor	16	w; t.	2tl.
		Do.	do.	17	Do.	17	t.	
Poona	20	Nasrapur	Sun.	4	Kolavade	2	rv.	3tl; gym; c; Kaleshwar Fr. Ps. Sud. 15.
Do.	25	Kikavi	Sat.	3	Local		spr. n.	s(p); 6tl; mq; gym.
Do.	24	Nasrapur	Sun.	4-4	Nasrapur	4-4	t.	s(p); tl.
		Bhor	Tue.	10-4			w.	Ambri Buva tl.
		Do.	do.	5-2	Bhor	5-2	w; n.	tl.
		Do.	do.	6	Do.	6	w.	s(p); tl.
		Do.	do.	8	Do.	8	dm.	s(p); 2tl; gym.
		Do.	do.	17	Do.	17	l.	s(p); tl.
		Do.	do.	10	Ambavade	1	w.	s(p); 2tl.
		Do.	do.	6	Bhor	6	l.	tl.
Poona	15	Khedshivapur		1	Khedshivapur	0. 4	w.	
		Nasrapur	Sun.	3			rv.; t.	2tl.
Lonand	43	Hirdoshi	Sat.	2	Hirdoshi	2	spr.	tl.
Do.	2	Kikavi	do.	0-4	Shiraval	5	rv; w; spr.	s(p); 6tl; lib; Bhairava Fr. Ct. Vad. 15.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
79 Ketakāvaṇe Nim केतकावणे निम ...	N; 7 ; 17.0.	0.4; 42; 9; 4.	Nasarapur. 1
80 Khaḍakī खडकी ...	N; 6-4; 12.0.	0.6; 169; 43; 62.	Do. 0-4
81 Khānāpūr खानापूर ...	S; 2-4; 4.0.	2.8; 677; 135 150.	Bhor. 4
82 Khopī खोपी ...	N; 11-4; 20·0.	2.7; 544; 111; 93.	Khedshivapur. 1-4
83 Khulasī खुलसी ...	W; 13-4; 24.0.	1.8; 172; 41; 31.	Bhor. 24
84 Kikavī किकवी ...	E; 7; 10.0.	7.7; 1542; 315; 306.	Local.
85 Kivat किवत ...	W; 1-4; 2-2.	1.2; 288; 46; 40.	Bhor. 2-2
86 Koḷavaḍī कोळवडी ...	N; 8-0; 20.0.	0.5; 134; 27; 40.	Nasrapur. 4
87 Koṇḍagāṅv कोंडगांव ...	W; 10-4; 22.0.	3.7; 146; 28; 30.	Bhor. 24
88 Koṇḍharī कोंढरी ...	W; 10-4; 15.0.	1.9; 185; 39; 51.	Do. 13
89 Korle कोर्ले ...	SW; 9-4; 13.0.	1.9; 509; 106;	Do. 13
90 Kuḍalī Bk. कुडली बु....	SW; 14-4; 19.0.	3.; 141; 34; 49.	Do. 19
91 Kuḍalī Kd. कुडली खु.	SW; 14-2; 19.0.	1.8; 93; 21; 27.	Do. 19
92 Kumbaḷe कुंबळे ...	W; 14-2; 24.0	1.3; 110; 26; 13.	Do. 22
93 Kuṇḍ कुंड ...	W; 13; 19.0.	0.9; 70; 17; 15.	Do. 19
94 Kuraṅgavaḍī कुरंगवडी	N; 9; 20.0.	3.6; 684; 151; 141.	Nasrapur. 4
95 Kurañjī कुरंजी ...	NW; 9-4; 18.0.	2.1; 252; 51; 26.	Bhor. 18
96 Kusagāṅv कुसगांव ...	N; 12-4; 18.0.	2.9; 559; 117; 128.	Khedshivapur. 1
97 Lavherī लव्हेरी ...	7.0.	0.8; 181; 43; 34.	Bhor. 7
98 Mājagāṅv माजगांव ...	8.0.	1.5; 229; 60; 48.	Do. 8
99 Mājherī माझेरी ...	14.0.	1.2; 201; 51; 53.	Do. 14
100 Maḷẽ मळे ...	21.0.	4.3; 464; 103; 105.	Do. 17
101 Māḷegāṅv माळेगांव ...	15.0.	0.6; 177; 35; 39.	Nasrapur. 1
102 Mhākośī म्हाकोशी ...	SW; 7-4; 11-4;	0.7; 137; 29; 43.	Bhor. 9
103 Mhāḷavaḍī म्हाळवडी...	4-2.	0.9; 387; 86; 82.	Do. 4-2
104 Mhasar Bk. म्हसर बु...	W; 9-4; 12.0.	—; 363; 74. 74.	Do. 12
105 Mhasar Kd. म्हसर खु.	W; 7-6; 11.0.	3.1; 330; 94; 73.	Do. 11
106 Mhavaḍe Bk. म्हवडे बु.	7.0.	—; 587; 130 125.	Do. 7
107 Mhavaḍe Kd. म्हवडे खु.	5.0.	2.8; 487; 99; 95.	Do. 7
108 Moharī Bk. मोहरी बु....	W; 5; 8.0.	2.4; 618; 132; 163.	Nasrapur. 2
109 Moharī Kd. मोहरी खु.	W; 5 4; 7.0.	1.0; 230; 40; 50.	Do. 3
110 Nānda नांद ...	W; 3-6; 6.0.	1.3; 280; 57; 35.	Bhor. 6
111 Nājhare नाझरे ...	SW; 6; 8.0.	2.6; 931; 189; 195.	Do. 8
112 Nānāvaḷe नानावळे ...	16.0.	1.6; 60; 10; 14.	Do. 22
113 Nāndagāṅv नांदगांव...	SW; 5 4; 6-2.	2.3; 463; 89; 112.	Do. 6-2
114 Nāndaghur नांदघुर ...	19.0.	1.; 116; 22; 9.	Do. 19
115 Narhe नऱ्हे ...	S; 5-2; 5.0.	1.7; 598; 133; 112.	Do. 5
116 Nasarāpūr नसरापूर ...	NE; 7; 14.0.	1.2; 1254; 206; 80.	Local.
117 Nāṭaṁbī नाटंबी ...	SW; 4-2; 4.0.	2.1; 407; 87; 82.	Bhor. 4
118 Nāyagāṅv नायगांव ...	NE; 9; 15.0.	1.1; 257; 52; 54.	Nasrapur. 2
119 Nere नेरे ...	S; 5-6; 8.0.	2.6; 672; 142; 124.	Bhor. 6
120 Nhāvī न्हावी ...	E; 11; 15-4	5.9; 1810; 351; 266.	Shiraval. 1½
121 Nidhān निधान ...	N; 6-4; 15-4	0.4; 115; 26; 38.	Nasrapur. 1
122 Nigaḍẽ निगडें ...	NE; 6-4; 8.0.	1.5; 396; 65; 115.	Kikavi 2

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance		Motor Stand ; Distance.		Water.	Institutions and other information.
	Nasrapur	Sun. 1	Nasarapur	1	w.	
	Do.	do. 0–4	Do.	0–4	w.	3tl.
	Bhor	Tue. 4	Bhor	4	n.	2tl.
Poona 16	Khedshivapur	Thu. 1–4	Khedshivapur	1–4	rv.	s(p); 2tl; gym; Bhairava Fr. Phg. Vad. 8.
	Velhe	8	Velhe	8	w.	2tl.
Poona 28	Local	Sat.	Shiraval	5	w; spr.	s(p); cs(c); 4tl; gym; ds; 4 Vill. Frs.
Lonand 29	Bhor	Tue. 2–2	Bhor	2–2	rv.	tl.
Poona 23	Nasrapur	Sun. 4	Jambali	1	t.	2tl.
	Bhor	Tue. 24	Bhor	24	l.	tl.
	Dijashi	Sat. 5	Do.	13	w.	tl.
Poona 46	Bhor	Tue. 13	Ambavade	4	w.	s(p); pyt; 2tl;
Lonand 46	Hirdoshi	Sat. 4	Hirdoshi	4	n.	2tl.
Do. 46	Do.	do. 5	Do.		t.	2tl.
					l.	tl.
Lonand	Hirdoshi	Sat.	Hirdoshi		spr.	tl.
Poona 24	Nasrapur	Sun. 4	Ambavane	2	w.	s(p); 3tl; Mhatoba Ct. Sud. 8.
	Bhor	Tue. 18	Bhor	18	t.	tl.
Poona 17	Khedshivapur	Thu. 1	Khedshivapur	2	spr.	tol; Bhairava Fr. Ct. Sud. 8.
	Bhor	Tue. 7	Bhor	7	l.	2tl; gym.
	Do.	do. 8	Do.	8	l.	s(p); 3tl; gym.
Lonand 45	Hirdoshi	Sat. 1	Hirdoshi	1	spr.	2tl.
	Bhor	Tue. 17	Bhor	17	T.	tl.
	Nasrapur	Sun. 1	Nasrapur	1	rv.	tl.
	Bhor	Tue. 9	Bhor	9	w.	
			Ambevade	1		
	Do.	do. 4–2	Bhor	4–2	l.	s(p); 2tl.
	Do.	do. 12	Do.	12	n.	tl; c.
	Do.	do. 11	Do.	11	rv.	s(p); tl.
Lonand 25	Do.	do. 7	Do.	7	w.	s(p); 2tl.
Do. 26	Do.	do. 7	Do.	7	w; n.	2tl; gym.
Poona 25	Nasrapur	Sun. 2	Nasrapur	2	w.	s(p); 2tl.
Do. 26	Do.	do. 3	Do.	3	w.	tl.
Lonand 25	Bhor	Tue. 6	Bhor	6	w; n.	tl; gym.
	Do.	do. 8	Ambav de	0–4	w.	s(p); 3tl.
	Do.	do. 22	Bhor	22	l.	tl.
	Do.	do. 6–2	Do.	6–2	w; rv.	tl.
	Do.	do. 19	Do.	19	l.	tl.
	Do.	do. 5	Do.	5	rv; t.	s(p); 5tl; gym.
	Local	Sat.	Local		rv.	s(p); cs(mp), 4tl; mq; c.
	Bhor	Tue. 4	Do.		w.	s(p); 2tl; Padmavati Fr. Mgh. Vad. 1.
Poona 22	Nasrapur	Sun. 2	Kelavad	1	w.	2tl.
Lonand 34	Bhor	Tue. 6	Bhor	6	w.	s(p).
	Shiraval	Frl. ½	Shiraval	1½	n; spr.	s(p); pyt; cs(c). 7tl; gym.
	Nasrapur	Sun. 1	Nasrapur -	1	w.	2tl.
Poona 26	Kikavi	Sat. 2	Kapurvahal		w.	2tl; gym.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
123 Niguḍaghar निगुडघर...	SW; 8; 9.	1.2; 295; 64; 60.	Bhor. 9
124 Niḷakaṇṭha निळकंठ ...	S; 4; 6.	0.5; 152; 30; 84.	Do. 6
125 Nivaṅgaṇa निवंगण ...	SW; 12-4; 14.	1.9; 128; 31; 57.	Do. 14
126 Paḍathaḷa पडथळ ...	1.0; 10.	0.1; Deserted.	
127 Paḷasośī पळसोशी ...	11.	1.1; 313; 73; 64.	Bhor. 6
128 Pāle पाले ...	S; 6; 13.	1.5; 354; 70; 45.	Do. 6
129 Pānavhaḷa पानव्हळ ...	SW; 5-2; 7.	0.9; 237; 46; 53.	Do. 7
130 Pāṇḍe पांडे ...	E; 8; 11.	1.6; 397; 82; 92.	Kikavi. 3
131 Pāṅgārī पांगारी ...	12-4.	1.5; 129; 36; 43.	Bhor. 22
132 Pāravaḍī पारवडी ...	20.	2.7; 600; 123; 120.	Nasrapur. 6
133 Parhar Kd. पन्हर खु....	SW; 10-4; 11.4.	1.4; 207; 48; 60.	Bhor. 21
134 Parhar Bk. पन्हर बु. ...	SW; 11; 11.	2.3; 124; 33; 41.	Do. 21
135 Pasure पसुरे ...	12.4.	5.5; 938; 189; 75.	Do. 8
136 Pisāvare पिसावरे ...	4.	2; 584; 139; 134.	Do. 4
137 Pomarḍī पोमर्डी ...	W; 1-2; 1-4.	0.8; 287; 61; 79.	Do. 1-4
138 Rājaghar राजघर ...	21.	1.6; 219; 40; 37.	Do. 12
139 Rājāpur राजापुर ...	E; 8-4; 12.	1.2; 309; 60; 69.	Shiraval 0-4
140 Rājivaḍī राजिवडी ...	W; 12; 20.	1.4; 60; 19; 28.	Bhor. 17
141 Rāṅje रांजे ...	N; 13; 19.	1.6; 461; 93; 98.	Khedshivapur. 2
142 Rāvaḍī रावडी ...	S; 8; 11.	1.3; 304; 61; 65.	Bhor. 11
143 Rāyarī रायरी ...	SW; 9-2; 12.	6.5; 637; 148; 160.	Do. 12
144 Sāḷav साळव ...	10-4.	1.7; 329; 72; 74.	Do. 10-4
145 Sāḷavaḍe साळवडे ...	18.	1.8; 263; 44; 69.	Nasrapur. 3
146 Sāḷuṅgaṇa साळुंगण ...	W; 10-6; 19.	1.7; 89; 23; 28.	Bhor. 23
147 Saṅgamaner संगमनेर	5.	2.7; 717; 140; 124.	Do. 3
148 Sāṅgavī Bk सांगवी बु.	16.	0.8; 167; 34; 44.	Nasrapur. 5
149 Sāṅgavī Kd. सांगवी खु.	NE; 6; 15.	0.3; 154; 28; 28.	Do. 1
150 Sāṅgavī (Hirdas Maval) सांगवी.	6.	0.7; 140; 29; 21.	Local.
151 Sāṅgavī (T. Hirdas Maval) सांगवी.	4.	0.9; 184; 32; 14.	Bhor. 4
152 Sāṅgavī (Velvanda-khore) सांगवी.	SW; 5-6; 24.	3.2; 147; 32; 31.	Do. 24
153 Sāroḷē सारोळें ...	13.	1.8; 602; 124; 121.	Kikavi. 1-4
154 Sasevāḍī ससेवाडी ...	28.	2.2; 341; 68; 72.	Khedshivapur. 4
155 Sāvaradare सावरदरे ...	E; 8-4; 11.	1.6; 381; 76; 91.	Kikavi. 3
156 Siravalī, T. Bhor सिरवली त. भोर.	3.	1.1; 160; 30; 45.	Bhor. 3
157 Śilimb शिलींब ...	W; 13-4; 19.	2; 139; 29; 37.	Do. 19
158 Śind शिंद ...	W; 2-6; 4.	2; 826; 155; 80.	Do. 6
159 Śindevāḍī शिंदेवाडी ...	E; 6-4; 27.	2.2; 427; 80; 80.	Khedshivapur. 4
160 Śiragāṅv शिरगांव ...	W; 14-4; 19.	2.4; 144; 38; 44.	Bhor. 17
161 Śiravalī (T. Hirdas Maval) शिरवली.	16.	2.6; 224; 56; 54.	Do. 16
162 Sonavaāḍī सोनवडी ...	N; 9; 20.	0.3; 176; 38; 37.	Nasrapur. 5

Taluka.

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance		Motor Stand ; Distance.		Water.	Institutions and other information.
		Bhor	Tue. 9	Bhor	9	n; rv.	s(p); 2tl.
		Do.	do. 6	Do.	6	w.	2tl.
		Hirdoshi	Sat. 5	Do.	14	rv.	tl.
							tl.
Lonand	34	Bhor	Tue. 6	Bhor	6	w.	3tl; gym.
Do.	34	Do.	do. 6	Do.	6	w.	s(p); 7tl; gym; Bhairava Fr. Mgh. Vad. 3.
		Do.	do. 7	Natambi	1	w.	tl.
Valhe	10	Kikavi	Sat. 3	Shiraval		rv.	s(p); 3tl; lib.
		Bhor	Tue. 22	Bhor	22	l.	s(p); tl.
Poona	28	Nasrapur	Sun. 6	Ambavane	2	w.	s(p); 2tl; Khandoba Fr. Mgh. Vad. 8.
Lonand	38	Hirdoshi	Sat. 3	Hirdoshi	3	w.	Somajai tl.
Do.	38	Do.	do. 3	Do.	3	w.	Somajai tl.
		Bhor	Tue. 8	Bhor	8	l.	tl.
		Do.	do. 4	Do.	4	w; rv.	s(p); tl.
Lonand	27	Do.	do. 1-4	Do.	1-4	rv.	5tl; gym.
		Do.	do. 12	Do.	12	l.	tl.
Valhe	10	Shiraval	Fri. 0-4	Shirval	0-4	rv.	s(p); 3tl.
Lonand	45	Hirdoshi	Sat. 3	Hirdoshi	3	spr.	2tl.
Poona	17	Khedshivapur	Thu. 2	Khedshivapur	2	t.	s(p); 3tl; gym.
Do.	44	Bhor	Tue. 11	Ambavade	2	w.	s(p); pyt; 3tl.
Do.	42	Do.	do. 12	Bhor	12	w.	s(p); 2tl.
Do.	42	Do.	do. 10-4	Do.	10-4	w.	tl.
Do.	21	Nasrapur	Sun. 3	Kelavade	2	rv.	3tl; gym.
		Bhor	Tue. 23	Bhor	23	l.	tl.
		Do.	do. 3	Do.	3	w.	4tl; mq; gym; Bhairava Fr. Vsk. Sud. 4.
Poona	24	Nasrapur	Sun. 5	Ambavane	1	t.	2tl.
		Do.	do. 1	Nasrapur	1	w.	s(p); tl.
Saswad	18	Bhor	Tue. 2	Bhor	2	rv.	4tl.
		Do.	do. 4	Do.	4	l.	
		Do.	do. 24	Do.	24	rv.	
		Kikavi	Sat. 1-4	Shirval		t.; rv.	s(p); 3tl; gym; c.
Poona	12	Khedshivapur	Thu. 4	Shindevadi	1	w.	s(p); 2tl.
Lonand	23	Kikavi	Sat. 3	Shirval	5	w.	s(p); 2tl; gym.
Lonand	26	Bhor	Tue. 3	Bhor	3	w.	4tl.
Do.	45	Hirdoshi	Sat. 4	Hirdoshi	4	spr.	2tl.
Do.	29	Bhor	Tue. 6	Bhor	6	w; rv.	s(p); 2tl; mq; gym; Bhairava Fr. Vsk. Sud. 3.
Poona	12	Khedshivapur	Thu. 4			w.	2tl.
Lonand	44	Hirdoshi	Sat. 3	Local		spr.	ds.
Do.	42	Do.	do. 1	Hirdoshi	1	n.	Maruti and Kanguramalla tl.
Poona	26	Nasrapur	5	Ambavane	2	w.	2tl.

Serial No. ; Village Name.	Directions ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
163 Taḷe Mhāśivilī तळे म्हशिविली ...	15.4	0.8; 147; 36; 51.	Bhor. 13
*164 Tāmbhāḍa तांभाड ...	N; 6.4; 20.2	4.3; 774; 160 243.	Nasrapur. 3
165 Telavaḍī तेलवडी ...	8.0.	0.6; 98; 18; 19.	Do. 5
166 Ṭiteghar टिटेघर ...	S; 10.0; 12.0	2.0 634; 142; 142.	Bhor. 12
167 Umbaraḍe उंबरडे ...	W; 15.0; 24.0	2.2; 70; 16; 40.	Birawadi. 18
168 Umbaragaṅī उंबरगणी	W; 14.2; 19.0	0.8; Deserted.	
169 Uttraulī उत्रौली ...	SE; 1.4; 3.0	4.1; 1397; 277; 275.	Bhor. 2-2
170 Vaḍagāṅv वडगांव ...	E; 2.0; 2.0	3.0; 540; 101; 50.	Do. 2
171 Vaḍatumbī वडतुंबी ...	SW; 8.2; 11.0	2;.0 773; 161; 162.	Do. 11
172 Vaḍhāṇe वढाण ...	17.0	1.1; 202; 41; 46.	Do. 6
173 Vākambe वाकंबे ...	17.4	0.4; 98; 27; 16.	Do. 6
174 Vāravaṇḍa वारवंड ...	W; 12-2; 15.4	1.9; 145; 42; 58.	Do. 15-4
*175 Varoḍī Bk वरोडी बु.	S; 7.0; 16.0	0.9; 297; 59; 55.	Do. 7
176 Varoḍī Dāyamukha वरोडीडायमुख	S; 7.2; 15.0	0.7; 209; 44; 43.	Do. 8
177 Varoḍī Kd. वरोडी खु.	S; 7.0; 16.0	1.0; 325; 70; 68.	Do. 7
178 Varye Bk. वय बु. ...	17.0	1.1; 247; 53; 101.	Nasrapur. 3
179 Varye Kd. वर्ये खु. ...	17.0	2.8; 527; 112; 141.	Do. 3
180 Vāṭhāra वाठार ...	W; 3.6; 4.0	1.0; 342; 81; 85.	Bhor. 4
181 Vāṭhāra वाठार ...	E; 11.4; 15.0	1.0; 368; 151; 69.	Parinche. 5
182 Vāveghar वावेघर ...	S; 7.4; 11.0	0.3; 11; 2; 3.	Bhor. 11
183 Velavaṇḍa वेलवंड ...	NW; 8.0; 20.0	2.9; 306; 68; 48.	Do. 16
184 Veḷū वेळू ...	22.0	2.3; 1250; 228; 163.	Khedshivapur. 2
185 Veṇavaḍī वेणवडी ...	W; 1.4; 1.4.	1.2; 526; 97; 120.	Bhor. 1-4
186 Veṇupurī वेणुपुरी ...	W; 10.2; 12.0	1.3; 153; 35; 57.	Bhor. 12
187 Vicitragaḍa विचित्रगड	S; 3.0; 5.0	1.7; Deserted.	
188 Viravāḍī विरवाडी ...	17.0	0.5; 164; 30; 29.	Nasrapur. 2
189 Yevalī यवली ...	E; 1.4; 4.0	1.0; 642; 146; 74.	Sangavi. 0.7

Taluka.

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.		Motor Stand ; Distance.		Water	Institutions and other information.
		Bhor	Tue. 13	Bhor	13	l.	tl.
Poona	26	Nasrapur	Sun. 3	Nasrapur	3		s(p); 2tl.
		Do.	do. 5			rv.	2tl.
Poona	44	Bhor	Tue. 12	Ambavade	4	w.	pyt; tl.
Lonand	49	Hirdoshi	Sat. 7	Asarvar	11	w.	tl.
							2tl.
		Bhor	Tue. 2-2	Bhor	2–2	n.	s(p); 3tl; gym; c.
		Do.	do. 2	Do.	2	rv.	s(p); 2tl; gym; c.
Poona	44	Do.	do. 11	Ambavade	2	w.	pyt; 2tl; gym; c.
		Do.	do. 6	Bhor	6	rv.	3tl.
		Do.	do. 6	Do.	6	l.	2tl.
Lonand	42	Hirdoshi	Sat. 1	Hirdoshi	1	rv; spr.	2tl.
Do.	35	Bhor	Tue. 7	Bhor	7	Scarcity	2tl; gym;
Do.	36	Do.	do. 8	Do.	8	w.	tl; gym.
Do.	35	Do.	do. 7	Do.	7	w.	s(p); tl; gym.
Poona	19	Nasrapur	Sun. 3	Kelavade	2	w.	2tl.
Do.	19	Do.	do. 3	Do.	2	w.	5tl.
		Bhor	Tue. 4	Bhor	4	w.	tl.
Valhe	10	Parinche	Sun. 5	Shiraval	4	rv.	s(p); 5tl; gym; c.
Poona	44	Bhor	Tue. 11	Ambavade	1-4	w.	tl.
		Do.	do. 16	Bhor	16	l.	tl.
Poona	14	Khedshivapur	Thu. 2	Shindevadi (Stop).	1	w.	s(p); 3tl; gym; c; Bhairava Fr. Ct. Sud. 15.
Lonand	27	Bhor	Tue. 1–4	Bhor	1–4	w.	s(p); 3tl; gym.
		Hirdoshi	Sat. 2	Do.	12	w.	tl.
							Deserted.
		Nasrapur	Sun. 2	Nasrapur	2	w.	tl.
Saswad	19	Bhor	Tue. 1–4	Bhor	1–4	rv.	4tl.

Serial No.; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
1 Ālegāṅv आलेगांव ...	E; 4·0; 8·0.	2·9; 539; 90; 68.	Dhond. 5
2 Bhāṇḍgāṅv भाडगांव...	W; 18·2; 19·0.	8·0; 604; 125; 135.	Kedganv. 4
3 Bharatagāṅv भरतगांव	W; 24·4; 27·0.	6·4; 570; 119; 113.	Uruli Kn. 5
4 Borībhaḍak बोरी भडक	W; 28·0; 30·0.	2·7; 289; 54; 83.	Do. 3
5 Borībyāḷ बोरी ब्याळ...	SE; 6·7; 7·0.	12·0; 1130; 201; 144.	Diksal. 11
6 Borīaiṅdī बोरी एदी ...	W; 27·0; 29·0.	8·2; 1191; 240; 208.	Uruli Kn. 4
7 Borīpārṭhī बोरी पार्थी...	W; 13·0; 15·0.	46·1; 2366; 457; 202.	Kedganv. 1
8 Ciñcolī चिंचोली ...	SE; 13·0; 18·0.	9·9; 1277; 253; 191.	Diksal. 3
9 Dahiṭaṇe दहिटणे ...	W; 25·4; 28·0.	7·5; 972; 178; 170.	Uruli Kn. 6
10 Ḍāḷīmb डाळींब ...	W; 28·6; 32·0.	4·7; 749; 135; 138.	Do. 4
11 Dāpoḍī दापोडी ...	W; 12·4; 18·0.	4·6; 635; 131; 98.	Kedganv. 1
12 Dauṅḍ दौंड ...	H. Q.	19·0; 18849; 4554; 3-3.	Local.
13 Delavaḍī देलवडी ...	W; 19·0; 20·0.	5·4; 2092; 414; 284.	Pimpalganv. 1-4
14 Deūḷagāṅv-Gāḍā देऊळगांव गाडा.	W; 14·4; 20·0.	9·2; 765; 180; 180.	Bet N. Maharaj. 03
15 Deūḷagāṅv Rāje देऊळगांव राज.	E; 6·0; 8·0.	6·3; 802; 158; 167.	Dhond.
16 Gār गार ...	W; 5·4; 6·0.	5·8; 951; 174; 168.	Patas. 4-4
17 Girīm गिरीम ...	SW; 5·0; 6·0.	10·1; 1224; 217; 170.	Do. 4
18 Hiṅgaṇīberḍī हिंगणी बर्डी.	E; 8·6; 11·0.	5·7; 1110; 197; 184.	Diksal. 11
19 Hiṅgaṇīgāḍā हिंगणी गाडा.	SW; 11·0; 13·0.	6·5; 703; 126; 80.	Patas. 7
20 Jiregāṅv जिरेगांव ...	S; 7·4; 8·0.	8·4; 772; 116; 78.	Ravanganv. 6
21 Kānagāṅv कानगांव ...	NW; 8·0; 12·0.	14·4; 1801; 412; 337.	Patas. 6
22 Kāsurḍī कासुर्डी ...	W; 22·6; 24·0.	5·0; 981; 165; 176.	Uruli Kn. 5
23 Kauṭhavaḍī कौठवडी ...	S; 8·0; 10·0.	4·0; 491; 88; 45.	Ravanganv. 6
24 Keḍagāṅv केडगांव ...	W; 15·4; 16·0.	10·9; 2917; 536; 388.	Local.
25 Khaḍakī खडकी ...	SE; 11·0; 15·0.	13·1; 1814; 347; 289.	Diksal. 7
26 Khāmagāṅv खामगांव...	W; 24·6; 27·0.	8·8; 2087; 418; 398.	Uruli Kn. 7
27 Khānoṭe खानोटे ...	SE; 18·4; 21·0.	5·9; 1140; 203; 119.	Diksal. 4
28 Khopoḍī खोपोडी ...	W; 14·2; 17·0.	1·0; 349; 73; 66.	Kedganv. 3
29 Khor खोर ...	W; 18·0; 23·0.	10·9; 1761; 320; 225.	Deulganv Gada. 3
30 Khoravaḍī खोरवडी...	S; 1·4; 2·0.	7·0; 563; 103; 98.	Dhond. 2
31 Koregāṅv bhivar कोरेगांव भिवर.	W; 18·0; 17·0.	5·4; 798; 152; 140.	Kedganv. 5
32 Khuṭabāv खुटबाव ...	NW; 23·0; 32·0.	3·5; 329; 88; 66.	Pimpalganv. 6
§33 Kurakuṁbha कुरकुंभ...	SW; 6·0; 6·0.	10·8; 1587; 309; 147.	Ravanganv. 6
34 Kusegāṅv कुसेगांव ...	SW; 12·0; 21·0.	7·8; 1101; 203; 180.	Patas. 4

Taluka.

Railway St.; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Boribyal 2	Dhond Sun. 5	Dhond 5	rv.	s(p) ; 2tl.
Kedganv 4	Yavat Fri. 3	Local	w.	s(p) ; 3tl ; c.
Yavat 4	Yavat Fri. 4	Yavat 4	w.	s(p) ; cs (c) ; 3tl ; c.
Uruli Kn. 3	Uruli Kn. Sun. 3	Uruli Kn. 3	w.	4tl.
Local.	Dhond Sun. 7	Ravanganv 5	w.	s(p) ; cs (c) ; 4tl ; mq.
Uruli Kn. 4	Uruli Kn. Sun. 4	Uruli Kn. 4	w.	s(p) ; 5tl ; c ; gym.
Kedganv 1	Kedganv Tue. 1	Kedganv. 1	w.	s(p) ; cs (c) ; 3 tl ; ds.
Malthan 3	Bhigavan Sun. 4	Bhigavan 4	w. ; n	s(p) ; pyt ; cs(c) ; gym ; ds ; c.
Yavat 6	Yavat Fri. 7	Yavat 7	rv.	5tl ; cs (c) ; mq ; ds ; c.
Uruli Kn. 4	Uruli Kn. Sun. 4	Uruli Kn. 4	w.	s(p) ; cs (c); 4 tl ; c.
Kedganv 1	Kedganv Tue. 1	Kedganv 1	w.	s(p) ; cs (c) ; 5 tl ; Bhairava *Fr.* Ct. Vad. 8.
Local	Local	Local	p.w.	s(p) ; cs (c) ; mun. ; c ; lib ; gym ; Bhairava Fr. Ct. Sud. 8 ; d. b. (l).
Kedganv 6	Kedganv Tue. 6	Yavat 6	w. rv.	s(p) ; pyt ; cs (c) ; 3 tl ; c.
Do. 6	Do. Tue. 6	Chauphul 4	sp.	s(p) ; 3 tl ; gym ; c.
Boribyal 3	Dhond Sun. 8	Dhond 8	rv.	s(p) ; cs (c) ; c ; gym.
Patas 4-4	Patas Fri. 4-4	Patas 4-4	rv.	s(p) ; 7 tl ; Dharoba Fr. Vak. Sud. 3.
Dhond 5	Dhond Sun. 6	Local	w.	s(p) ; cs(c) ; 3 tl.
Boribyal 5	Do. do. 8	Dhond 9	rv.	s(p) ; 2 tl ; Khandoba Fr. Phg. Vad. 5.
Patas 9	Do. do. 13	Kurkumbh 6	w.	s(p) ; 3 tl.
Ravanganv 3	Do. do. 8	Do. 2	w.	s(p) ; 3 tl ; gym ; c.
Patas 3	Kedganv Tue. 7	Patas 6	w.,rv.	s(p) ; cs (c) ; 5tl ; c. ; gym.
Yavat 3	Yavat Fri. 2½	Yavat 2-4	w.	2s(p) ; cs (c) ; 2 tl ; 2 c.
Ravanganv 2	Dhond Sun. 8	Kurkumbh 4	w.	s(p) ; tl.
Local.	Local Tue.	Local 1	w.	s(p) ; pyt ; cs(c) (mis), (i) ; 7tl ; mq ;
Malthan 4	Bhigvan Sun. 6	Do.	w.	s(p) ; cs(c) ; 4 tl ; mq ; c ; ds ; Bhairava Fr. Ct. vad. 8.
Yavat 6	Yavat Fri. 7	Yavat 7	rv.	s(p) ; pyt ; 7 tl ; mq ; ds ; c ; gym ; cs(c) ; Khambeshwar Mahadeo Fr.; Phg. Vad. 5.
Diksal 4	Bhigvan Sun. 5	Bhigvan 5	rv.	s(p) ; cs(c) ; 2 tl.
Kedganv 3	Kedganv Tue. 3	Kedganv 3	w.	s(p) ; 4tl.
Yavat 5	Yavat Fri. 3	Yavat 3	w.	s(p) ; cs(c) ; 4tl ; mq ; gym ; c ; Pir Fr. Phg. Vad. 9.
Dhond 2	Dhond Sun. 2	Dhond 2	w.	s(p) ; 4 tl ; c.
Kedganv 5	Kedganv Tue. 5	Yavat 5	w.	s(p) ; cs(c) ; 3 tl ; ds ; c.
Yavat 13	Yavat Fri. 13	Pimpalganv 6	rv.	s(p) ; 4 tl ; c ; gym ; Phirangai Fr. Ct. Vad. 5.
Ravanganv 3	Dhond Sun. 6	Local	w.	s(p) ; cs (c) ; 3 tl ; mq ; c ; ds ; gym ; Phirangai Fr. An. Sud. 1-9.
Patas 6	Patas Sun. 4	Patas 4	w.	s(p) ; 3 tl ; c ; Nath Fr. Mrg. Sud. 15.

Serial No. ; Village Name.	Derection ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
35 Maḷad मळद ...	S; 6.6; 8.0.	2.7; 1085; 213; 147.	Ravanganv. 2
36 Maḷathaṇ मळठण ...	SE; 10.4; 15.0.	16.4; 1562; 309; 77.	Diksal. 6
37 Miravaṇḍī मिरवंडी ...	W; 26.6; 30.0.	4.6; 434; 104; 125.	Uruli Kn. 6
38 Nānagāṅv नानगांव ...	NW; 11.6; 20.0.	7.5; 1500; 338; 224.	Parganv. 4
39 Nānavīj नानवीज ...	NW; 4.2; 5.0.	3.5; 708; 160; 53.	Dhond. 4
40 Nāndādevī नांदादेवी ...	SE; 9.2; 13.0.	4.9; 260. 55; 169.	Ravanganv. 1
41 Nāṅdūr नांदूर ...	W; 26.0; 33.0.	6.2; 866; 163; 184.	Uruli Kn. 6
42 Nāyagāṅv नायगांव ...	E; 15.0; 17.0.	1.7; 69; 18; 16.	Diksal. 5
43 Paḍavī पडवी ...	SW; 14.4; 21.0.	9.4; 1230; 219; 215.	Deulaganvgada. 2½
44 Pānavalī पानवली ...	NW; 24.0; 36.0.	3.5; 214; 43; 38.	Pimpalganv. 7
45 Pāragāṅv पारगांव ...	NW; 15.6; 20.0.	1.9; 2712; 524; 472.	Local.
46 Pāṭas पाटस ...	W; 8.4; 9.0.	20.2; 2331; 426; 376.	Do.
47 Pāṭeṭhāṇ पाटेठाण ...	W; 27.0; 34.0.	4.0; 438; 89; 123.	Taleganv Dham. 5
48 Peḍagāṅv पेडगांव ...	E; 8.4; 11.0.	4.7; 219; 40; 37.	Diksal. 10
49 Pimpaḷagāṅv पिंपळगांव. ...	W; 21.0; 27.0.	9.6; 2785; 525; 439.	Local.
50 Rāhū राहू ...	W; 22.0, 28.0.	19.4, 2520; 454; 373.	Pimpalganv. 1
51 Rājegāṅv राजेगांव ...	SE; 15.4; 20.0.	11.6; 1450; 282; 163.	Diksal. 3
52 Rāvaṇagāṅv रावणगांव. ...	S, 8.0; 12.0.	5.6; 1340; 256; 245.	Local.
53 Roṭī रोटी ...	SW; 9.4; 10.0.	3.5; 540; 86; 57.	Patas. 4
54 Śirāpūr शिरापूर ...	E; 8.6; 11.0.	5.8; 646; 113; 95.	Diksal. 12
55 Sonavaḍī सोनवडी ...	NW; 2.0; 2.0.	5.4; 601; 113; 70.	Dhond. 3
56 Ṭākaḷī टाकळी ...	NW; 26.4; 36.0.	3.5; 451; 86; 64.	Taleganv Dham. 8
57 Uṇḍavaḍī उंडवडी ...	W; 21.6; 26.0.	3.5; 362; 81; 104.	Pimpalganv. 2
58 Vaḍagāṅv-bāṇḍe वडगांव बांडे ...	NW; 24.4; 34.0.	4.3; 548; 88; 75.	Do. 6
59 Vaḍagāṅv-darekar वडगांव दरेकर ...	E; 5.0; 10.0.	2.2; 462; 107; 88.	Diksal. 14
60 Varavaṇḍ वरवंड ...	W; 12.0; 14.0.	16.8; 3523; 616; 188.	Local.
61 Vākhārī वाखारी ...	W; 15.2; 16.0.	5.8; 282; 55; 63.	Kedganv. 1
62 Vāḷakī वाळकी ...	W; 20.2; 29.0.	5.4; 668; 133; 115;	Pimpalaganv. 11½
63 Vāsundē वासुंदें ...	SW; 10.6; 13.0.	5.4; 619; 110; 96.	Patas. 8
64 Vāṭaluj वाटलूज ...	E; 14.4, 17.0.	3.6; 549; 111; 204.	Bhambure. 1
65 Yavat यवत ...	W; 20.6; 22.0.	16.0; 2879; 568; 400.	Local.

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Ravanaganv 1	Dhond Sun. 8	Local 0-4	w.	s(p) ; cs(c) ; 2 tl ; vill. fr. Ct. Vad. 8.
Local 1	Bhigavan do. 6	Bhigavan 6	rv.	s(p) ; ds ; mq ; c ; 3 tl.
Uruli Kn. 6	Yavat Fri. 7	Uruli Kn. 6	rv.	cs (c) ; 4 tl ; c.
Kedganv 6	Kedganv Tue. 6	Kedganv 6	rv.	s(p) ; cs (mis); 6 tl ; gym ; Rasai Fr. Ct. Sud. 15.
Dhond 4	Dhond Sun. 4	Dhond 4	rv.	s(p) ; tl.
Ravanganv 4	Ravanganv Tue. 1	Ravanganv 1	n.	3 tl ; c.
Uruli Kn. 6	Uruli Kn. Fri. 6	Uruli Kn. 6	rv.	s(p) ; 2cs (c) ; 5 tl.
Diksal 5	Bhigavan Sun. 6	Bhigavan 6	rv.	2 tl.
Kedganv 7	Kedganv Tue. 7	Supe 4	sp.,n.	3 s(p) ; 6 tl ; c ; 2 gym.
Yavat 15	Talegn. Dm. Mon. 10	Pimpalganv 7	rv.	3 tl ; c.
Kedaganv 6	Kedganv Tue. 6	Kedganv 6	rv.,w.	s(p) ; pyt ; cs(c) ; 11 tl ; mq ; gym ; c.
Local 3	Local Fri.	Local	w.	2 s(p) ; pyt ; cs (c) ; Nageshwar Mahadeo & 2 tl; mq ; lib ; vill. fr. Kt Sud. 15 ; i. b. (I).
Yavat 10	Talegn. Dm. Mon. 5	Taleganv Dm. 5	rv.	s(p) ; cs(c) , 2 tl ; c.
Boribyal 6	Dhond Sun. 8	Dhond 8	rv.	s(p) ; 2 tl ; c.
Yavat 7	Yavat Fri. 8	Local	rv., w.	s(p) ; pyt ; cs(c) ; 4 tl ; gym c; ; lib ; vill. fr. Ct. Sud. 1.
Do. 7	Do. do. 7	Yavat 8	rv.	s(p) ; pyt ; cs(c) ; 4 tl ; mq ; gym ; c.
Diksal 3	Bhigavan Sun. 6	Bhigavan 6	rv.	s(p) ; 3 tl ; c ; vill. fr. Ct. Sud. 15.
Local 3	Local Tue.	Local	w.	s(p) ; cs(c) ; 4 tl ; gym ; Pir Urus Phg. Vad. 10 ; d. b.
Patas 6	Dhond Sun. 12	Patas 4	w.	s(p) ; 2 tl ; c ; gym ; ds.
Malthan 5	Do. do. 11	Dhond 11	rv.	s(p) ; 4 tl ; ds ; c ; gym ; Bhairava Fr. Ct. Vad. 8.
Dhond 3	Do. do. 3	Do. 3	rv.	s(p) ; 2 tl ; mq.
Yavat 14	Talegn. Dm. Mon. 8	Taleganv Dm. 8	rv.	s(p) ; 4tl ; c.
Do. 4	Yavat Fri. 6	Pimpalganv 2	rv.,w.	cs(c) ; 3 tl.
Do. 13	Do. do. 13	Do. 6	rv.	s(p) ; 3 tl ; c.
Boribyal 6	Dhond do. 10	Dhond 10	rv.	s(p) ; tl.
Kedganv 3	Kedganv Tue. 3	Local	t.	s(p) ; pyt ; cs(c) ; 3 tl ; mq ; c ; gym ; Gopinath Dev Kt. Sud. 15.
Do. 1	Do. do. 1	Kedganv 1	w.	3 tl.
Yavat 6	Yavat Fri. 6	Yavat 6	rv.	s(p) ; cs(c) ; 4 tl ; c.
Shirsuphal 6	Supe 8	Kurkumbh 6	w.	s(p) ; cs(c) ; 3 tl ; ds.
Malthan 4	Bhambure Thurs. 1	Bhigavan 7	rv.	s(p) ; 2 tl ; ferry in rainy season.
Local 1	Local do. ...	Local ...	w.	s(p) ; cs (mp) ; 4 tl ; mq ; c ; vill. fr. Mgh. Sud. 15 ; d. b. (I).

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
1 Āgaḷambe आगळंबे ...	SW; 10.6; 16.0.	6.2; 1378; 238; 217.	Pirangut. 12
2 Ahire अहिरे ...	SW; 9.0; 13.0	5.2; 1384; 281; 218.	Do. 9
3 Ākurḍī आकुर्डी ...	NW; 10.4; 16.0.	3.2; 1142; 203; 80.	Chinchavad. 1
4 Āḷanḍī-Corācī आळंदी-चोराची.	E; 14.4; 14.0.	9.1; 1794; 339; 13.	Local. ...
5 Āmbegāṅv Bk. आंबेगांव बु.	S; 4.4; 8.0.	1.7; 939; 168; 164.	Poona. 8
6 Āmbegāṅv Kd. आंबेगांव खु.	S; 5.0; 8.4.	5.2; 731; 153; 93.	Do. 9
7 Āmbī आंबी ...	SW; 16.0; 25.0.	3.3, 770; 171; 195.	Donaje. 8
8 Antroḷī अंत्रोळी ...	SW; 21.4; 45.0;	4.2; 505; 114; 64.	Vele. 3
9 Ārvī आर्वी ...	S; 11. ; 20.0.	4.4; 849; 166; 16.	Khed-Siv. 4
10 Aṣṭāpūr अष्टापूर ...	E; 18.0; 28.0.	5.9; 901; 178; ...	Uruli-Kn. 4
11 Bahulī बहुली ...	SW; 14.0. 25.0.	6.0; 1177; 221; 388.	Pirangut. 10
12 Bakorī बकोरी ...	NE; 14.0; 18.0.	3.0. 409; 89; 93.	Vagholi. 5
13 Bālevāḍī बालेवाडी ...	NW; 6.4; 6.4.	1.8; 762; 113, 1.	Poona. 4
14 Bāṇere बाणेरे ...	NW; 5.2; 9.0.	3.2; 210; 209; 6.	Poona. 6
15 Bhāvaḍī भावडी ...	NE; 11.2; 21.0.	4.0; 508; 99; 60.	Vagholi. 3
16 Bhavarāpūr भवरापूर ...	E; 17.6; 18.4.	1.6; 124; 33; 57.	Uruli-Kn. 3
§17 Bhosarī भोसरी ...	N; 7.6; 10.0.	10.8; 5153; 934; 321.	Local. ...
18 Bivarī बिवरी ...	E; 16.0; 18.0.	3.1; 229; 52; 110.	Loni-Kalbhor. 6
19 Bopakheḷa बोपखेळ ...	N; 5.0; 11.0;	2.3; 1232; 259; 50.	Yeravade. 6
20 Burkegāṅv बुर्केगांव ...	E; 17.4; 18.0.	3.8; 535; 117; 99.	Taleganva-Dh. 4
21 Carholī Bk. चऱ्होली ...	N; 10.4; 13.0.	12.2; 5294; 936; 677.	Local. ...
22 Cikhalī चिखली ...	N; 12.0; ...	6.2; 2100; 392; 265.	Mosi. 3.
§23 Ciñcavaḍa चिंचवड ...	NW; 9.4; 12.0.	4.2; 4369; 936; 179.	Local. ...
24 Ciñcolī चिंचोली ...	NW; 14.0; 16.0.	2.8; 1384; 357; ...	Dehu-Road. 1
§25 Dāpodī दापोडी ...	N; 5.0; 6.0;	0.7; 7437; 1684; 105.	Local. ...
§26 Dehū देहू ...	N; 15.2; 18.0.	*5.1; 16280; 4169; ...	Local. ...
27 Dhanakavadī धनकवडी	S; 3.4; 6.0.	1.2; 299; 60; 93.	Poona. 6
28 Dhānorī धानोरी ...	N; 6.4; 10.0.	3.8; 1145; 221; 120.	Yeravada. 4
29 Dhāyarī धायरी ...	SW; 5.4; 9.0.	4.8; 2099; 381; 325.	Poona. 8
30 Dighī दिघी ...	N; 7.0; 8.0.	3.4; 1237; 236; 150.	Yeravada. 4
31 Ḍoṇajē डोणजे ...	SW; 9.4; 13.0.	3.7; 782; 176; ...	Local.
32 Ḍoṅgaragāṅv डोंगरगांव	NE; 16.2; 16.0.	3.4; 793; 132; 290.	Koreganv Bm. 1½
33 Ḍuḍuḷagāṅv डुडुळगांव	N; 12.0; 15.0.	1.4; 390; 73; 78.	Alandi-Dev. 2
34 Gāūḍadre गाऊडदरे ...	S; 11.0; 18.0.	2.2; 334; 67; 6.	Khed-Siv. 2
35 Gherā Sinhagaḍa घेरा सिंहगड.	SW; 13.0; 14.0.	13.3; 1180; 249; ...	Donaje. 2

*Population and household figures included

Taluka.

Railway St.; Distance.	Weekly Bazar; Bazar Day; Distance.	Motor Stand; Distance.	Water.	Institutions and other information.
Poona 16	Poona Sun. & W. 16	I.N.D.A. Stop 5	w.	s.(p); cs (con.); 5 tl. 4 gym.
Do. 13	Do. do. 13	Do. 2	w.	s. (p) ; 6 tl. ; 6 gym.
Chinchavad 1	Chinchavad Daily 1	Local ...	w.	s. (p.) ; 2 tl. ; c ; gym.
Local ...	Loni-Kal. Sat. 4	Local ...	w.	s (p.) ; pyt. ; cs (c.) ; c ; 3 tl., mq.; ds.
Poona 8	Poona W. Sun. 8	Dhayari 3	*	s (p) ; 4 tl ; gym. * Gayamukh water
Poona 11	Poona W. Sun. 9	Poona 8	w.	2 tl ; ds ; gym.
Do. 24	Do. do. 25	Khadakavasla ...	w.	s (p) ; 4 tl ; lib.
Do. ...	Vele Fri. 3	Vele 3	w.	s (p.) ; 4 tl.
Do. 20	Kheda Siv. Thu. 3	Kheda-Siv. 3	w.	s (p) ; pyt ; 5tl. ; gym.
Uruli Kn. 4	Uruli Kn. Sun. 4	Uruli Kn. 5	w.	s (p) ; 4 tl ; mq. ; c ; gym; ferry in (rainy season.)
Poona 25	Poona W. Sun. 25	Khadakvasala 13	rv.	s (p) ; 8 tl ; launch 4 miles.
Do. 14	Koreganva Bm. Thu. 3	Vagholi 7	w.	s (p) ; gym.
Kirkee 5	Bhamburde Sun. 3	Aundh 1	w.	s (p) ; 3 tl ; c ; gym ; vill. fr. Ct.
Do. 5	Do. do. 6	Do. 1	rv.	s (p); 5tl; c; 3 gym; Bhairoba Fr. Vsk. Sud. 3.
Poona 9	Phulagama Fri. ..	Vagholi 3	rv.	2 tl ; c ; gym.
Uruli Kn. 3	Uruli Kn. Sun. 3	Uruli Kn. 3	rv.	s (p) ; 3 tl. ; c.
Kirkee 5	Chakan 8	Local	w.	s (p) ; cs. (mp) ; 3 tl.
Uruli Kn. 4	Uruli Kn. Sun. 4	Uruli Kn. 4	rv.	s (p) ; 3 tl ; ferry in rainy season.
Kirkee 4	Poona W. Su. 7	Poona 7	rv.	s (p) ; tl.
Poona 18	Taleganva-Dh Mon 5	Koreganv Bm. 5	rv.	s (p) ; 2 tl.; c.
Poona 13	Local Thu.	Alandi De. 1	rv.	s (p) ; pyt ; cs(mp); 4tl c;, mg.; ds ; gym ; Vagheshwar Fr. Mahashiv.
Chinchavad 3	Chakan Sat. 4	Mosi 3	rv.	s (p) ; 6 tl ; gym; mq.; Bhairava Fr. Ct.
Local ...	Poona W. Sun. 11	Shivajinagar 11	rv.	Sun. 15. s (p) ; 7 tl.; mq.; ds ; 6 gym ; lib ; Moraya Gosavi Fr. Mrg. Vad. 3-6.
Dehu-Road 1	Chakan Sat. 1	Dehu-Road 1	rv.	s (p) ; 3 tl ; gym.
Kirkee 3	Poona W. & Sun. 6	Local ...	w.	s(p) ; 2 tl.
Local	Chakan Sat. 3	Local ...	rv.	s(p) ; pyt ; cs (c), c (con) ; Tukaram & Vithal tl ; 7ds ; 2 gym ; 2 lb ; mq ; Vill. Frs. Phg. and Kt.
Poona 7	... ...	Poona 6	rv.	5 tl. ; gym.
Do. 7	Peona Sun. & Wed. 7	Poona 7	w.	s (p) ; tl.
Poona 8	Do. do. 8	Local 1	w.	s(p) ; cs (c); 6 tl ; gym.
Do. 8	Do. do. 8	Poona 8	w.	s (p) ; 3tl. Urus Mgh. Sud. 15.
Poona 14	Do. do. 14	Local ...	w.	s(p) ; Amriteshvar Fr. Ct. Sud. 15.
	Korganv. Bm. 1½	Koreganv Bm. 1½	rv.	s(p) ; tl. c ; Bhairava Fr. Ct. Sud.. 15.
	Chakan Sat. 7	Alandi De. 2	rv.	s (p) ; 2 tl; c; Kaniphanath Mgh. Vad 3.
Poona 18	Kheda-Siv. Thu. 1½	Kheda-Siv. 1½	w.	4 tl ; gym.
Do. 15	Poona Sun. 16	Local ...		s(p) ; Tanaji Navami Mgh. Vad. 9.

in Dehu Road Military and Civil Area.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
36 Gogalavāḍī गोगलवाडी.	S; 9.2; 13.0.	3.0; 638; 105; 5.	Khed Siv. 5
37 Gorhe Bk. गोऱ्हे बु. ...	SW; 9.0; 17.4.	1.6; 575; 107; ..	Donaje. 1
38 Gorhe Kd. गोऱ्हे खु. ...	SW; 10.0. 16.4;	0.9; 401; 87; ..	Do. 1
39 Haḍapasar हडपसर ...	E; 5.0; 6.0.	7.9; 3130; 630; 684.	Poona Camp. 4
40 Hiṅgaṇagāṅv हिंगणगांव	E; 20.2; 26.0.	6.1; 684; 124; ..	Uruli Kn. 4
41 Hiṅgaṇē Bk. हिंगण बु.	SW; 2.4; 7.0.	1.4; .. .. 128.	Poona. 3
42 Hiṅgaṇē Kd. हिंगणें खु.	SW; 3.2; 8.0.	0.8; 37; 12; 26.	Do. 4
43 Jambalī जांबली ...	SW; 16.0; 24.0.	1.6; 404; 76; 128.	Pirangut. 10
44 Kaḷas कळस ...	N; 4.4; 9.0.	2.0; 1527; 316; 125.	Yeravada. 1
45 Kalyāṇa कल्याण ...	SW; 14.0. 21.0.	3.3; 880; 173; 15.	Khed Siv. 6
46 Kātraj कात्रज ...	S; 4.6; 7.0.	8.2; 1210; 233; 143.	Poona. 7
47 Kesanand केसनंद ...	E; 11.4; 18.0.	6.5; 1602; 286; 335.	Vagholi. 2¼
48 Khaḍakvāsalē खडक-वासले ...	SW; 7.2; 11.0.	3.0; 2043; 397; 215.	Donaje. 2
49 Khāmagāṅv Māvaḷa खामगांव मावळ ...	E; 22.2; 22.0.	3.8; 1001; 203; ..	Do. 7
50 Khāmagāṅv Ṭek खमगांव टेक ...	SW; 14.2; 19.0;	5.2; 540; 120; 148.	Uruli Kn. 3
51 Khānāpūr खानापूर ...	SW; 11.0; 15.0.	1.0; 1301; 242; ..	Donaje. 2½
52 Kharāḍī खराडी ...	NE; 6.4; 8.0.	3.0; 533; 90. 84.	Mundhave. 1
53 Kheḍa Śivāpūr खेड शिवापुर ...	S; 12.0; 16.0.	3.5; 2202; 428; 6.	Local. ..
54 Kinaī किनई ...	NW; 15.0; 18.0.	2.6; 947; 228; ..	Dehu-Road. 1
55 Kirakaṭavāḍī किरकट-वाडी ...	SW; 6.6; 13.0.	1.2; 592; 110; 99.	Donaje. 3
56 Kivaḷē किवळें ...	NW; 13.4; 20.0.	3.1; 1053; 205;	Chinchavad. 5
57 Kolavaḍī कोलवडी ...	E; 12.0; 15.0;	7.0; 1430; 255; 264.	Loni-Kalbhor. 3
58 Koṇḍhaṇapūr कोंढणपूर	S; 12.2; 18.0.	2.1; 834; 168; 20.	Khed Siv. 5
59 Koṇḍhavē Bk. कोंढवें बु.	SE; 4.2; ...	5.2; 1764; 319; 235.	Poona. 5
60 **Koṇḍhavē Dhāvaḍe** कोंढवें धावडे ...	SW; 6.6; 18.0.	4.9; 1267; 254; 221.	Pirangut. 10
61 Koṇḍhavē Kd. कोंढवें खु. ...	SE; 3.2; ..	1.9; 6; 2; 135.	Poona. 5
62 Koparē कोपरें * ...	SW; 7.6; 12.0.	1.2; 3969; 904; 39.	Pirangut. 10
63 Koregāṅv Mūḷa कोरेगांव मूळ ...	E; 17.2; 17.0.	4.2; 1002; 193; 143.	Uruli Kn. 2
64 Kotharūḍa कोथरूड ...	W; 3.0; 5.0.	4.5; 223; 44; 226.	Poona. 3 3
65 Kuḍajē कुडजें ...	SW; 9.6; 15.0.	2.3; 762; 134; 121.	Pirangut. 13
66 Lohagāṅv लोहगांव ...	NE; 7.2; 9.0.	14.2; 2687; 425; 231.	Poona. 3
67 Lonī Kāḷabhor लोणी काळभोर ...	E; 11.2; 11.0.	16.7; 6196; 1224; 674;	Local. 3

* Includes Kopare Camp

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Poona 18	Kheda Siv. Thu. 6	Shindevadi 2	w.	s(p) ; 2tl ; gym.
Do. 13	Poona W. Sun. 13	Khadakvasala 1	w.	(sp) ; launch service 1 mile.
Do. 14	Do. do. 14	Do. 2	t., w.	s(p) ; launch service 2 miles.
Local 1½	Loni-Kal. Sat. 7	Poona 5	cl.	s(p); pyt. cs. (c), (mis); tl ; 4 gym ; c ; Bhairava Fr. Ps. Vad. 8.
Uruli Kn. 4	Uruli Kn. Sun. 4	Uruli Kn. 4	rv. w.	s(p) ; Subhanrao & 5 tl.
Poona 6	Poona Sun. 4	Poona 5	cl., rv.	3tl ; gym.
Do. 4	Do. do. 4	Do. 4	rv.	Vithoba Rakhumai Temple ; ds.
Do. 20	Do. do 20	Do. 20	rv.	s(p); 3tl ; gym ; launch service.
Do. 6		Do. 6	rv.	s(p) ; tl.
	Kheda-Siv. Thu. 6	Kondhapur 3	w.	s(p); cs (mp); 5 tl ; 7 gym ; c.
Poona 8		Poona 5	t.	s(p); cs (c), (mis); 4tl ; gym ; c ; d. b.
Loni-Kal. 16	Koreganv Thu. 4	Vagholi 2¼	w.	s(p) ; 5tl ; gym ; ds ; Jogeshvari Fr Mrg. Sud. 15.
Poona 11	Poona Sun. 11	Local ...	t., cl.	s(p); cs (c) ; 5tl ; 3gym ; 2 c ; lib ; 2 disp ; Bhairava. Fr. Ch. Vad. 8 ; launch service 2 miles ; d. b.
Do. 21	Do. do. 21	Khadakvasala 8	w.	s(p); launch service. 3 miles.
Uruli Kn. 3	Uruli Kn. Sun. 3	Uruli Kn. 3	rv.,w.	Chanesvarnath & 4tl ; ds.
Poona 16	Poona Sun. 16	Khadakavasla 3	t., w.	s(p) ; launch service 3 miles.
Hadapasar 2	Do. do. ..	Poona 5	n.	s(p) ; 3 tl; mq; c; ferry in rainy season
Poona 20	Local Thu. ..	Local ..	w., t.	s(p); pyt; cs(c), (mp); 16 tl ; 2 .mq ; c; 3 gym ; Pirkamar Ali Urus Ct. Sud 15.
Dehu Road 1	Vadaganv Sat. 8	Dehu Road 1	rv.	s(p).
Poona 9	Poona Sun. 9	Khadakavasala 1	w.	s(p) ; 5 tl ; gym ; c.
Dehu Road 2	Taleganv Sun. 7	.. ..	rv.	s(p) ; 4 tl ; lib.
Loni-Kal. 3	Loni-Kal. Sat. 3	Theur 2	rv.	....
Poona 21	Kheda Siv. Thu. 5	Local	w., spr	s(p) ; 4 tl ; mq.; gym ; ferry in rainy season.
Poona 7	Poona Sun. 5	Poona 5	w.	s(p) ; 4tl ; mq ; 3 gym ; c.
Do. 11	Poona do. 10	I.N.D.A. Stop 2	rv.,w. cl.	s(p) ; cs(c) ; 7 tl ; 3 gym.
Poona 6	Do. do. 5	Poona 5	w.	s(p); 4 tl ; c ; ds ; lib ; 3 gym.
Poona 9	Do. do. 9	Local	t., w.	s(p) ; 4tl ; gym ; launch service 9 miles.
Uruli Kn. 2	Uruli Kn. Sun. 2	Uruli Kn. 2	rv.	s(p) ; 5 tl ; gym ; c.
Poona 5	Poona Sun. and Wed 4	Poona 4	w. cl.	s(p) ; 5 tl ; mq ; c ; 2 gym ; Bhairava Ct. Sud. 15.
Poona 14	Do. do. 14	I.N.D.A. Stop 3	w., t.	s(p) ; gym ; 3 tl.
Do. 7	Do. do. 7½	Yeravada 5	w.	s(p) ; cs(c) pyt 2tl; 5 gym Tukaram Fair Phg. Vad. 3.
Local ...	Local Sat. ..	Local ..	w., n.	s(p) ; pyt ; cs(c), (con) ; 5 tl ; c ; mq; ds; gym; 3 lib ; Basic Tr. Cr. Kalbhairava Fr. Ct. Sud. 15; d. b.

(Pop. & Households)

Serial No. ; Village Name.	Direction; Direct distance; Travelling distance.	Area (sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office; Distance.
68 Loṇī Kanda लोणी कंद.	NE; 13.6; 13.0.	6.6; 1342; 260; 193.	Local. ...
69 Mahamadavāḍī महंमदवाडी ...	SE; 5.2; 9.0.	2.7; 1043; 194; 184.	Hadapasar. 2
70 Mālakheḍa मालखेड ...	SW; 13.0; 24.0.	0.7; 182; 42; 69.	Donaje. 4
71 Māmurḍī मामुर्डी ...	NW; 14.2; 20.0.	1.1; 726; 205;	Chinchavad. 5
72 Māṇḍavī Bk. मांडवी बु.	SW; 12.2; 18.0.	1.7; 387; 75; 122.	Pirangut. 14
73 Māṇḍavī Kd. मांडवी खु.	SW; 12.0; 18.0.	0.5; 306; 62; 71.	Do. 17
74 Māñjarī Bk. मांजरी बु.	E; 8.4; 9.0.	7.5; 5218; 1087; 372.	Manjari Fm. 3
75 Māñjarī Kd. मांजरी खु.	E; 8.4; 15.0.	4.6; 826; 182; 150.	Do. 3
76 Mośī मोशी ...	N; 11.2; 13.0.	5.8; 2185; 393; 293.	Local.
77 Nāndeḍa नांदेड ...	SW; 5.6; 18.0.	1.8; 1549; 289; 155.	Donaje. 4
78 Uāndośī नांदोशी ...	SW; 7.0; 21.0.	4.3; 561; 107; 109.	Do. 3
79 Narhe नऱ्हे ...	SW; 4.6; 8.0.	1.7; 369; 83; 108.	Poona. 7
80 Nāyagāṅv नायगांव ...	E; 15.0; 16.0.	8.5; 2012; 465; 384.	Uruli-Kn. 3
81 Nhāvī Sāṇḍas न्हावी सांडस.	E; 20.6; 25.0.	3.4; 599; 126; 176.	Taleganv Dh. 4
82 Nigaḍī निगडी ...	NW; 11.2; 17.0.	1.5; 286; 70; 45.	Cindchavad. 3
83 Niraguḍī निरगुडी ...	NE; 11.0; 13.0.	1.7; 279; 55; 58.	Charholi Bk. 3
84 Pāṣāṇa पाषाण ...	NW; 4.2; 8.0.	6.2; 893; 144; 4.	Poona. 3
85 Peraṇe पेरणे ...	NE; 16.0. 15.0.	4.8; 1341; 221; 260.	Koreganv Bm. 1½
86 Phulagāṅv फुलगांव ...	NE; 14.2; 15.0.	1.4; 630; 121; 8.	Local.
87 Phurasuṅgī फुरसुंगी ...	E; 8.4; 10.0.	7.9; 4719 924; 485.	Local.
88 Piṁpaḷe Gurav पिंपळे गुरव.	NW; 0.6; 9.0.	1.5; 615; 106; 151.	Chinchavad. 5
89 Piṁpaḷe Nilakha पिंपळे निलख.	NW; 5.6; 10.4.	2.0; 1320; 333; 3.	Aundh Camp. 1
90 Piṁpaḷe Saudagar पिंपळे सौदागर.	NW; 7.0 10.4.	1.7; 1014; 180; 98.	Chinchavad. 4
91 Piṁparī Sāṇḍas पिंपरी सांडस.	E; 22.0; 28.4.	6.0; 955; 187; 300.	Taleganv Dh. 4
†92 Piṁparī Vāghere पिंपरी वाघेरे.	NW; 7.6; 9.0.	5.3; 8931; 2049; 168.	Pimpari R. Camp. 1½
93 Pisolī पिसोली ...	SE; 5.4; 8.0.	1.9; 295; 60; 75.	Poona.
94 Rahāṭaṇī रहाटणी ...	NW; 7.4 10.0.	1.8; 681; 127; 108.	Chinchavad. 3
95 Rahāṭavaḍe रहाटवडे	S; 12.6; 29.0.	2.5; 808; 156; 13.	Khed Siv. 5
96 Rāveṭa रावेट ...	NW; 13.0; 18.0.	3.7; 943; 174; 1.	Chinchavad. 3
97 Sāṅgarūṇa सांगरूण ...	SW; 14.0; 22.0.	2.4; 793; 151; 189.	Pirangut 10

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Poona 13	Local Wed.	Local	w.	s(p) ; cs(c) ; tl ; c ; d. b. (I).
Do. 5	Hadapasar Daily 2	Hadapasar 2	rv.	s(p) ; 3 tl ; mq ; gym.
Poona 18	Poona W. & Sun. 18	Khadakavasala	w.	s(p); 2 tl ; launch service.
Dehu Road 1	Taleganv Db. Sun. 4		w.	s(p) ; 3 tl.
Poona 18	Poona Wed. 18	I.N.D.A. Stop 6	w.	5tl ; gym.
Do. 17	Do. 17	Do. 5	w.	s(p) ; 2tl ; gym.
Mundhave 3	Loni-Kalabhor Sat. 5	Hadapasar 4	p, w.	s(p) ; pyt ; cs(fmq), Mis; ; 4tl ; Manjara Devi Fr. Mrg. sud. 6.
Hadapasara 4	Hadapasar Daily 4	Manjari Fm. 3	w., rv.	s(p) ; 4 tl ; c, math.
Chinchavada 5	Chakan Sat. 6	Local	w.	s(p); 3 tl ; 5 gym; *Vill. Fr.* Mgh. vad. 14
Poona 8	Poona Sun. W. 8	Dalpevadi 1	rv.	s(p) ; 6tl; mq; 2gym ; Vadajabai Fr.
Do. 10	Do. do. 10	Khadakavasala 2	w.	Ps. sud. 15.
				s(p) ; 4 tl.
Do. 7	Do. do. 7	Dhayari 2	v.	2 tl ; c; gym.
Uruli Kn. 3	Uruli Kn. Sun. 3	Uruli Kn. 3	w.	s(p) ; 6tl ; mq ; gym ; ds.
Do. 9	Taleganv Dh. Mon. 4	Taleganv Dh. 4	rv.	s (p) ; 3 tle. gym
Chinchavada 2	Chinchavad Daily 2	Local	w.	s(p) ; 5tl ; ferry in rainy season.
Poona 13	Charoli Bk. Thu. 3	Alandi De. 3	rv.	s(p) ; tl ; pyt ; gym; ds.
Shivajinagara 4	Bhamburd Wed. 4	Local	p., w.	2tl ; c.
	Koreganv Bm. Thu. 1½	Koreganv Bm. 1½	rv.	s(p) ; 6 tl ; 4 gym ; lib ; *Bhairava* Fr. Mgh ; d. b.
Poona 16	Local Fri.	Do. 4	rv., w.	s(p) ; pyt ; cs(c) ; 5 tl ; 7mq ; 6 gym
Sasvada Rd. 1	Loni-Kalbor Sat. 3	Hadapsar 4	w., cl.	c ; ds ; *Shanbhu Mahadeo* Fr. Ct. sud; 6 ; Tukai Fr. Vs. sud. 15.
Kirkee 3	Shivajinagar Sun. W. 6	Dapodi 2	rv.	s(p) ; 5tl ; gym.
Kirkee 4	Bhamburd Sun. W. 6	Aundha Camp 1	rv.	s(p) ; 4tl ; gym.
	Talegn. Dh. Mon. 4	Taleganv Dh. 4	rv.	s(p) ; vill. dev. comm ; 3 tl ; 4 gym.
				s(p) ; 2tl ; c ; ds.
Chinchavada 4	Shivajinagar Sun. W. 8	Aundha 2	rv.	s(p) ; 3 tl ; c ; ds.
				s(p) ; tl ; c ; gym.
Chinchavada 4	Shivajinagar Sun. W. 10	Pimpari R C. 1	rv.p.w.	s(p) ; cs(con) 5 ; (c), (j), (m)2 ; c 7tl ; libs.
Poona 6	Poona Sun. W. 6		w.	4tl ; gym ; Padamavati Fr. Ps. sud. 15.
Chinchavada 4	Shivajinagar do. 9	Shivajinagar 9	rv.	s(p) ; 6tl ; 2 gym.
Poona 20	Khed Siv. Thu. 5	Kondhanpur 1	w.	s(p) ; 4tl ; 2gym ; ds.
Dehu Road 2			rv.	s(p) ; 5 tl ; mq ; 3 gym ; ferry in rainy season.
Poona 18	Poona Sun. W. 18	Khadakavasla 18	rv.	s(p) ; 4tl ; gym ; c ; launch service.

Serial No. ; Village Name.	Direction; Direct distance; Travelling distance.	Area (sq. ms.); Pop. ; Households ; Agriculturists.	Post Office ; Distance.
98 Sāṅgavī Havelī सांगवी हवेली ...	NW; 5.0; 8.0.	1.4; 1299; 373; 5.	Aundh Camp. 1
99 Sāṅgavī Sāṇḍas सांगवी सांडस ...	E; 21.4; 28.4;	3.7; 478; 98;	Taleganv Dh. 4
100 Sāṣṭē साष्टें ...	E; 13.0; 17.0	1.9; 137; 25; 70;	Loni-Kalabhor 4
101 Śindavaṇe शिंदवणे ...	E; 18.4; 20.0.	7.8; 1110; 212; 13.	Uruli-Kn. 3
102 Sirasavāḍī सिरसवाडी.	E; 16.2; 18.4;	4.3; 585; 88; 145.	Loni-Kalabhor. 8
103 Śivaṇe शिवण ...	SW; 5.6; 13.0.	3.1; 802; 148; 142.	Poona. 7
104 Sonāpūr सोनापूर ...	SW; 15.0; 22.0.	1.6; 533; 110; 100.	Donaje. 6
105 Taḷavaḍē तळवड ...	N; 13.4; 18.0.	3.8; 842; 142; 0.	Dehu 2
106 Taraḍe तरडे ...	E; 16.0; 17.0.	4.4; 399; 68; 3.	Alandi Ch. 2
§107 Theūr थऊर ...	E; 12.0; 13.0.	8.0; 2333; 425; 43.	Loni-Kalbhor 3
108 Tuḷāpūr तुळापूर ...	NE; 14.0; 18.0.	3.2; 720; 222; 117.	Phulaganv.
109 Uṇḍrī उंड्री ...	SE; 5.6; 9.0.	4.1; 686; 126; 150.	Poona. 6
110 Uraḷī Ḍevācī उरळी देवाची ...	SE; 6.4; 7.4;	8.9; 2679; 509; 351.	Local.
111 Uraḷī Kāñcan उरळी कांचन ...	E; 17.4; 18.0.	5.3; 3347; 781; 313.	Local.
112 Vaḍadare वडदरे ...	SW; 13.4; 24.0.	1.8; 441; 89; 190.	Donaje. 5
113 Vaḍagāṅv Bk. वडगांव बु. ...	SW; 4.2; 7.0;	1.8; 710; 157; 104.	Poona. 6
114 Vaḍagāṅv Kd. वडगांव खु. ...	SW. 4.4; 20.0.	0.6; 550; 72; 32.	Do. 7
115 Vaḍagāṅv Śerī वडगांव शेरी ...	NE; 5.0; 6.0.	2.4; 1046; 241; 130.	Mundhave. 1
116 Vaḍagāṅv Śinde वडगांव शिंदे ...	NE; 11.0; 12.0.	2.3; 1047; 161; 122.	Vagholi. 6
117 Vaḍakī वडकी ...	SE; 10.0; 12.0.	8.5; 1669; 339; 329.	Uruli De. 2
118 Vāḍe Bolhāī वाडे बोल्हाई ...	E; 14.0; 16.0.	8.8; 1220; 218; 266.	Loni-Kalabhor. 6
119 Vāḍhu Kh. वाढु खु. ...	NE; 15.0; 21.0;	2.5; 482; 80; 82.	Phulaganv. 2
120 Vāgholī वाघोली ...	NE; 9.4; 9.0.	13.3; 4202; 716; 417.	Local.
121 Vaḷatī वळती ...	E; 17.6; 18.:.	3.7;. 695; 133;	Uruli Kn. 5
122 Vāṅgaṇī वांगणी ...	S; 16.0; 30.0.	3.7; 1060; 221; 250.	Kheda Siv. 7
123 Vārje वार्जे ...	SW; 4.0; 8.0.	2.9; 382; 84; 99.	Poona. 4
124 Viñjhar विंझर ...	SW; 17.4; 35.0.	5.6; 1114; 223; 162.	Khed Siv. 12

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Kirkee 3	Bhamburda Sun. W. 6	Aundh Camp. 1	p., w.	s(p) ; 3tl ; gym ; Bhairava Fr. Vsk.
Uruli Kn. 10	Talegn.Dh. Mon. 4	Taleganv Dh. 4	rv.	s(p) ; 3tl ; c.
Loni-Kal. 4	Loni-Kal. Sat. 4	Theur 2	rv.	2tl ; ferry in rainy season.
Uruli Kn. 3	Uruli Kn. Sun. 3	Uruli Kn. 3	w.	s(p).
Do. 7	Koregn. Bm. Thu. 5	Shikarpura 6	w.	tl ; c.
Shivajinagar 1	Poona W. Sun. 8	Poona 8	cl.	s(p) ; 7tl ; 2gym.
Poona	Poona W. Sun.	Khadakavasala	w.rv.	s(p) ; 4tl ; gym.
Chinchavad 4	Chakan Sat. 6	Dehu 2	w.	s(p) ; 4tl ; gym.
Alandi Ch. 3½	Kunjravadi Tue. 5	Uruli Kn. 5	n. w.	tl ; c.
Loni-Kal. 3	Do. do.	Local	spr.	s(p) ; cs(c) ; tl ; c ; Nath Maharaj Fr. Phg. Sud. 8.
Poona 13	Koregn.Bm. Thu. 5	Vagholi 4	rv.	s(p) ; tl ; ghat.
Poona 6	Hadapasar Daily 4	Poona 6	w.	s(p) ; 4tl ; c ; gym.
Sasavad Rd. 1	Loni-Kal. Sat. 6	Hadapasar 4	w.	s(p) ; cs(c) ; 5 tl ; mq ; 4gym ; ds ; 2c ; *Nath* Fr. Ct. Sud. 15.
Local	Local Sun.	Local	w.	s(p) ; pyt ; cs (c) ; 2tl ; mq ; gym ; Mahatma Gandhi Nature Clinic.
Poona 19	Poona W. Sun. 19	Khadakavasal	rv.w.	s(p) ; 5tl ; gym ; launch service.
Do. 6	Do. do. 6	Dhayari 1½	cl.	s(p) ; 2tl ; gym.
Do. 7	Do. do. 7	Do. ⅛	cl.	tl ; gym.
Hadapasar 1½	Do. do. 6	Poona 6	w.	tl ; cs (c).
Poona 10	Do. do. 10	Do. 10	rv.	s(p) ; 2tl.
Phurasangi 2	Loni-Kal. Sat. 4	Hadapasar 7	w.	s(p) ; 4tl ; 2gym ; c ; lib ; Bhairava Fr. Mgh. vad. 8.
Loni-Kal. 6	Do. do. 6	Vagholi 6	w.	s(p) ; cs(c) ; 6tl ; mq ; 2ds.
Poona 15	Phulaganv Fri. 2	Koregn. Bm.	rv.	s(p) ; 3tl ; 3c ; gym.
Do. 1		Local	w.	s(p) ; pyt ; cs (c) ; c ; ds ; 2mq ; 2gym ; 8tl ; *Bhairava Fr.* Mgh. Sud. 15
Uruli Kan. 5	Uruli Kan. Sun. 5	Uruli Kn. 5	w.	
	Nasarapur 7	Kondhanpur 3	w.	s(p) ; pyt ; 2tl.
Poona 6	Poona Sun. W. 5	Poona 6	rv.	tl ; gym.
	Sakhar Wed. 1	Nasarapur	w.	s(p) ; cs(c) ; 4tl ; gym.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
1 Āgotī आगोती ...	N; 9·4; 12.0.	4.0; 668; 123; 139.	Pomalvadi. 3
2 Ajotī अजोती ...	NE; 6·4; 6.0.	2.9; 442; 86; 55.	Indapur. 9
3 Ākole आकोले ...	W; 18·4; 28.0.	7.6; 881; 281; 61.	Kalas. 2
4 Athurṇe अथुर्णे ...	W; 15·0; 16.0.	11.4; 2814; 568; 315.	Lasurne. 2
5 Avasarī अवसरी ...	S; 5·2; 6.0.	4.1; 334; 76; 61;	Indapur. 6
6 Bābhuḷagāṅv बाभुळगांव ...	SE; 5·4; 8.0.	5.1; 497; 104; 98.	Do. 6
7 Baḷapuḍī बळपुडी ...	NW; 7·0; 7.0.	3.2; 160; 27; 20.	Nimganv Ket. 6
8 **Bāvaḍē** वावडे ...	S; 10·4; 11.0.	32.4; 8927; 1963; 1286.	Local.
9 Beḍaśiṅgē बेडशिंगे ...	S; 4·2; 5.0.	1.8; 148; 28; 21.	Indapur. 5
10 Bhādalavāḍī भादलवाडी	NW; 18·0; 20.0.	5.3; 274; 54; 49.	Diksal. 7
11 Bhāṅḍgāṅv भांडगांव ...	S; 8·0; 9.0.	5.1; 730; 165; 125.	Bavade. 4
12 Bhāṭanimagāṅv भाटनिमगांव	S; 6·2; 6.0.	3.2; 318; 60; 62.	Do. 5
13 Bhāvaḍī भावडी ...	NW; 10·2; 11.0.	3.0; 437; 86; 53.	Palasdev. 3
14 Bhigavaṇ भिगवण ...	NW; 21·0; 22.0.	5.2; 2747; 531; 146.	Diksal 2
15 Bijavaḍī बिजवडी ...	NW; 5·0; 5.0.	6.0; 425; 77; 83;	Indapur. 5
16 Borī बोरी ...	W; 18·0; 22.0.	7.2; 2138; 412; 235.	Lasurne. 3
17 Cākāṭī चाकाटी ...	SW; 13·2; 18.0.	3.2; 245; 50; 52.	Bavade. 5
18 Cāṇḍagāṅv चांडगांव ...	NW; 11·2; 14.0.	2.3; 240; 51; 56.	Indapur. 14
19 Cikhalī चिखली ...	W; 19·0; 24.0.	1.5; 426; 96; 22.	Lasurne. 4
20 Ḍāḷaj डाळज ...	NW; 16·0; 16.0.	9.0; 1807; 321; 241.	Local. ..
21 Ḍikasaḷ डिकसळ ...	NW; 19·4; 23.0.	3.1; 512; 98; 63.	Local. 2
22 Gāṅgaragāṅv गांगरगांव	NW; 5·5; 5.0.	3.0; 73; 19; 24.	Indapur. 5
23 Gāñjevaḷaṇ गांजेवळण...	N; 10·0; 13.0.	12.5; 269; 48; 43.	Do. 11
24 Giravī गिरवी ...	SE; 12·6; 19.0.	3.7; 470; 101; 25.	Bavade. 7
25 Gokhalī गोखली ...	SW; 2·6; 3.0.	4.1; 118; 20; 27.	Nimganv Ket. 3
26 Gondī गोंदी ...	S; 13·0; 16.0	1.9; 197; 38; 18.	Bavade. 6
27 Gotoṇḍī गोतोंडी ...	W; 10·4; 11.0	7.2; 1091; 257; 34.	Nimganv Ket. 3½
28 Hiṅgaṇagāṅv हिंगणगांव	SE; 5·6; 6.0.	3.8; 358; 64; 63.	Indapur. 6
§29 **Iṅdāpūr** (municipal area) इंदापूर ...	H.Q.	40.3; 4981; 1167;	Local.
29*a* Iṅdāpūr (non-municipal area) इंदापूर		3634; 602; 810.	Do.
30 Jāṁb जांब ...	W; 21·6; 25.0.	2.4; 667; 118; 78.	Sansar 6-4
31 Kājhaḍ काझड ...	W. 19·6; 24.0.	10.3; 1431; 247; 51.	Sansar 2
32 **Kaḷaṁb** कळंब ...	W; 17·6; 23.0.	10.5; 13084; 3034; 77.	Valachandnagar 1
33 Kaḷasa कळस ...	W; 15·6; 24.0.	24.6; 2281; 480; 370.	Local.
34 Kaḷāsī कळासी ...	N; 7·4; 10.0.	4.0. 478; 100; 110.	Indapur 9
35 Kālaṭhaṇ कलठण ...	N; 5·4; 7.0.	7.0; 980; 188; 169.	Do. 7

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Pomalvadi 3	Pomalvadi Fri. 3	Loni 6	rv.	s(p) ; 2 tl ; gym.
Diksal 31	Indapur Sun. 9	Indapur 9	rv.	s(p) ; cs(c) ; 4tl ; c.
Do. 9	Kalas Tue. 2	Bhigvan 6	w.	s(p) ; cs(c) ; 3tl.
Baramati 16	Lasurne Wed. 2	Local	n.	s(p) ; cs(c) ; 5 tl ; ds ; mq; c.
Diksal 21	Indapur Sun. 6	Indapur 6	w.	s(p) ; cs(c) ; tl ; gym ; c.
Do. 28	Do. do. 6	Hinganganv 2	rv.	s(p) ; cs(c) ; 3 tl ; c.
	Do. do. 7	Loni 2	w.	s(p) ; tl.
Diksal 32	Local Fri.	Local	w.,rv.	s(p) ; pyt ; cs(c),(mp) ; 4 tl ; mq ; c;
			cl.	Irrig. Bung.
Do. 26	Indapur Sun. 5	Indapur 5	w.	c.
Do. 7	Bhigvan do. 5	Bhigvan 5	w.,n.	s(p).
Do. 28	Bavade Fri. 4	Local 3	rv.	s(p) ; cs(c) ; tl ; mq ; c.
Do. 28	Indapur Sun. 6	Indapur 6	rv.	s(p) ; c.
Pomalvadi 2	Palasdev Mon. 3	Loni 2	w.	s(p) ; tl ; gym ; c.
Diksal 2	Local Sun.	Local	w.	s(p) ; pyt ; cs(mp) ; 3tl ; mq ; ds; gym ; c ; Bhairava Fr. Ct. vad 8.
Pomalvadi 9	Indapur Sun. 5	Rajevadi 0-6	w.	s(p) ; tl.
Baramati 11	Local Fri.	Lasurne 3	w.	s(p) ; pyt ; cs(c),(i) ; 5 tl ; mq ; lib.
Do. 30	Bavade Fri. 5	Bavade 5	rv.	s(p) ; 2tl ; c.
Pomalvadi 1	Pomalvadi Fri. 1	Loni 4	rv.	s(p) ; 3tl ; ds.
Baramati 16	Lasurne Wed. 4	Lasurne 4	rv.	s(p) ; tl ; c.
Diksal 7	Bhigvan Sun. 6	Local	rv.	s(p) ; cs(c),(mis) ; mq ; lib ; c.
Do. 2	Do. Sun. 2	Bhigvan 2	rv.	s(p) ; 2 tl.
Pomalvadi 9	Indapur Sun. 5	Local	n.	s(p) ; tl ; c.
Vasimbe 2	Do. do. 11	Indapur 11	rv.	cs(c) ; gym ; c.
Diksal 45	Akluj Mon. 8	Bavade 7	rv.	s(p) ; tl.
Do. 25	Indapur Sun. 3	Indapur 3	w.	
Do. 47	Bavade Fri. 6	Bavade 6	rv.	s(p) ; c.
Baramati 22	Nimganv K. Sat. 3-4	Nimganv Ket. $3\frac{1}{2}$	w.,n.	s(p) ; 4 tl.
Diksal 28	Indapur Sun. 6	Local 0-1	rv.	s(p) ; tl.
Diksal 22	Local	Local	w.	s(p) ; mun ; cs(c) ; 12 tl ; 2 mq ; 4gym ; d. b. (I).
Baramati 12	Lasurne Wed. 6	Sansar $6\frac{1}{2}$	rv.	s(p) ; 3 tl.
Baramati 12	Bori Fri. 2	Sansar 2	w.	s(p) ; cs(c) ; 4 tl ; mq ; gym. ;
Do. 22	Walachand-nagar Wed. 1	Walchandnagar 1	rv.,w.	s(p) ; pyt ; cs(c) ; 3 tl ; C ; Maruti Fr. Ct. vad. 5 ; Includes Walchand-nagar.
Diksal 11	Local Tue.	Lasurne 6	w.	s(p) ; pyt ; cs(c) ; gym ; mq; ds Haraneshwar Fr.
Vasimbe 3	Indapur Sun. 9	Indapur 9	rv.	s(p) ; gym ; c.
Diksal 29	Do. do. 7	Do. 7	rv.	s(p) ; gym ; lib ; c.

Serial No. ; Village Name.	Directions ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
36 Kāndalagāṅv कांदलगांव	E; 8.0; 9.0.	5.9; 560; 118; 77.	Indapur. 9
37 Kāṇṭī कांटी ...	SW; 8.2; 12.0.	7.2; 1485; 289; 225.	Bavade. 7
38 Koṭhaḷī कौठळी ...	W; 8.0; 8.0.	5.9; 732; 100; 13.	Nimganv Ket. 5
39 Khorocī खोरोची ...	SW; 14.6; 21.0.	7.1; 1427; 283; 263.	Bavad. 8
40 Kuṁbharagāṅv कुभरगांव ...	NW; 18.2; 18.0.	4.5; 606; 132; 76.	Diksal. 5
41 Kuravalī कुरवली ...	W; 22.0; 22.0.	2.8; 1095; 213; 64.	Lasurne. 4
42 Lākaḍī लाकडी ...	W; 22.2; 26.0.	5.0; 867; 171; 155.	Sasnsar. 3
43 **Lāsūrṇē** लासूर्णे ...	W; 17.4; 18.0.	15.7; 5328; 1102; 168.	Local.
44 Loṇī लोणी ...	NW; 9.1; 9.0.	6.1; 932; 161; 139.	Palasdev. 5
45 Lumevāḍī लुमेवाडी ...	S; 14.2; 16.0.	2.7; 738; 147; 35.	Bavade. 5
46 Madanavāḍī मदनवाडी	NW; 21.2; 24.0.	8.7; 1153; 183; 96.	Diksal. 3
§47 Narasiṅgapūr नरसिंगपूर ...	SE; 12.0; 20.0.	2.4; 359; 86; 29.	Local.
48 Nhāvī न्हावी ...	NW; 10.6; 12.0.	8.3; 976; 162; 163.	Palasdev. 3
49 Nimagāṅv Ketakī निमगांव केतकी ...	W; 7.2; 7.0.	14.0; 5272; 887; 45.	Local.
50 Nimasākhar निमसाखर.	SW; 14.6; 17.0.	8.8; 2352; 393; 124.	Do.
51 Niṁboḍī निंबोडी ...	NW; 25.0; 24.4.	3.3; 661; 140; 125.	Sansar. 2
52 Niraguḍē निरगुडें ...	W; 22.0; 31.0.	15.5; 1009; 261; 258.	Diksal. 9
53 Niranimagāṅv निर-निमगांव ...	S; 14.0; 17.0.	2.5; 713; 153; 122.	Bavade. 4
§54 Niravāṅgī निरवांगी ...	SW; 13.0; 13.0.	10.6; 2243; 472; 189.	Nimaganv Ket. 6
55 Osarē ओसरें ...	S; 14.0; 18.0.	1.2; 141; 31; 20.	Bavade. 8
56 Paḍasthaḷ पडस्थळ ...	NE; 7.2; 8.0.	3.9; 329; 64; 29.	Indapur. 8
§57 Paḷasadev पळसदेव ...	NW; 13.0; 14.0.	17.3; 2795; 562; 406;	Local.
58 Piṁpaḷē पिंपळें ...	NW; 22.2; 27.0.	3.4; 253; 54; 33.	Diksal. 5½
59 Piṁparī Bk. पिंपरी बु.	S; 11.6; 16.0.	4.0; 491; 101; 30.	Bavade. 4
60 Piṁparī Kd. पिंपरी खु.	NW; 3.6; 4 0.	2.0; 124; 27; 4.	Indapur. 4
61 Piṭakeśvar पिटकेश्वर ...	SW; 9.4; 11.0.	3.7; 504; 90; 16.	Nimganv Ket. 3
62 Pondhavaḍī पोंघवडी ...	NW; 20.4; 26.0.	5.7; 476; 106; 70.	Diksal. 6
63 Rājavaḍī राजवडी ...	NW; 5.0. 5.0.	0.9; 49; 12; 14.	Indapur. 5
64 Reḍā रेडा ...	SW; 10.4; 12.0.	3.7; 667; 135; 34.	Bavade. 7
65 Reḍaṇī रेडणी ...	SW; 11.6; 13.0.	7.1; 1036; 199; 58.	Do. 7
66 Ruī रुई ...	W; 12.0; 14.0.	10.2; 1001; 188; 194.	Nimganv Ket. 6
67 Śahā शहा ...	E; 4.0; 4.0.	4.1; 415; 79; 56.	Indapur. 4
68 Saṇasar सणसर ...	W; 21.0; 22.0.	9.2; 3283; 536; 414.	Local. 4
69 Sarāṭī सराटी ...	S; 14.0; 15.0.	3.0; 615; 129 216.	Bavade. 4
70 Śelagāṅv शेलगांव ...	W; 12.0; 15.0.	24.8: 3383; 476 577.	Nimganva Ket. 6

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Diksal 32	Indapur Sun. 9	Hinganganv 6	rv.	s(p) ; 2 tl ; c ;
	Nimganv Ket. Sat.	Nimganv Ket.	w.,n.	s(p) ; 2tl ; gym.
Pomalvadi 8	Do. do. 5	Do. 5	w.,n.	s(p) ; tl ; gym ; c.
Baramati 24	Bavad Fri. 8	Bavad 8	rv.	s(p) ; cs(c) ; 5tl ; mq ; ds ; c ; Bhavani Fr. An. Sud. 15.
Diksal 5	Bhigvan Sun. 5	Local	rv.w.	s(p) ; 4 tl ; ds ; c ; Laxmi Fr. Ct. Vad. 5; d. b. (I).
Baramati 16	Lasurne Wed. 4	Lasurne 4	rv.	s(p) ; cs(c) ; Maruti Fr. Ct. Vad. 8.
Do. 9	Baramati Thu. 9	Sansar 3	w.	s(p) ; cs(c) ; 3tl ; c.
Do. 14	Local Wed.	Local	w.	s(p) ; pyt ; cs(c) ; 4 tl ; ds ; lib.
Pomalvadi 5	Palasadev Mon. 5	Do.	w.	s(p) ; cs(c) ; 3 tl ; ds ; c ; vill. fr. Asd. ; d. b.
Diksal 4.4	Bavade Fri. 5	Bavade 5	rv.	s(p) ; cs(c) ; mq.
Do. 3	Bhigavan Sun. 3	Bhigavan 2	w.	s(p) ; cs(c) ; tl ; gym.
Jeur 22	Akluj 2	Bavade 10	rv.	s(p) ; cs(c) ; Narasinha tl ; fr. Vsk. Sud. 15.
	Palasdev Mon. 3	Loni 3	w.,n.	s(p) ; tl.
Pomalavadi 11	Local Sat.	Local	w.	s(p) ; pyt ; cs(c) ; (i) ; 2 tl ; ds ; mq ; gym ; *Mahadeo Fr.*. Ct. Sud. 11-13, d. b.
Baramati 24	Walchand- nagar Wed. 3	Walchandnagar 3	rv.,w.	s(p) ; cs(c) ; 4tl ; c.
Do. 9	Lasurne Wed. 3	Sanasar 2	w.	s(p) ; cs(c) ; 3tl ; C.
Diksal 9	Bhigvan Sun 8	Shetphalgadhe 2	w.	s(p) ; tl ; mq ; Limbaraj Fr. Svn. Sud. 14
Do. 37	Bavade Fri. 4	Bavade 4	rv.	s(p) ; cs(c) ; 2tl ; ds ; c.
	Nimganv Ket. Sat. 6	Nimaganv Ket. 6	rv.	s(p) ; tl ; c ; Nandikeshwar Fr. Svn.
Diksal 40	Akluj Mon. 4	Akluj 4	rv.	s(p) ; C.
Jeur 7	Indapur Sun. 8	Indapur 8	rv.	s(p) ; C.
Pomalvadi 3	Local Mon.	Dalaj 5	rv.	s(p) ; pyt ; cs(c), (i) ; 4 tl ; gym ; mq ; lib ; c ; Palasanath Fr. Ct. Sud. 15.
Diksal 5.4	Bhigvan Sun.4.4	Shetphalgadhe 2.4	w.	s(p).
Do. 38	Bavade Fri. 4	Bavade 4	rv.	s(p) ; 2 tl.
Diksal 25	Indapur Sun. 4	Indapur 4	w.	c.
	Nimganv Ket. Sat. 3	Nimganv Ket. 3	w.	
Diksal 6	Bhigvan Sun. 5	Bhigvan 5	w.	s(p) ; tl.
Pomalvadi 7	Indapur Sun. 5	Local	n.	tl.
Diksal 30	Nimganv Ket. Sat. 7	Nimganv Ket. 7	n.	s(p) ; 3 tl ; ds ; gym ; c ; Mahadeo Fr. Ct. Vad. 2.
Do. 30	Do. 7	Do. 7	n.	s(p); 2tl; HanumanJayanti Ct. Sud.15
Do. 12	Do. 6	Dalaj 4	n.,w.	s(p) ; Bavir Dev Fr. Kt. Sud. 1.
Do.	Indapur Sun. 4	Indapur 4	rv.	s(p) ; 5 tl; c.
Baramati 9	Lasurne Wed. 4	Lasurne 4	n.	s(p) ; pyt ; cs(c) ; 4 tl ; ds ; mq ; c ; Bhairava Fr.
Diksal 37	Bavade Fri. 4	Akluj 2	rv.	s(p) ; cs(c) ; 3 tl ; gym ; c.
Baramati 20	Nimgn.Ket. Sat. 6	Nimganv Ket. 6	W.	s(p) ; pyt ; cs(c) ; tl ; mq ; c; Muktabai Fr.

Serial No. ; Village Name.	Direction; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
71 Śeṭaphaḷ Gaḍhe शेट-फळ गढे ...	NW; 24.1; 29.0.	8.8 1252 279 147.	Diksal. 8
72 Śeṭaphaḷa Haveli शेट-फळ हवेली ...	SW; 7.6; 10.0.	6.3 1168 259 136.	Bavade. 6
73 Sirasoḍī सिरसोडी ...	N; 5.4; 8.0.	4.3; 332; 67; 29.	Indapur. 8
74 Sugāṅv सुगांव ...	NE; 5.2; 6.0;	3.2; 530; 96; 74.	Do. 6
75 Ṭākaḷī टाकळी ...	NE; 8.0; 8.0.	4.1; 574; 113; 91.	Do. 8
76 Takrāravāḍī तक्रारवाडी	NW; 20.0; 20.0.	1.0; 455; 76; 51.	Diksal. 2
77 Ṭaṇū टणू ...	SE; 11.0; 18.0.	3.5, 447; 77; 38.	Bavade. 7
78 Taraṭagāṅv तरटगांव ...	E; 7.2; 7.0.	12.5; 100; 18; 17.	Indapur. 7
79 Tāvaśī तावशी ...	W; 23.2; 26.0.	2.6; 1233; 648; 113;	Baramati. 9
80 Uddhaṭ उद्धट ...	W; 22.4; 28.0.	3.1; 1706; 359; 228.	Sansar. 5
81 Vaḍāpurī वडापुरी ...	SW; 4.2; 4.0.	10.5; 1778; 357; 303.	Nimaganv Ket. 6
82 Vāhaḷī वाहळी ...	W; 9.0; 9.0.	5.0; 693; 116; 15.	Do. 4
§83 Vālacandanagar वाल-चंद नगर ...	W; 18.0; 23.0.	(Included in Kalamba)	Local.
84 Vanagaḷī वनगळी ...	NW; 3.0; 3.0.	2.8; 135; 27; 28.	Indapur. 3
85 Varakuṭe Bk. वरकुटे बु.	NW; 7.4; 9.0.	8.8; 1090; 201; 209.	Do. 9
86 Varakuṭe Kd. वरकुटे खु.	SW; 7.0; 9.0.	6.3; 1429; 277; 161.	Nimganv Ket. 2

Taluka

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Diksal 8	Bhigvan Sun. 7	Local 0-3	w.	s(p) ; cs(c) ; gym ; ds ; lib ; .c
Do. 28	Bavade Fri. 6	Bhandaganv 3	cl.	s(p) ; cs(c) ; 4 tl ; d. b.
Vasimbe 7	Indapur Sun. 8	Indapur 8	rv.	s(p) ; c.
Diksal 27	Do. do. 6	Do. 6	rv.	s(p) ; 3tl ; c.
Jeur 5	Do. do. 8	Vangi 3	rv.	s(p) ; c.
Diksal 2	Bhigvan do. 1	Bhigvan 1	n.	s(p) ; tl ; c.
Do. 41	Bavade Fri. 7	Bavade 7	rv.	s(p) ; tl ; c.
Do. 3	Indapur Sun. 7	Hinganganv 2	rv.	2tl ; c.
Baramati 9	Baramati Thu. 9	Sansar 4	w.	s(p) ; 2tl ; gym.
Do. 10	Do. do. 10	Do. 5	rv.	s(p) ; cs(c) , tl.
Diksal 26	Indapur Sun. 4	Local	w.	s(p) ; cs(c) ; 3 tl ; mq.
Pomalvadi 4	Nimgnv. Ket. Sat. 4	Nimganv Ket. 4	w.	s(p) ; tl ; gym.
Baramati 22	Local	Local	w.,t.	Included in Kalamb.
Diksal 19	Indapur Sun. 3	Indapur 3	w.	tl.
Pomalvadi 6	Do. do. 9	Loni 3	w.	s(p) ; cs(c) ; 4 tl ; gym ; c.
	Nimagnv.Ket Sat. 2	Nimganv. Ket. 2	w.,n.	s(p) ; tl ; mq ; ds ; gym ; c.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
1 Āgara आगर ...	SE; 1.0; 1.0.	3.2; 913; 136; 205;	Junnar. 2
2 Āladarē आलदरें ...	N; 1.4; 3.0;	1.6; 520; 89; 109.	Do. 1
3 Alamē अलम ...	E; 4.2; 6.0.	4.9; 453; 88; 110.	Do. 5
4 **Āḷē** आळें ...	E; 15.6; 18.0.	14.7; 5855; 983; 700.	Local.
5 Āḷū आळू ...	N; 8.0; 15.0.	14.7; 40; 8; 7.	Otur. 4
6 Amarāpūr अमरापूर ...	E; 1.0; 1.0.	0.3; 148; 27; 27.	Ojhar. 5
7 Āmbegavhāṇa आंबेगव्हाण ...	NE; 10.6; 11.0.	7.9; 953; 153; 132.	Otur. 4
8 Āmbolī आंबोली ...	W; 11.2; 14.0.	2.7; 558; 117; 120.	Junnar. 14
9 Āṇē आण ...	E: 23.6; 27.0.	25.1; 3049; 520; 527.	Local.
10 Añjanavaḷē अंजनवळें ...	NW; 11.4; 15.0.	8.8; 645; 141;	Junnar. 15
11 Āpatāḷē आपटाळें ...	W; 7.0; 7.0.	1.6; 390; 59; 52.	Niragude. 5
12 Ārvī आर्वी ...	SE; 7.0; 6.0.	5.1; 2663; 443; 259.	Local.
13 Auraṅgapūr औरंगपूर	SE; 20.0; 22.0.	1.5; 421; 73; 70.	Belhe.
14 Bāgalohare बागलोहरें	SW; 4.0; 4.0.	0.12 78; 14; 19.	Junnar. 4
15 Bāgāyat Bk बागायत बु.	N; 1.0; 1.0.	Included in Junnar 132.	Do. ¼
16 Bāgāyat Kd. बागायत खु.	N; 1.0; 1.0.	Do. 55.	Do. ½
17 Ballāḷavāḍī बल्लाळवाडी ...	NE; 4.0; 4.0.	3.7; 821; 132; 151.	Do. 5
18 Bārav वारव ...	S; 1.0; 1.0.	1.0; 51; 9; 35.	Do. ¼
19 Bastī बस्ती ...	S; 5.0; 6.0.	1.9; 412; 74; 75.	Savarganv. ⅛
20 Belasar बेलसर ...	W; 4.0; 4.0.	1.1; 423; 64; 100.	Junnar. 5
§21 **Belhe** बेल्हे ...	E; 20.4; 25.0.	18.9; 4485; 972; 842.	Local.
22 Bhivāḍe Bk. भिवाडे बु.	W; 11.6; 15.0.	0.8; 365; 72; 45.	Junnar. 15
23 Bhivāḍe Kd. भिवाडे खु.	W; 12.4; 15.0.	1.1; 312; 70; 55.	Do. 15
24 Borī Bk. बोरी बु. ...	SE; 16.0; 19.0.	8.4; 2421; 412 364.	Local.
25 Borī Kd. बोरी खु. ...	SE; 16.2; 19.0.	3.7; 971; 150; 168.	Bori Bk.
26 Botarḍe बोतर्डे ...	W; 6.0; 6.0.	1.7; 571; 95; 56.	Niragude. 2
27 Cāvaṇḍa चावंड ...	W; 9.0; 10.0.	1.8; 440; 89;	Junnar. 10
28 Cilhevāḍī चिल्हेवाडी ...	NE; 11.0; 11.0.	1.6; 188; 39; 45.	Otur. 6
29 Ciñcolī चिंचोली ...	S; 5.4; 6.0.	1.1; 1024; 184. 255.	Savarganv. 4
30 Devaḷe देवळे ...	NW; 10.2; 12.0.	4.0; 613; 136;	Junnar. 12
31 Dhālevāḍī-T-Havelī घालेवाडी त. हवेली ...	SE; 5.0; 5.0.	1.1; 223; 40; 43.	Ojhar. 1½
32 Dhālevāḍī-T-Minher घालेवाडी त. मिन्हेर ...	W; 8.4; 11.0.	2.6; 130; 23; 26.	Junnar. 11
33 Dhāmaṇakheḷa घामणखेळ ...	S; 2.4; 3.0.	2.2; 525; 85; 97.	Arvi. 4-4
34 Dhanagarvāḍī धनगरवाडी ...	SE; 4.0.	1.0; 299; 53; 59.	Narayanganv. 3

Taluka.

Rai way St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Dist.nce.		Water.	Institutions and other information.
Poona 56	Junnar	Sun.	2	Junnar	0-2	rv; spr;n	s(p); 2tl; 2mg.
Taleganv Db. 52	Do.	do.	1	Do.	1	w.	s(p); tl; c.
	Junnar	Sun.	5	Do.	5	w.	s(p); 6tl.
Taleganv 57	Local	Fri.		Local		w.	s(p); pyt; cs(c); 3tl; mq; gym; ds; c; *Jnaneshwar* Fr. Ct. vad. 11.
	Otur	Thu.	4	Otur	4	n.	
Poona 56	Junnar	Sun.	2	Junnar	2	w; t.	s(p); cs(c); 2tl.
Taleganv Db. 71	Otur	Thu.	4	Otur	4	rv.	s(p); 3tl.
Do. 60	Junnar	Sun.	14	Junnar	14	w; spr;rv	s(p); tl.
A'nagar 34	Belhe	Mon.	5	Local		w; n.	s(p); pyt; cs(c); 2tl; ds; gym
Poona 64	Junnar	Sun.	15	Junnar	15		s(p); tl.
Taleganv 60	Do.	do.	7	Do.	7	w.	2tl.
Do. 45	Narayan-ganv	Sat.	3	Pimpalaganv	1	rv; w.	s(p); cs(c); 3tl; mq; lib; c.
A'nagar 46	Belhe	Mon.	6	Belhe (June to Sept.)	6	w.	s(p); 3tl.
				Parganva T. Ale (Oct. to May)	1		
Taleganv 50	Junnar	Sun.	4	Junnar	4	rv.	tl.
Poona 56	Do.	do.	½	Do.	½	rv;p;w.	s(p); tl; 2ds.
Do. 56	Do.	do.	¼	Do.	¼	rv;p;w.	s(p); tl; gym.
Taleg. Db. 56	Do.	do.	5	Do.	5	w.	s(p); 2tl; ds; c.
Poona 56	Do.	do.	¼	Do.	¼	p;w;t.	
	Junnar	do.	7	Do.	7	rv.	s(p); 3tl.
Taleganv 61	Do.	do.	5	Do.	5	rv.	s(p); cs(c); 3tl.
A'nagar 39	Local	Sun.		Local		w.	s(p); pyt; cs(c); (mp); 12tl; 2mq; ds; lib; Muktabai Fr. Svn.
Taleg. Db. 72	Junnar	Sun.	15	Junnar	15	rv.; w.	s(p); 2tl.
Do. 71	Do.	do.	15	Do.	15	rv; w.	s(p); tl.
Do. 52	Belhe	Mon.	6	Shiroli-T.-Ale	1½	rv.	s(p); pyt; cs(c); 3tl; mq; c; ds; Pir. Fr. Vsk. sud. 5.
Do. 52	Do.	do.	6	Do.	1½	rv.	s(p); 2tl.
Do. 56	Junnar	Sun.	6	Junnar	6	w.	3tl. c.
Poona 60	Do.	do.	10	Do.	10	w.	s(p).
Taleg. Db. 73	Otur	Thu.	6	Otur	6	rv.	4tl.
Taleganv 60	Junnar	Sun.	8	Junnar	8	w; n.	s(p); 4tl; mq; gym.
Poona 62	Do.	do.	12	Do.	12	w.	s(p); tl.
Taleg. Db. 51	Narayana-ganv	Sat.	5	Do.	5	rv.	tl.
Taleganv 66	Junnar	Sun.	11			w; spr.	2tl.
Do. 50	Do.	do.	3	Junnar	3	w.	s(p); 3tl; Khandoba Fr. Ct. sud. 15.
Do. 50	Narayana-ganv	Sat.	3	Narayanaganv	3	w.	s(p); 2tl.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.); Pop. : Households ; Agriculturists.	Post Office ; Distance.
35 Dholavaḍ घोलवड ...	E; 6.0; 6.0.	3.0; 1479; 239; 263.	Local.
36 Diṅgore डिगोरे ...	NE: 6.0; 6.0.	8.5; 1699; 302; 209.	Udapur. 2
37 Ghaṅgāḷadare घंगाळदरे	W; 8.4; 11.0.	2.4; 454; 71; 50.	Niragude. 11
38 Ghaṭaghar घाटघर ...	NW; 13.0; 16.0.	4.2: 253; 54.	Junnar. 16
39 Godre गोद्रे ...	N; 4.0; 4.0.	4.7; 735; 150; 118.	Do. 4
40 Goḷegāṅv गोळेगांव ...	NE; 1.0; 1.0.	2.6; 731; 134; 129.	Do. 1
41 Haḍasar हडसर ...	NW; 6.0; 10.0.	3.9; 615; 121; 105.	Do. 6
42 Hātaban हातबन ...	N; 1.0; 1.0.	24;	Do. 0-4
43 Hiraḍī हिरडी ...	W; 9.4; 11.0.	6.7; 211; 45; 42.	Do. 11
44 Hivarē Bk. हिवरे बु....	E; 8.0; 8.0.	4.7; 1343; 251; 280.	Local.
45 Hivarē Kd. हिवरे खु....	E; 6.0; 6.0.	2.9; 842; 144. 184.	Dholavad. 3
46 Hivarē-T-Minher हिवरे त. मिन्हेर. ...	W; 7.4; 8.0.	1.8; 416; 81; 114.	Junnar. 7
47 Hivarē T. Nārāyaṇa-gāṅv हिवरे त. नारायणगांव ...	SE; 12.0; 12.0.	7.1; 826; 144; 166.	Narayanaganv. 3
48 Iṅgaḷūṇ इंगळूण ...	W; 11.0; 13.0.	1.9; 786; 158; 152.	Junnar. 13
49 Jaḷavanḍī जळवंडी ...	W; 10.0; 12.0.	1.0; 178; 42;	Do. 12
50 Jāṁbhuḷśī जांभुळशी ...	N; 10.0; 11.0.	1.8; 163; 37; 40.	Otur. 11
§51 **Junnar** जुन्नर ...	H. Q.	1.8; 11632; 1989; 50.	Local.
52 Kāḷē काळें ...	SW; 5.4; 8.0.	3.3; 1086; 177; 182.	Junnar. 6
53 Kāndaḷī कांदळी ...	E; 13.0. 13.0.	6.1; 1809; 314; 268.	Bori Bk. 4
54 Karañjāḷe करंजाळे ...	NW; 9.0; 15.0.	2.2; 539; 110; 53.	Otur. 13
55 Kāṭeḍe काटेडे ...	SW; 4.0; 4.0.	1.7; 362; 67. 155.	Junnar. 4
56 Keḷī केळी ...	W; 8.0; 9.0.	0.7; 115; 18;	Do. 9
57 Kevāḍī केवाडी ...	W; 8.0; 10.0.	1.4; 521; 107;	Do. 10
58 Khaḍakuṁbe खडकुंबे ...	W; 10.2; 13.0.	1.1; 197; 47;	Do. 13
59 Khaire खैरे ...	NW; 9.0; 12.0.	1.1; 152; 29; 30.	Do. 10
60 Khāmagāṅv खामगांव ...	NW; 4.0; 5.0.	1.9; 972; 183; 157	Do. 5
61 Khāmuṇḍī खामुंडी ...	E; 10.0; 12.0.	4.2; 674; 117; 99.	Otur. 3
62 Khānagāṅv खानगांव ...	W; 4.4; 5.0.	4.3; 496; 91; 116;	Niragude. 1
63 Khanāpūr खानापूर ...	SE; 2.6; 2.0.	1.6; 355; 83; 72.	Arvi. 4
64 Khaṭakāḷē खटकाळे ...	NW; 8.4; 10.0.	1.5; 239; 48; 39.	Junnar 10
65 Khireśvar खिरेश्वर ...	N; 12.0; 12.0.	5.9; 362; 74; 36.	Otur 16
66 Khoḍad खोडद ...	SE; 14.0; 15.0.	11.1; 2108; 388; 325.	Ranjani 2
67 Khubī खुबी ...	N; 10.0; 14.0;	2.4; 273; 53; 21.	Otur. 13
68 Koḷavāḍī कोळवाडी ...	N; 6.4; 11.0.	1.7; 301; 51; 36.	Do. 15
69 Kolhevāḍī कोल्हेवाडी ...	N; 11.0; 11.0.	2.4; 370; 69; 49.	Do. 7
70 Kopare कोपरे ...	N; 9.6; 12.0.	5.6; 449; 97; 61.	Do. 11
71 Koraḍa-ohaḷ कोरडओहळ ...	NE; 2.0; 2.0.		Junnar 2
72 Kumśet कुमशेत ...	E; 2.0; 2.0.	1.3; 400; 77 101.	Ojhar. 5

Taluka.

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Water.	Institutions and other information.
Taleganv	52	Otur	Thu.	3	Junnar	6	rv.	s(p); cs(c); 2tl; gym; c.
Do.	67	Do.	do.	4	Udapur	2	rv.	s(p); cs(c); 9tl; mq; ds; lib.
Do.	66	Junnar	Sun.	11	Junnar	11	spr.; w.	tl.
Poona	66	Junnar	Sun.	16	Do.	16	w.	s(p); tl; ds.
Taleganv	56	Do.	do.	4	Do.	4	w.	s(p); tl.
Do.	52	Do.	do.	1	Do.	1	rv.	s(p); 2tl.
Do.	62	Do.	do.	6	Do.	6	w.	s(p); tl.
Poona	56	Do.	do.	2	Do.	½	rv.	tl.
Taleganv	67	Do.	do.	11	Do.	11	w.	2tl.
Do.	47	Umbaraj	Tue.	1	Narayanaganv	4	rv.	s(p); cs(c); 3tl; Lalkhan Baba Ct. vad. 4.
Do.	52	Otur	Thu.	3	Junnar	6	rv.	s(p); tl.
Do.	64	Junnar	Sun.	7	Do.	7	spr.	s(p); tl.
Do.	36	Narayana-ganv	Sat.	3	Narayanaganv	3	rv; w.	2tl. mq; ds; gym; c.
Do.	70	Junnar	Sun.	13	Junnar	13	rv.; w.	cs (mp); 2tl; ds.
Poona	62	Do.	do.	12	Do.	12	rv; n.	s(p); 2ds.
		Otur	Thu.	11	Do.	16	rv.	ds.
Poona	56	Local	Sun.		Local		p; w.	s(p), s(h); mun; cs(c), 4 (mp), (con), (mis)3; (i)3; 91tl; 15mq; 3ds; 20gym; lib; *Hasanji* Fr. Bdp. sud. 15.
Taleganv	62	Junnar	Sun.	6	Junnar	6	n.	s(p); 2tl; gym; d. b.
Do.	47	Pimpal-vandi	Thu.	2	Pimpalavandi	2	rv.	s(p); cs(c); 3tl; ds; Kalika & Khandoba Frs.
		Madh	Sat.	3			w.	s(p); 2tl.
Taleganv	60	Junnar	Sun.	4	Junnar	4	rv.	s(p); cs(c); 4tl; gym.
Poona	60	Do.	do.	9	Do.	9	w.	
Do.	60	Do.	do.	10	Do.	10	rv.; w.	s(p); tl.; ds.
Do.	62	Do.	do.	13	Do.	13	rv.	
Taleganv	66	Do.	do.	10	Do.	10	w.	tl.
Do.	55	Do.	do.	5	Do.	5	w	s(p); tl.; gym; lib; Gaimukh water.
Do.	60	Pimpari-Pendhar	Wed.	2	S. T. Stop	5	w.	s(p); 3tl; c.
Do.	59	Junnar	Sun.	5	Junnar	5	rv.	s(p); cs(c); 4tl.
Poona	58	Do.	do.	2	Do.	2	w.	s(p); 4tl.
Taleganv	65	Junnar	Sun.	10	Junnar	10	w.	tl.
		Madh	Sat.	6			w.	s(p); 4tl; Harishchandra Fr. Maha Shiv.
Taleganv	50	Vachar	Fri.		Narayanaganv	5	rv.	s(p); 2cs(c); 3tl; c; Ram Navami.
		Madh	Sat.	3			w.	tl; ds.
		Do.	do.	5	Junnar	13	w.	s(p); tl.
		Junnar	Sun.	5	Do.	5	w.	s(p); tl.
		Otur	Thu.	11	Do.	14	rv.	tl.
Taleganv	53	Junnar	Sun.	2	Do.	2	n.	
Do.	55	Do.	do.	2	S. T. Stop	2	rv.	s(p); 2tl.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
73 Kuraṇ कुरण ...	SE; 4.0; 4.0.	1.6; 411; 70; 60.	Ojhar. 3
74 Kusūr कुसूर ...	SW; 3.0; 3.0.	4.2; 1090; 186; 196.	Junnar. 3
75 Maḍha मढ ...	N; 7.6; 12.0.	6.0; 965; 194; 64.	Otur. 10
76 Māndaraṇe मांदरणे ...	NE; 8.2; 9.0.	2.0; 331; 60; 59.	Do. 3
77 Māṇḍave मांडवे ...	N; 9.4; 14.0.	3.2; 419; 95; 79;	Do. 8
78 Māṇakeśvar माणकेश्वर	W; 7.4; 9.0.	1.5; 215; 42; ..	Junnar. 9
79 Mangaruḷ मंगरूळ ...	SE; 21.4; 24.0.	4.8; 1367; 250; 222.	Belhe. 6
80 Māṇikaḍoh माणिकडोह	W; 4.0; 4.0.	2.2; 451; 92; 95.	Junnar. 4
81 Mulakī मुलकी ...	NW; 2.4; 4.0.		Do. 3
82 Muthāḷaṇē मुथाळणें ...	NE; 9.6; 14.0.	2.6; 406; 75; 115	Udapur. 6
83 Naḷavaṇē नळवणें ...	E; 20.6; 30.0.	8.0; 1088; 173; 200.	Ane. 3
84 Nārāyaṇagāṅv नारायण गांव ...	SE; 9.0; 9.4.	14.0; 5687; 1110; 685.	Local. ...
85 Netavaḍ नेतवड ...	NE; 6.0; 5.0.	2.5; 729; 127; 154.	Udapur. 1-4
86 Nimdarī निमदरी ...	S; 4.4; 6.0.	2.3; 841; 159; 154.	Savarganv. 2
87 Nimagāṅv T. Mahāḷuṅge निमगांव-त-महाळूंग ...	S; 4.0; 4.0.	1.2; 279; 52; 56.	Do. 2
88 Nimagāṅv Sāvā निम गांव सावा ...	SE; 19.0; 20.0.	5.8; 1590; 238; 227.	Belhe. 6
89 Nimgīr निमगीर ...	NW; 8.0; 10.0.	4.4; 872; 174; 132.	Junnar. 10
90 Niraguḍe निरगुडे ...	W; 3.4; 3.4.	2.5; 1147; 188; 180.	Local. ...
91 Otūr ओतूर ...	NE; 8.0; 8.0.	20.3; 7666; 1325; 1023.	Do. ...
§92 Ojhar ओझर ...	E; 6.0; 7.0.	3.0; 1070; 196; 173.	Do. ...
93 Pāḍaḷī पाडळी ...	NW; 1.4; 1.4.	2.8; 542; 76; 98.	Junnar. ¼
94 Pāngarī-T-Maḍha पांगरी-त-मढ ...	N; 7.0; 11.0.	1.7; 195; 36; 35.	Otur. 9
95 Pāngarī-T-Otūr पांगरी -त ओतूर ...	N; 2.2; 3.0.	0.9; 259; 43; 18.	Junnar. 3
96 Pāragāṅv-T-Maḍh पारगांव-त-मढ ...	NW; 8.0; 13.0.	2.9; 645; 132 35.	Otur. 6
97 Pāragāṅv-T-Āḷe पारगांव त. आळे ...	SE; 21.4; 24.0.	7.3; 793; 140; 184.	Belhe. 6
98 Pāruṇḍe पारुंडे ...	S; 5.0; 5.0.	5.8; 1780; 333; 318.	Savaraganv. 5
99 Phāṅguḷa-gavhāṇ फांगळ गव्हाण ..	W; 11.2; 14.0.	2.6; 84; 14; ..	Junnar. 14

Taluka.

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand : Distance.		Water	Institutions and other information.
Taleganv	46	Junnar	Sun.	4	Local	1	w.	s(p); 2tl; gym ; c.
Do.	50	Do.	do.	3	Junnar	3	rv.	s(p); cs(c); 3tl; gym; Shivai & MuktaiFrs.
		Local	Sat.	...	...	...	w.	s(p); 6tl; mq; ds; gym; c; Khardoba Fr. Ct. sud. 15.
Do.	67	Otur	Thu.	3	Udapur	2	w.	s(p); tl.
		Otur	do.	8	Otur	8	rv.	tl.
Poona	60	Junnar	Sun.	9	Junnar	9	rv.	tl.
Taleganv	58	Belhe	Mon.	6	Belhe (May to Sept.)	6	rv.	s(p); cs(c); 4tl; ds.
					Paraganv-T-Ale (Oct.-May)	$\frac{1}{4}$		
Do.	59	Junnar	Sun.	4	Junnar	4	rv.	s(p); tl.
Do.	54	Junnar	Sun.	3	Junnar	4	t; w.	
		Otur	Thur.	$7\frac{1}{2}$	Udapur	6	w.	s(p); 2tl.
A'nagar	37	Belhe	Mon.	8	Ane	3	w.	s(p); cs(c); 3tl; c.
Taleganv	42	Local	Sat.	...	Local	...	rv; w.	s(p), s(h); pyt; cs(mp), (con); 15tl; 3mq; gym; lib; ds; c; *Muktabai* Fr. Ct. vada 13; i. b. (l).
		Otur	Thu.	2	Udapur	$1\frac{1}{2}$	rv; w.	s(p); 3tl.
		Junnar	Sun.	4	Junnar	5	rv.	s(p); cs(c); 5tl; ds.
		Do.	do.	4	Do.	4	t.	s(p); 2tl.
A'nagar	46	Belhe	Mon.	6	Belhe (June-Sept.)	6	rv.	s(p); cs(c); 4tl; mq.
					Local (Oct.-May).			
Taleganv	66	Junnar	Sun.	10	Junnar	10	p; w.	s(p); 2tl.
Do.	65	Do.	do.	3	Do.	3	rv.	s(p); pyt; cs(c); (mis); 2tl; c; Muktabai & Maruti Frs.
Do.	66	Local	Thu.	...	Local	...	rv.; w.	s(p); pyt; cs(mp); 4tl; ds; c; Kapardeshwar Fr. Svn. Mons.
Do.	50	Umbaraj	Tue.	3	Narayanaganv	5	rv.	s(p); cs(c); 7tl; lib; ds; c; Ganapati Festival.
Poona	56	Junnar	Sun.	$\frac{1}{4}$	Junnar	1	rv;p;w.	s(p); cs(c); 8tl; mq; Thakurdwar Fr. Asc & Kt. sud. 11.
		Do.	do.	9	Do.	9	w.	tl.
Taleganv	54	Do.	do.	3	Do.	3	w.	s(p); tl.
		Madh	Sat.	2	Junnar	2	w.	s(p); 4tl; c.
A'nagar	45	Belhe	Mon.	6	Belhe (June-Sept.)	6	rv.	s(p); 4tl.
					Local (Oct.-May).			
		Junnar	Sun.	7	Junnar	7	w.	s(p); cs(c); 4tl; gym.
Poona	61	Do.	do.	14	Do.	14	n.	

Serial No. ; Village Name.	Directions ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
100 Pimpaḷagāṅv T. N.' gāṅv पिंपळगाव-त. ना. गांव ...	SE; 5.0; 5.4;	3.7; 992; 191; 175.	Arvi. 1
101 Pimpaḷagāṅv Jog पिंपळगांव जोग ...	N; 7.0; 10.0.	5.8; 1104; 196; 152.	Otur. 5
102 Pimpaḷagāṅv Siddhanāth पिंपळगांव सिद्धनाथ ...	NW; 2.0; 2.7.	424; 424; 83; 82.	Junnar. 2
103 Pimpaḷavaṇḍī पिंपळवंडी	E; 12.0; 15.0.	12.0; 4779, 892; 1068.	Local. ...
104 Pimparī Kāraḷ पिंपरी कारळ ...	SE; 24.0; 27.0.	1.7; 212; 35; 42.	Belhe. 8
105 Pimparī Penḍhār पिंपरी पेंढार ...	E; 11.6; 17.0.	9.0; 2717 455; 12.	Local. ...
§106 Pūr पूर ...	W; 10.0; 13.0.	1.1; 196; 40; ...	Junnar. 13
107 Rājūr राजूर ...	W; 6.0; 7.0.	2.9; 912; 162; 145.	Junnar. 5
108 Rājūrī राजुरी ...	W; 18.0; 22.0.	12.6; 5792; 863; 686.	Local. ...
109 Rāḷegaṇ राळेगण ...	W; 6.6; 7.0.	1.3; 369; 55; 35.	Niragude. 9
110 Rohakaḍī रोहकडी ...	NE; 10.0; 11.0.	1.5; 484; 83; 88.	Otur. 3
111 Sākorī-T-Belhe साकोरी-त-बेल्हे ...	E; 11.4; 20.0.	3.7; 1199; 206; 162.	Belhe. 2
112 Sāṅgaṇore सांगणोरे ...	N; 8.0; 13.0.	1.7; 856; 1670 38.	Otur. 13
113 Sāvaragāṅv सावरगांव...	S; 6.0; 6.0.	5.2; 1890; 384; 375.	Local. ...
114 Śinde शिंदे ...	W; 7.2; 10.0.	1.0; 218; 33; 30.	Niragude. 10
115 Śiroḷī Bk. शिरोळी बु....	E; 3.4; 3.4.	3.7; 1451; 261; 386.	Ozar. 2
116 Śiroḷī Kd. शिरोळी खु....	E; 3.0; 4.0.	2.6; 704; 100; 117.	Do. 4
117 Śiroḷī-T-Āḷe शिरोळी त.-आळे ...	SE; 17.0; 18.0.	2.6; 732. 114; 55.	Bori Bk. 1
118 Śiroḷī T. Kukuḍaneher. शिरोळी त. कुकुडनेहेर ...	W; 9.4; 13.0	3.9; 154; 31; ...	Junnar. 11
119 Śitevāḍī शितेवाडी ...	NW; 7.0; 13.0.	3.0; 476; 93; 34.	Otur. 13
120 Śivalī शिवली ...	W; 10.4; 12.0.	0.5; 202; 47; 35	Junnar. 12
121 Somatavāḍī सोमतवाडी	SE; 2.0; 2.0.	1.7; 262; 43; 26.	Do. 1
122 Sonavaḷe सोनवळे ...	W; 9.4· 12.0.	1.5; 460; 78; 70.	Do. 10
123 Sultānapūr सुलतानपूर	SE; 17.0; 18.0.	2.2; 422; 55; 42.	Bori Bk. 1
124 Surāḷe सुराळे ...	W; 5.4; 6.0.	1.0; 285; 56; 45.	Niragude. 4
125 Taḷerān तळेरान ...	NW; 10.0; 14.0.	5.1; 871; 187; 68.	Ojhar. 16
126 Tāmbe तांबे ...	SW; 6.4; 9.0.	3.9; 1076; 182; 220.	Junnar. 9
127 Tejevāḍī तेजेवाडी ...	E; 3.0; 3.0·	2.0; 664; 106; 94.	Ozar. 3
128 Tejūr तेजूर ...	W; 6.2; 7.0.	2.5; 552; 107; 49.	Junnar. 7
129 Ucchil उच्छिल ...	W; 10.0; 13.0.	1.9; 455; 79; 112;	Do. 11

Taluka.

Railway St ; Distance.	Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Water.	Institutions and other information.
Taleganv 46	Narayana-ganv	Sat.	4	Local	1	rv.	s(p); 3tl; mq; c.
	Otur	Thu.	5	Junnar	10	rv.	s(p); tl; mq.
Taleganv 52	Junnar	Sun.	2	Do.	2	w.	s(p); tl.
Do. 53	Local	Thu.	...	S. T. Stop	2	rv.	s(p); pyt; 5tl; ds; gym; c.
A'nagar 48	Belhe	Mon.	8	Belhe (June-Sept.)	8	rv.	2tl.
				Paraganv-T-Ale (Oct.-May)	2		
	Local	Wed.	...	Ale	3	w.	s(p); cs(c); 3tl; mq; c; Kalabai Fr. Ct. vad. 10.
Poona 62	Junnar	Sun.	13	Junnar	13	rv.	tl.
Taleganv 62	Do.	do.	5	Do.	5	w; rv;	s(p); cs(mp); 4tl.
Taleganv 58	Local	Sat.	...	Local		w.	s(p); pyt; cs(c); 3tl; 3mq; lib; c. Bhairava & Khandoba Frs.
Do. 61	Junnar	Sun.	10	Junnar	10	rv.	cs(c); 2tl; ds.
Do. 70	Otur	Thu.	3	Otur	3	rv.	s(p); 2tl; ds.
A'nagar 41	Belhe	Mon.	2	Belhe	2	rv. w	s(p); tl; c.
	Madh	Sat.	1	Junnar	10	rv.	s(p); 3tl, c.
	Junnar	Sun.	6	Narayanaganv	6	rv.	s(p); cs(c); 20tl; ds; mq; Malubai Fr. Ct. sud. 15.
Taleganv 63	Do.	do.	10	Junnar	10	w.	tl.
Do. 50	Do.	do.	3	Do.	3	rv.	s(p); 4tl; Bhairava Fr. Ct. sud. 11.
Do. 54	Do.	do.	4	Do.	4	rv.	s(p); 4tl; c.
Do. 50	Belhe	Mon.	5	Local	...	rv.	s(p); cs(c); 6tl; Pir Fr. Vsk. sud. 4.
Poona 61	Junnar	Sun.	11	Junnar	11	spr.	s(p); tl.
	Madh	Sat.	2	Junnar	9	w.	s(p); 2tl.
Taleganv 69	Junnar	Sun.	12	Do.	12	rv.	2tl.
Poona 56	Do.	do.	1	Do.	1	w; t.	...
Taleganv 66	Do.	do.	10	Do.	10	w; spr.	s(p); 2tl.
Do. 50	Belhe	Mon.	5	Siroli-T-Ale		rv.	tl.
Do. 60	Junnar	Sun.	6	Junnar	6	w.	tl.
	Madh	Sat.	6	Junnar	14	w.	s(p); 2tl.
Taleganv 65	Junnar	Sun.	9	Do.	9	w.	s(p); 3tl.
Taleganv 53	Junnar	Sun.	3	Junnar	3	rv.	s(p); 4tl; c; Vill. Dev. Comm.
Do. 62	Do.	do.	7	Do.	7	rv.	3tl.
Do. 67	Do.	do.	11	Do.	11	w.	s(p); 4tl; ds.

Serial No. ; Village Name.	Derection ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
130 Udāpūr उदापूर ...	NE; 7.0; 9.0.	4.5; 1501; 279; 192.	Local ..
131 Umbraj उंब्रज ...	E; 8.0; 9.0.	5.9; 2795; 439; 1023.	Do. ..
132 Uṇḍe Khaḍak उंडे खडक ...	NE; 7.0, 8.0.	1.6, 337; 72; 55.	Junnar. 5
133 Usarāṇ उसराण ...	W; 9.0; 11.0	0.6, 72; 23; ..	Junnar. 11
134 Vaḍagāṅv Bhikār वड-गांव भिकार ...	E; 13.4; 19.0.	6.2; 1663; 304; 7.	Pimpalavandi. 2
135 Vaḍagāṅv Kāndaḷī वडगांव कांदळी ..	E; 13.2; 15.0.	5 2; 1236; 208; 206.	Bori Bk. 3
136 Vaḍagāṅv Sahāṇī वडगांव सहाणी ...	SE; 5.0; 5 0.	2.0; 766; 155; 185.	Arvi. 2
137 Vaḍaj वडज ...	S; 4.0; .0.	3.0; 1051; 202; 306.	Savarganv. 3
138 Vaiśākha-kheḍe वैशाख खेडे ...	E, 11.2; 15.0.	0.8; 143; 29, 43.	Pimpalavandi. 1
139 Vanevāḍī वानेवाडी ...	W; 9.0; 10.0.	0.6, 180, 31; 25.	Niragude. 11
140 Vāṭakhāḷe वाटखाळे ...	N; 6.6; 13.0.	2.4; 308; 56, 24.	Otur. 14
141 Yeḍagāṅv येडगांव ...	E; 9.0; 9.0.	8.2; 1441; 245; 244.	Pimpalavandi. 3
142 Yeṇere येणेरे ...	SW; 4.4, 6.0.	2.8; 1860; 297; 275	Junnar. 6

Taluka.

Railway St ; Distance	Weekly Bazar ; Bazar Day ; Distance			Motor Stand ; Distance		Water.	Institutions and other information.
Taleganv 55	Otur	Thu.	1	Local	..	rv; w	s(p); cs(c); 4tl; mq; gym; Vakoba Fr. Ct. vad. 8.
Do. 57	Local	Tue.	..	S. T. Stop	5	rv.	s(p); pyt; cs(c); 6tl; mq; Mahalaxmi Fr. An. sud. 10.
Do. 63	Junnar	Sun.	7	Junnar	7	w.	...
Poona 61	Do.	do.	7	Do.	7	..	tl.
	Ale	Fri.	2	Ale	1	w.	s(p); pyt; cs(mis), (c); 3tl.
Taleganv 47	Pimpala-vandi	Thu.	3	Pimpalavandi	3	rv.	s(p); 2tl; gym; Vithoba Fr. Vsk. vad. 1
	Narayana-ganv	Sat.	5	Narayanaganv	5	..	s(p); 4tl.
Taleganv 60	Junnar	Sun.	5	Junnar	5	rv.	s(p); cs(c); 4tl; mq; gym; Khandoba Fr.
Do. 47	Pimpala-vandi	Thu.	1	Pimpalavandi	1	rv.	tl.
Do. 52	Junnar	Sun.	12	Junnar	12	rv.	2tl; c.
	Madh	Sat.	1	..	..	w.	s(p); 2tl.
Taleganv 45	Pimpala-vandi	Thu.	3	Narayanaganv	5	rv.	s(p); Yedeshwar & Hanuman tl; c.
Do. 61	Junnar	Sun.	6	Junnar	6	n; w.	s(p); 3tl; mq; gym.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
1 Āḍagāṅv आडगांव ...	W; 15·4; 27	2·7; 429; 97; 109	Vade. 16
2 Āḍhē आढें ...	W: 21; 32	1·3; 94; 17; 35	Do. 14
3 Ahīrē अहीरें ...	W; 12 15	1·7; 242; 53; 55	Kadus. 8
4 Ākhatulī आखतुली ...	W; 18·2; 28	0·4; 72; 13; 15	Vade. 12
§5 Aḷandī Devācī (municipal area). आळंदी देवाची ...	S; 12 4; 14	2·6; 2432; 617; 253	Local.
5*a* Āḷaṅdī Devācī (non-(municipal area). आळंदी देवाची ...		—; 326; 69;	Do.
6 Āṁbeṭhāṇa आंवेठाण.	SW; 6·4; 7	4·7; 1028; 175; 7	Mahalunge. 2
7 Āṁbolī आंबोली ...	W; 19 26	1·9; 537, 115; 117	Vade. 15
8 Āṁbhū आंभ ...	W 21 28	1·6; 300; 70; 105	14
9 Ānāvaḷē आनावळें ...	W; 14 22	1·3; 260; 58; 72	Kadus. 10
10 Āsakheḍa Bk. आसखेड बु. ...	W; 7·4; 9	1·3; 373; 73;	Do. 6
11 Āsakheḍa Kd. आसखेड खु. ...	W; 7·6; 10	1·9; 282; 56; 60	Mahalunge. 5
12 Avhāṭa अव्हाट ...	NW; 17; 20	3·5; 884; 167; 182	Vade. 6
13 Āvadar आवदर ...	NW; 14; 22	4·5; 735; 170; 143	Do. 5
14 Āvaṇḍhē आवंढें ...	W; 18; 28	2·6; 352; 76; 122	Do. 13
15 Bahul बहुल ...	SE; 12; 14	5·6; 1900; 298; 261	Pimpalaganv. 3
16 Bhalavaḍī भलवडी ...	W; 21; 30	1·3; 176; 45; 89	Vade. 4
17 Bhāṁbolī भांबोली ...	SW; 8; 13	2·0; 237; 40; 37	Mahalunge. 3
18 Bhivegāṅv भिवेगांव ...	NW; 24; 30	3·1; 115; 23; 50	Vade. 19
19 Bhomāḷē भोमाळें ...	NW; 22·2; 29	8·5; 215; 44; 52	Do. 13
20 Bhoragirī भोरगिरी ...	W; 25; 31	5·1; 245; 56; 69	Do. 20
21 Bhose भोसे ...	S; 8·4; 11	4·6; 1491; 261; 205	Local.
22 Bibī बिबी ...	NW; 10·4; 12	7·3; 1765; 365; 301	Do.
23 Biradavaḍī बिरदवडी...	SW; 5·4; 8	1·0; 291; 48;	Mahalunge. 2
§24 Cākaṇa चाकण ...	S; 6 4; 7	15·3; 5524; 998; 770	Local.
25 Cāṇḍolī चांडोली ...	S; 6·4; 1	1·2; 467; 85; 80	Khed. 1
26 Cāndūs चांदूस ...	SW; 4·2; 7	3·7; 699; 101; 130	Kadus. 4
27 Cārholī Kd. चाऱ्होळी खु. ...	SE; 13; 18	3·5; 774; 138; 118	Charholi Bk. 0-2
§28 Cās चास ...	NW. 5·6, 6	9·7; 3378; 648; 550	Local.
29 Cikhalagāṅv चिखलगांव	NW; 15 18	2·7; 772; 149; 128	Vade. 3
30 Ciṁbaḷī चिंबळी ...	S; 11; 11	3·8; 985; 173; 177	Alandi D. 3
31 Ciñcośī चिंचोशी ...	SE; 10·2; 16	5·6; 884; 154; 155	Davadi. 4
32 Dāvaḍī दावडी ...	SE; 6·6; 6	9·3; 2433; 399. 338	Local.
33 Darakavāḍī दरकवाडी...	NE; 12·2; 16	1·9; 151; 36; 40	Vade. 2
34 Ḍehaṇē डेहणें ...	NW; 19; 23	2·1; 531; 112; 136.	Do. 8
35 Ḍevośī देवोशी ...	W. 14; 21	2·0; 347; 70; 92	

Taluka.

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.		Motor Stand ; Distance.		Water.	Institutions and other information.
Taleganv	18	Ahire	Fri. 6	Kadus	15	w.	2tl.; c.
Kamshet	16	Vade	Sat. 14	Vade	14	w.	tl.
Taleganv	13	Local	Fri.	Kadus	8	w.	s(p); 2tl; ds; c; Phursula Fr. Mrg.sud.15.
Do.	20	Vade	Sat. 12	Vade	12	rv.	2tl; Jakhamata Fr.
Poona	13	Chakan	do. 7	Local		rv; p; w.	s(p); Mun; cs(mp); (con); Jnanesvar & 14tl; 125 ds; 2 gym; c; 2lib; 2disp;
Do.		Do.		Do.		Do.	Jnaneshvar Fr. Asd. & Kt. sud. 11.
Taleganv	14	Do.	do. 3	Chakan	3	w.	2 s(p); Ram tl; Vill. Dev. Comm.
Kamshet	18	Ahire	Fri. 10	Vade	15	rv.	tl.
Taleganv	20	Vade	Sat. 12	Do.	14	w.	s(p); 4tl.
Do.	18	Ahire	Fri. 3	Kadus	10	rv.	2tl.
Do.	7	Kurkundi	Mon. 1	Do.	6	rv.	s(p); tl; mq.
Do.	8	Chakan	Sat. 8	Chakan	8	rv.	2tl; c.
Do.	20	Vade	do. 6	Vade	6	rv.	s(p); 2tl.
Do.	20	Do.	do. 5	Do.	5	w.	5tl.
Kamshet	17	Ahire	Fri. 8	Do.	13	w.	3tl.
Kirkee	22	Local	Sun.	Shelaganv	4	rv.	s(p); cs(c); 10tl; mq; 3gym; Bhairava Fr. Ps. vad. 8.
Kamshet	18	Vade	Sat. 12	Vade	12	rv.	tl.
Dehu Road	6	Chakan	Sat. 7	Chakan	7	w.	tl.
Taleganv	26	Vade	do. 19	Vade	19	n.	
Do.	26	Do.	do. 13	Do.	13	rv.	
Do.	19	Do.	do. 20	Do.	20	rv.	4tl; 6ds; Bhimasankar Fr. Maha Siv.
Poona	22	Chakan	Sat. 5	Local		w.	s(p); pyt; cs(c); (fmg); 2tl; gym; c.
Taleganv	30	Vade	do. 3	Do.		rv.	s(p); 3tl;
Do.	15	Chakan	do. 2	Chakan	2	w.	s(p); Vill. Dev. Comm.
Do.	15	Local	Sat.	Local		w.	s(p); pyt; cs(mp), (mis); mq; c; ds; lib; Khandoba Fr. Mgh. sud. 15.
Do.	17	Khed	Sun. 1	Khed	1	rv.	5tl.
Do.	21	Do.	do. 3	Do.	3	rv; w.	s(p); 3tl; Gavalibuva Fr. Ct. vad. 7.
Poona	14	Charholi Bk.	Thu. 0-2	Alandi D.	1	rv.	s(p); 3tl; gym; Rokadoba Fr. Ct. sud. 8.
Taleganv	20	Local	Tue.	Kanhevadi Bk.	2	rv; w.	s(p); pyt; cs(c); 12tl; mq; ds; c.
		Vade	Sat. 3	Vade	3	rv; w.	s(p); cs(c); 2tl; c.
Poona	13	Chakan	do. 6	Mosi	2	rv; w.	s(p); 5tl; gym; c.
Do.	20	Chakan	Sat. 12	Shelaganv	4	w.	s(p); 3tl; ds; gym; Ferry in rainy season.
Do.	22	Do.	do. 8	Do.	3	t.	s(p); cs(c); 6tl; gym; mq; c; Eknath Fr. Ct. vad. 5.
Taleganv	20	Vade	do. 2	Vade	2	w.	2tl; c.
Do.	27	Do.	do. 8	Do.	8	w.	3tl; c.
		Do.	do. 4	Do.	4	w; n.	s(p); tl.

Serial No. ; Village Name.	Directions. Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households; Agriculturists.	Post Office ; Distance.
36 Dhāmaṇagāṅv Bk. धामणगांव बु. ...	NW; 17-4; 22	1·1; 169; 30; 64	Vade. 6
37 Dhāmaṇagāṅv Kd. धामणगांव खु. ...	NW; 20; 25	1·1; 483; 106; 108	Do. 1
38 Dhāmaṇē धामणें ...	W; 9-2; 16	2·5; 331; 63;	Kadus. 6
39 Dhānore धानोरे ...	S; 14; 17	2·4; 508; 93; 90	Charholi Bk. 6-4
40 Dhuvolī धुवोली ...	NW; 21; 25	0·6; 193; 43. 46	Vade. 11
41 Donde दोंदे ...	NW; 2-6; 3	4·6; 1603; 301; 262	Local.
42 Ekalahare एकलहरे ...	NW; 18-2; 25	2·4; 359; 75; 113	Vade. 11
43 Elavāḍī एलवाडी ...	SW; 11-4; 15	2·1; 728; 115; 127	Dehu. 1
44 Gaḍada गडद ...	W; 18-4; 27	2·9; 372; 77; 120	Vade. 16
45 Ghoṭavaḍī घोटवडी ...	W; 18-6; 25	2·6; 607; 122; 138	Do. 10
46 Goḷegāṅv गोळगांव ...	SE; 15-4; 22.9	2·0; 840; 151; 115	Alandi D. 6
47 Gonavaḍī गोनवडी ...	SW; 4-2; 7	1·3; 136; 25;	Mahalunge. 3
48 Goregāṅv गोरेगांव ...	NW; 16 ; 21.4;	1; 299; 56; 60	Vade. 4
49 Gosāsī गोसासी ...	E; 6-4; 9	2·3; 627; 175; 107	Kanerasar. 2
50 Guḷāṇī गुळाणी ...	NE; 5; 7	4·6; 628; 115; 119	Pait. 5
51 Hedruja हेद्रुज ...	W; 12-4; 21	3·4; 383; 79; 86	Kadus. 7
52 Jaūḷake Bk. जऊळके बु.	NE, 8; 8.4;	3·2; 637; 111; 127	Pait. 5
53 Jaūḷake Kd. जऊळके खु.	E; 3; 6	2·3; 646; 121;	Khed. 3
54 Kaḍadhe कडधे ...	NW; 9-2; 10	3·6; 741; 138; 179	Chas. 3
55 Kaḍūs कडूस ...	NW; 5-4; 7	16·9; 5821; 1056; 725	Local.
56 Kahū कहू	NE; 11-2; 13-4	1; 346; 74; 77	Bibi. 1
57 Kaḷamoḍī कळमोडी ...	NW; 16-2; 20	1·5; 337; 75; 99	Vade. 4
58 Kāḷūs काळूस ...	S; 6-6; 10	7·8; 1895; 333 5	Bhose. 1-4
59 Kamān कमान ...	NW; 6-4; 10	3·8; 1003; 159; 160	Chas. 0-4
60 Kanerasar कनेरसर ...	E; 8-4; 8	6·2; 1565; 280; 185	Local.
61 Kānhevāḍī T. Cākaṇa कान्हेवाडी त. चाकण ...	SW; 13-5; 27	0·8; 363; 69; 61	Mahalunge. 6
62 Kānhevāḍī Bk. कान्हेवाडी बु. ...	NW; 8-4; 10	2·6; 687; 127; 109	Chasa. 2
63 Kānhevāḍī Kd. कान्हेवाडी खु. ...	W; 17-6; 17	6·3; 54; 13; 22	Vade. 16
64 Karanjavihīre करंजविहीरे ...	W; 10-2; 12-4;	3·5; 546; 95; 78	Mahalunge.
65 Kārakuḍī कारकुडी ...	NW; 22-4; 29	2.3; 165; 40; 75	Vade. 17
66 Kāsārī कासारी ...	W; 14-4; 21	0.7; 59; 14; 20	Kadus. 9
67 Keḷagāṅv केळगांव ...	S; 12; 12	3.2; 627; 112; 109	Alandi D. 1
68 Kharavalī खरवली ...	W; 19; 27	0.5; 56; 13; 48	Vade. 12
69 Khālumbre खालुंब्रे. ...	SW; 10-4; 16	2; 520; 99; 115	Mahalunge. 2
70 Kharośī खरोशी ...	NW; 17; 22	2.8; 505; 104; 169	Vade. 8

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Taleganv 26	Vade Sat. 6	Vade 6	rv.	
Do. 26	Do. do. 6	Do. 11	rv. w.	s(p); tl.
Do. 10	Ahire Fri. 1	Kadus 6	rv.	s(p); 2tl; c.
Poona 15	Charholi Bk. Thu. 0-2	Alandi D. 2	rv. w.	s(p); 4tl; gym; Dhanesvar Fr. Mgh. vad. 14.
Taleganv 14	Vade Sat. 11	Vade 11	rv. w.	tl; c.
Do. 21	Khed Sun. 3	Khed 3	rv.	s(p).
Do. 27	Vade Sat. 11	Vade 11	rv.	2tl.
Dehu Road 4	Induri Tue. 2	Dehu 1	rv.	s(p); cs(c); 4tl; gym; Bhairava Fr. Ct. sud. 9.
Vadaganv 14	Vade Sat. 16	Vade 16	w.	tl; c.
Taleganv 24	Do. do. 10	Do. 10	w.	s(p); 3tl.
Poona 19	Phulaganv Fri. 3	Alandi D. 6	rv.	s(p); 5tl; gym; ds; Mahadeo Fr. Mrg. vad. 1.
Taleganv 15	Chakan Sat. 3	Chakan 3	rv.	tl.
Do. 26	Vade do. 4	Vade 4	rv; w.	tl.
Do. 26	Yavat Fri. 5	Kanerasar 2	w.	s(p); tl; c.
Do. 27	Vaphaganv Tue. 2	Khed 7	w.	s(p); 6tl; Satavaji Fr. Phg. vad. 14.
Do. 14	Ahire Fri. 1	Kadus 7	w.	s(p); 2tl.
Do. 31	Vaphaganv Tue. 2	Paita 5	n; w.	s(p); 3tl; mq.
Do. 23	Khed Sun. 3	Khed 3	w.	s(p); tl; c.
Do. 28	Chas Tue. 3	Kanhevadi Bk. 1	rv.	s(p); 3tl.
Do. 19	Local Wed.	Local	rv. w.	s(p); pyt; cs(mp); 2tl; 2mq; Sidheshwar, Bhairav Frs. Ct. sud. 5-6.
Do. 31	Vade Sat. 2	Bibi 1	rv.	tl; gym.
	Do. do. 4	Vade 4	rv.	s(p); 2tl; c.
Do. 17	Chakan Sat. 3	Chakan 3	rv.	s(p); 5tl; c.
Do. 25	Chas Tue. ½	Chas 1	rv.	s(p); Raja Mogal & 3tl.
Do. 28	Pabal Fri.	Local	w.	s(p); 6tl; mq; Yamai Ct. sud. 15.
Do. 5	Induri Tue. 3	Induri 3	rv.	5tl; gym.
Taleganv 27	Chas Tue. 2	Local	w.	s(p); tl; ds.
Kamshet 20	Ahire Fri. 8	Kadus 18	rv.	tl.
Taleganv 7	Induri Tue. 5	Taleganv 6	w.	3tl.
Do. 25	Vade Sat. 17	Vade 17	w.	2tl.
Do. 18	Ahire Fri. 2	Kadus 9	rv.	tl.
Poona 15	Chakan Sat. 6	Alandi D. 1	rv; w.	s(p); 3tl; gym.
Vadaganv 14	Vade do. 12	Vade 12	rv.	c.
Taleganv 7	Chakan do. 6	Local	rv.	s(p); 3tl; c; Jopai Fr. Ct. sud. 1.
Do. 20	Vade do. 8	Vade 8	w.	s(p); 2tl; c; Kakubai Fr. Mgh.

Serial No. ; Village Name.	Direction; Direct Distance ; Travelling distance.	Area (Sq. miles); Pop. ; Households ; Agriculturists.	Post Office; Distance.
71 Kharapūḍa खरपूड ...	NW; 26·0; 25·0.	5·5; 278; 62; 85.	Vade. 13
72 Kharapuḍī Bk. खरपुडी बु. ...	SE; 3·0; 3·0.	2·6; 1127; 181;	Khed. 3
73 Kharapūḍī Kd. खरपुडी खु. ...	SE; 3·0; 3·40	1·5; 289; 54;	Kharapudi Bk. 0-1
74 Kheḍa खेड ...	H. Q.	20·4; 11750; 2012; 1550.	Local.
75 Kivaḷe किवळे ...	W; 5·0; 9·0.	2·7; 718; 119; 125.	Kadus. 0-2
76 Koḷiye कोळिये ...	W; 16·6; 27·0.	3·8; 562; 122; 151.	Vade. 12
77 Koregāṅv Bk. कोरेगांव बु. ...	SW; 5·6; 9·0.	1·7; 445; 86; 114.	Kadus. 4
78 Koregāṅv Kd. कोरेगांव खु. ...	SW; 5·6; 10·0.	4·5; 470; 95;	Mahalunge. 4
79 Koyāḷī T. Cākaṇa कोयाळी त. चाकण ...	SE; 11·0; 14·0.	6·5; 1489; 288; 257.	Pimpalaganv. T. Khed. 2
80 Koyāḷī T. Vāḍe कोयाळी त. वाडे. ...	NW; 12·0; 15·4;	1·2; 246; 52; 73.	Vade. 2
81 Koye कोये ...	W; 7·6; 9·0.	4·3; 742; 139; 5.	Kadus. 5
82 Kuḍe Bk. कुडे बु. ...	W; 17·0; 22·0.	4·6; 485; 84; 150.	Vade. 8
83 Kuḍe Kd. कुडे खु. ...	W; 1·6; 2·0.	1·6; 349; 77; 86.	Do. 6
84 Kuhinḍe Bk. कुहिंडे बु.	W; 9·0; 14·0.	6·0; 848; 165.	Kadus. 4
85 Kuhinḍe Kd. कुहिंडे खु.	W; 18.2; 27.0.	1·2; 118; 28; 32.	Vade. 16
86 Kurakunḍī कुरकुंडी ...	W; 6·6; 7·0.	4·8; 866; 174; 2.	Kadus. 5
87 Kuruḷī कुरुळी ...	S; 10·0; 10·0.	4·5; 1319; 213; 135.	Chakan. 3
88 Mahāḷuṅge, T. Cākaṇa महाळुंगे त. चाकण ...	SW; 8·2; 11·0.	10·3; 1065; 200; 134.	Local.
89 Mājagāṅv माजगांव ...	NW; 12·6; 15·4;	0·7; 173; 27; 15.	Vade. 0-1
90 Mandośī मंदोशी ...	NW; 22·0; 29·4;	2·7; 308; 66; 100.	Do. 15
91 Markaḷa मरकळ ...	SE; 14·0; 20·0.	7·3; 1738; 306; 203.	Alandi D. 6
92 Mohakal मोहकल ...	NW; 7·4; 8·0.	1·3; 348; 69; 79.	Chas. 2
93 Moī मोई ...	S; 11·4; 12·0.	2·6; 752; 136; 125.	Chakan. 5
94 Moruśī मोरुशी ...	NW; 26·0; 29·4;	1·7; 223; 53; 74.	Vade. 12
95 Nāyaphaḍa नायफड ...	NW; 20·0; 24·0.	5·6; 1017; 210; 291.	Do. 10
96 Nighoje निघोजे ...	SW; 9·4; 10·0.	6·4; 1151; 228; 220.	Chakan. 3
97 Nimagāṅv निमगांव ...	SE; 5·0; 5·0.	5·3; 1156; 195; 145.	Davadi. 2
98 Pābhe पाभे ...	W; 23·0; 29·0.	1·1; 114; 21; 45.	Vade. 12
99 Pāḍaḷī पाडळी ...	NW; 2·6; 1·0;	3·8; 728; 123; 180.	Khed. 3
100 Pāīṭa पाईट ...	W; 10·4; 13·0.	11·8; 1811; 361; 330.	Kadus. 6
101 Pāḷū पाळू ...	W; 14·0; 21·0.	3·5; 416; 76; 122.	Kadus. 11
102 Pāṅgarī पांगरी ...	NW; 2·4; 1·0.	3·8; 636; 118; 172.	Khed. 3
103 Parāḷe पराळे ...	W; 13·2; 19·0	1·5; 214; 44; 41.	Kadus. 10
104 Parasul परसुल ...	W; 19·0; 25·0.	2·6; 249; 51; 78;	Vade. 11

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Taleganv 26	Vade Sat. 13	Vade 13	w.	s(p); tl.
Do. 24	Khed Sun. 3	Khed 3	rv.	s(p); cs(fmg); (c); (mp); pyt; gym; lib.
Do. 17	Do. do. 2	Do. 2	rv.	s(p); 2tl; c; ds.
Poona	Local do.	Local	rv; w.	s(p);s(h); pyt; cs(mp), (c)3 (sp), (mis)2 Bhopale Buva Fr. Ct. vad. 15; i. b. (I)
Taleganv 24	Kadus Wed. 2	Kadus 2	w.	s(p); 3tl; c.
Do. 14	Ahire Fri. 6	Do. 14	rv.	s(p); 3tl.
Do. 25	Kadus Wed. 4	Do. 4	rv.	s(p); 3tl; c.
Do. 16	Chakan Sat. 7	Chakan 7	w.	s(p); tl; Vill. Dev. Comm.
Poona 22	Bahul Sun. 2	Do. 8	rv.	s(p); cs(c); 6tl; 3 gym; Bhairava Fr. Kt. & Mrg.
Taleganv 32	Vade Sat. 2	Vade 2	rv.	tl.
	Kurkundi Mon. 2	Kadus 5	w.	s(p); 3tl; gym.
Taleganv 22	Vade Sat. 8	Vade 8	w.	s(p); 2tl.
Do. 19	Do. do. 6	Do. 6	w.	s(p); 2tl.
	Kadus Wed. 4	Kadus 4	rv; w.	s(p); 2tl; c.
Kamshet 18	Ahire Fri. 10	Vade 16	rv.	2tl.
	Local Mon.	Kadus 5	w.	s(p); 3tl; 2gym.
Chinchavad 7	Chakan Sat. 3	Local	rv.	s(p); 3tl; cs(c).
Taleganv 10	Do. do. 4	Do.	w.; n.	s(p); cs(c); 9tl; c; gym.
	Vade do. 0-1	Vade 0-1	rv.	tl; ferry in rainy season.
Taleganv 26	Do. do. 15	Do. 15	n.	
Poona 19	Phulganv Fri. 3	Alandi D. 6	rv.	s(p); cs(c); 6tl; mq; c; 4 gym; Bhairava Fr. Ps. sud. 3.
Taleganv 26	Chas Tue. 2	Kanhevadi 1	rv.	tl.
Chinchvad 5	Chakan Sat. 5	Kuruli 5	w.	s(p); cs(c); 3tl; gym; Bapuji Buva Fr. Mrg. sud. 15.
Taleganv 26	Vade Sat. 12	Vade 12	rv.	
Do. 30	Do. do. 10	Do. 10	n.	s(p); 3tl.
Dehu Road 6	Chakan Sat. 3	Chakan 3	rv; w.	s(p); cs(c); 5tl; lib; mq; c; ds.
Poona 32	Khed Sun. 5	Khed 6	rv.	s(p); 4tl; c; Khandoba Fr. Ct. sud. 15.
Taleganv 26	Vade Sat. 12	Vade 12	rv.	
Do. 18	Chas Tue. 3	Pangari	rv; w.	4tl; c; ferry in rainy season.
Do. 12	Ahire Fri. 2	Kadus 6	w.	s(p); cs(c); 4tl; mq; 3c; Bhairava Fr; Ct. sud. 12.
Do. 17	Do. do. 3	Do. 9	w.	s(p); 2tl; c; Jakhamata Fr.
Do. 18	Chas Tue. 3	Local	rv; w.	s(p); 3tl; gym; c.
Do. 18	Ahire Fri. 1	Kadus 10	rv.	2tl.
Do. 24	Vade Sat. 11	Vade 11	w.	s(p); tl.

Serial No. ; Village Name.	Direction ; Direct Distance ; Travelling distance.	Area (Sq. miles) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
105 Pimpaḷagāṅv, T. Cākaṇa पिंपळगांव त. चाकण ...	SE; 14·6; 21·0;	1·4; 202; 42; 40.	Alandi D. 5
106 Pimpaḷagānv T. Kheḍ पिंपळगांव त. खेड	SE; 7·4; 12·0.	8·3; 2210; 367; 412.	Local.
107 Pimparī Bk. पिंपरी बु...	SW; 4·0; 5·0.	3·6; 1068; 192; 192.	Khed. 5
108 Pimparī Kd. पिंपरी खु.	SW; 3·6; 6·0.	0·6; 107; 17.	Mahalunge. 4
109 Pūr पूर ...	E; 8·6; 12·0.	2·3; 695; 102; 130.	Kanersar. 0–4
110 Rāse रासे ...	S; 8·2; 13·0.	2·8; 914; 149; 160.	Chakan. 2
111 Reṭavaḍī रेटवडी ...	SE; 3·4; 4·0.	4·9; 1483; 247.	Khed. 4
112 Rohakal रोहकल ...	SW; 4·4; 7·0.	1·3; 331; 59.	Mahalunge. 3
113 Sābūrḍī साबूर्डी ...	NW; 10·4; 14·0.	3·8; 837; 150; 134.	Vade. 3
114 Sāyagāṅva सायगांव ...	NW; 8·0; 11·4;	2·9; 847; 153; 135.	Chas. 3
115 Sākurḍī साकुर्डी ...	NW, 13·2; 16·0.	3·2; 835; 152; 139.	Vade. 0–1
116 Sāṅgurḍī सांगुर्डी ...	SW; 13·0; 16·0.	0·9; 363; 64; 59.	Dehu. 1–4
117 Sāvaradarī सावरदरी ...	SW; 9·2; 12·0.	2·0; 363; 69; 71.	Mahalunge. 3
118 Śelagāṅv शेलगांव ...	SE; 9·4; 14·0.	1·0; 322; 51; 62.	Bhose. 3
119 Sendurlī सेंदुर्ली ...	NW; 19·4; 25·0.	1·2; 239; 56; 75.	Vade. 10
120 Śelū शेलू ...	S; 13·6; 12·0.	1·7; 545; 105. 84.	Mahalunge. 4
121 Śinde शिंदे ...	SW; 9·4; 12·0.	3·3; 516; 85; 82.	Do. 6
122 Śiragāṅv शिरगांव ...	NW; 21·0; 29·0.	0·6; 151; 34. 43.	Vade. 5
123 Śive शिवे ...	W; 13·0; 17·0.	4·4; 790; 164; 200.	Mahalunge. 12
124 Śirolī शिरोली ...	S; 1·6; 1·0.	3·3; 984; 157; 166.	Khed. 3
125 Siddha Gavhāṇa सिद्ध गव्हाण ...	SE; 13·0; 16·0.	2·4; 339; 70; 67.	Pimpalaganv T. Khed. 4
126 Soḷū सोळू ...	S; 13·4; 16·0.	2·8; 803; 154; 125.	Alandi D. 3
127 Supe सुपे ...	W; 16·4; 27·0.	2·0; 394; 81; 76.	Vade. 14
128 Surakunḍī सुरकुंडी ...	NW; 15·0; 17·0.	0·9; 301; 56; 73.	Do. 2
129 Taḷavaḍe तळवड ...	W; 9·4; 15·0.	1·7; 304; 53.	Kadus. 5
130 Ṭekavaḍī टेकवडी ...	W; 16·0; 26·0.	1·3; 202; 38; 48.	Vade. 17
131 Tiphaṇavaḍī तिफण वाडी ...	NW; 14·0, 16·0.	0·7; 169; 34; 85.	Do. 1
132 Ṭokavaḍe टोकवडे ...	NW; 22·0; 27·0.	2·6; 386; 80; 88.	Do. 16
133 Torṇe Bk. तोरण बु. ...	W; 13·4; 19·0.	2·3; 318; 72.	Kadus. 8
134 Torṇe Kd. तोण खु. ...	W; 22·0; 32·4;	2·4; 147; 33; 42.	Vade. 16
135 Vāḍe वाडे ...	NW; 13·2; 15·0.	6·7; 3432; 660; 450.	Local.
136 Vaḍagāṅv Ghenand वडगांव घेनंद ...	S; 10·0; 16·0.	3·8; 1030; 170; 275.	Bhose. 3
137 Vaḍagāṅv T. Kheḍa वडगांव न. खेड ...	NW; 1·0; 1·0.	2·7; 783; 125; 153.	Khed. 2
138 Vāghū वाघू ...	W; 17·0; 25·0.	2·0; 240; 52; 62.	Vade. 18
139 Vahāgāṅv वहागांव ...	W; 14·4; 19·0.	4·6; 677; 139; 181.	Mahalunge. 13
140 Vājavaṇe वाजवणे ...	W; 13·0. 21·4;	1•1; 266; 52; 48.	Vade. 3
141 Vākī Bk. वाकी बु. ...	S; 4·2; 7·0.	4·5; 1436; 227; 1.	Chakan. 2

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Poona 18	Charholi Bk. Thu. 1	Alandi D. 5	rv.	s(p); cs(c); 3tl; ds; 2gym; lib; mq.
Do. 20	Bahul Sun. 3	Shelaganv 0–2	rv.	s(p); 4tl; c; gym.
Taleganv 12	Khed Sun. 5	Khed 5	rv.	s(p); pyt; 2tl; gym; c; lib.
Do. 16	Chakan Sat. 3	Chakan 3	w.	tl; Vill. Dev. Comm.
Do. 28	Pabal Fri. 2	Kanersar 0–2	rv.	s(p); 2tl; c.
Poona 19	Chakan Sat. 2	Chakan 2	w.	s(p); cs(c); tl.
Taleganv 25	Khed Sun. 4	Khed 4	w.	s(p); cs(c); tl; c.
Taleganv 14	Chakan Sat. 2	Chakan 2	w.	s(p); tl; Vill. Dev. Comm.
Do. 34	Vade do. 3	Kanhevadi Bk. 4	w; n.	s(p); 2tl; gym; f rry in rainy season.
Do. 28	Chas Tue. 3	Do. 1	rv; w.	s(p); 3tl; mq; Vetal Buva Fr. Ct. sud. 7
	Vade Sat. 0–1	Vade 0–1	rv.	s(p); 2tl; ferry in rainy season.
Taleganv 6	Induri Tue. 3	Khalumbare 3	rv.	4tl; gym.
Dehu Road 5	Chakan Sat. 6	Chakan 6	w.	s(p); tl.
Poona 17	Do. do. 8	Local 0–2	rv.	s(p); cs(c); 3tl.
Taleganv 26	Vade do. 10	Vade 10	rv.	
Dehu Road 7	Chakan do. 7	Chakan 6	rv.	tl; c.
Taleganv 6	Induri Tue. 6	Do. 8	w.	4tl; Old Buddhist Caves.
Do. 24	Vade Sat. 12	Vade 12	rv.	tl.
Taleganv 10	Ahire Fri. 3	Kadus 8	w.	s(p); 2tl; c.
Do. 16	Khed Sun.	Khed 3	rv.	2tl.
Khirkee 19	Bahul do. 2	Shelaganv 6	rv.	s(p); 2tl; gym.
Poona 19	Phulaganv do. 6	Alandi D. 6	rv; w.	s(p); 4tl; gym; lib.
Taleganv 19	Ahire Fri. 7	Vade 14	w.	2tl.
	Vade Sat. 2	Do. 2	rv.	s(p); 2tl.
Taleganv 14	Kadus Wed. 5	Kadus 5	w.	s(p); 2tl.
Do. 18	Ahire Fri. 3	Do. 13	n.	tl.
Do. 20	Vade Sat. 1	Vade 1	rv.	s(p); tl.
Do. 26	Do. do. 16	Do. 16	n.	s(p); 2tl.
Do. 17	Ahire Fri. 1	Kadus 8	w.	s(p); 4tl; ds; c.
Kamshet 16	Vade Sat. 16	Vade 16	rv.	tl.
Taleganv 20	Local do.	Local	rv	s(p); pyt; cs(mp); 5tl; ds; Dharmaraya Fr. Mgh. sud 2 & Muktabai Fr. Ct. sud. 1.
Poona 16	Chakan do. 7	Shelaganv 1	n: w.	s(p); 3tl.
Taleganv 20	Khed Sun. 2	Khed 2	rv.	s(p); cs(c); 3tl; gym.
Do. 18	Ahire Fri. 6	Kadus 14	rv.	s(p); 3tl;
Do. 13	Do. do. 4	Do. 12	w.	s(p); 3tl.
Do. 38	Vade Sat. 3	Vade 3	w.	s(p); tl; c; ferry in rainy season.
Do. 14	Chakan do. 2	Chakan 2	rv.	s(p); 2tl; c; gym; ds.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop.; Households; Agriculturists	Post Office ; Distance.
142 Vākī Kd. वाकी खु. ...	S; 4·4; 8·0	1·5; 304; 48;	Chakan. 1-4
143 Vākī T. Vāḍe वाकी त. वाडे.	SW; 10·6; 19·0	1·2; 141; 25; 27	Mahalunge. 10
144 Vāḷadh वाळध ...	NW; 14.6; 22·0	3·8; 687; 131; 182	Vade. 4
145 Vāndre वांद्रे ...	W; 23·0; 32·4	4·4; 260; 61; 72	Do. 18
146 Vāṅjaḷe वांजळे ...	NW; 20·0; 24·0	0·8; 114; 27; 49	Do. 9
147 Vāṅjūḷa Vihire वांजूळ विहिरे. ...	W; 20·4; 28·0	Deserted.	Do. 14
148 Vāphagāṅv वाफगांव ...	NE; 7·4; 9·0	9·3; 2199; 385. 345	Local.
149 Vākaḷavāḍī वाकळवाडी...	E; 5·6; 18·4	9·3; 748; 123; 102	Pait. 6
150 Varāḷe वराळे ...	SW; 7·0; 8·0	1·8; 272; 53;	Mahalunge. 2
151 Varūḍe वरुडे ...	E; 8·0; 10.0	8·3; 2073; 334; 409	Kanersar. 2-4
152 Vāśere वाशेरे ...	NW; 11·0; 12·0	5·3; 882; 172; 151	Vade. 3
153 Vāsulī वासुली ...	SW; 9·0; 12·4	1·8; 262; 37; 41	Mahalunge. 5
154 Velhavaḷe वेल्हवळे ...	W; 18·4; 27·0	1·7; 119; 27; 61	Vade. 12
155 Vetāḷe वेताळे ...	NW; 9·0; 10·0	4·4; 1409; 309; 205	Chas. 3
156 Virhām विऱ्हाम ...	W; 22·0; 32·0	0·4; 499; 106;	Vade. 15
157 Yeṇiye Bk. यणिय बु. ...	W; 16·0; 21·4	2·0; 522; 110; 127	Do. 6
158 Yeniye Kd. येणिये खु....	W; 15·4; 9·0	1·5; 172; 36. 51	Do. 5

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Taleganv 14	Chakan Sat. 1-4	Local 0-1	w.	tl; Vill. Dev; Comm.
Do. 12	Ahire Fri. 5	Kadus 8	rv.	tl.
Do. 20	Vade Sat. 4	Vade 4	rv.	2tl; c; Malubai Fr..Ps. Vad 13.
Kamshet 14	Do. do. 18	Do. 18	w.	tl; c.
Taleganv 27	Do. do. 9	Do. 9	w.	3tl.
Kamshet 14	Do. do. 14	Do. 14		
Taleganv 29	Local Tue.	Local	rv; n.	s(p); 16tl; 2mq; ds; c; lib; Vada of Maharaja Holkar.
Do. 28	Do. do. 2	Khed 7	w.	s(p); 3tl; gym; c.
Do. 14	Chakan Sat. 4	Mahalunge 2	w.	tl; Vill. Dev. Comm.
Do. 29	Vaphaganv Tue. 2	Kanersar 2	rv.	s(p); 13tl; mq.
Do. 36	Vade Sat. 3	Vade 3	w.	s(p), 2tl.
Dehu Road 5	Induri Tue. 4	Chakan 7	w.	s(p); tl.
Taleganv 20	Vade Sat. 12	Vade 12	rv.	tl.
Do. 29	Chas Tue. 3	Kanhevadi Bk. 1	rv ; n.	s(p); cs(c); 7tl; mq; gym.
Kamshet 18	Ahire Fri. 12	Vade 15	rv.	tl; Sayab Maharaj Fr. Mrg. Sud. 14.
Taleganv 22	Vade Sat. 6	Do. 6	rv.	s(p); tl.
	Do. do. 5	Do. 5	n.	s(p).

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
1 Āḍhaḷe Bk. आढळे बु.	SW; 6.2; 14.0.	3.3; 614; 97; 90.	Taleganv-Db. 6
2 Āḍhaḷe Kd. आढळ खु.	S; 6.20 13.4;	2.9; 463 88; 52.	Do. 11
3 Āḍhē आढें ...	SW; 3.4; 10.0.	1.7; 440; 78; 66.	Do. 6
4 Ahiravaḍe अहिरवडे ...	W; 3.4; 5.0	1.2; 279; 49; 61.	Kamset. 4
5 Ājivalī आजिवली ...	... ... 24.4.	1.9; 277; 64; 25.	Ambeganv. 7
6 Āmbaḷe आंबळे ...	N; 5.2; 6.0.	3.1; 334; 61;	Taleganva Db. 7
7 Āmbegāṅv आंवगांव ...	SW; 12.0; 18.0.	1.1; 533; 108; 74.	Local.
8 Āmbī आंबी ...	NE; 3.0; 5.0.	3.2; 703; 125; 72.	Taleganva Stn. 2
9 Āpaṭī आपटी ...	W; 13.6; 22.0.	3.1; 308; 46; 51.	Ambeganva. 6
10 Ārḍāv आडॉव ...	SW; 7.0; 13.0.	0.5; 124; 26; 20.	Khadakale. 8
11 Ātavaṇa आतवण ...	W; 17.4; 27.4;	2.1; 40; 10; 4.	Lonavala.
12 Auṇḍholī औंढोली ...	W; 12.4; 15.6;	1.0; 236; 51; 68.	Do. 4
13 Āvaṇḍhē Kd. आवंढ खु.	W; 13.0; 16.2;	1.6; 444; 94; 82.	Do. 4
14 Baūr बऊर ...	SW; 5.2; 10.2;	2.9; 526; 97; 76.	Khadakale. 6
15 Bāmhaṇolī बाम्हणोली ...	SW; 10.0; 19.0.	0.6; 260; 41; 58.	Ambeganva. 2
16 Bebaḍa Oholа बेबड ओहोळ ...	S; 3.4; 8.0;	2.6; 480; 89; 69.	Taleganva Db. 5
§17 Beḍasē बेडसें ...	W; 6.6; 12.0;	1.5; 287; 53; 36.	Khadakale. 7½
18 Belaj बेलज ...	N; 4.0; 5.0.	2.1; 327; 65 ; 34	Vadaganva. 5
19 Bhaḍavalī भडवली ...	SW; 8.0; 13.0.	0.8; 119; 20; 28.	Khadakale. 9
20 Bhājagāṅv भाजगांव ...	NW; 11.0; 11.2.	1.0; 91; 20; 19.	Kamset. 8
§21 Bhājē भाजे ...	W; 10.6; 13.2;	0.9; 486; 99; 62.	Malavali. 1
22 Bhāyerē भायरें ...	N; 9.0; 9.0.	2.5; 424; 92;	Vadaganva. 13
23 Bhūśī भूशी ...	W; 15.4; 17.0.	Lonavala Mun. area.	Lonavala. 1
24 Boraj बोरज ...	W; 9.0; 10.0.	0.8; 194; 42; 6.	Kamset. 4
25 Boravalī बोरवली ...	NW; 14.0; 20.0.	2.4; 62; 15;	Vadaganva. 20
26 Buḍhavaḍī बुधवडी ...	NW; 7.4; 8.4;	0.5; 114; 27; 7.	Kamset. 1½
27 Cāndakheḍa चांदखेड ...	S; 6.4; 12.0.	6.4; 1022; 208; 77.	Taleganva Db. 29
28 Cāvasar चावसर ...	21.4;	2.8; 458; 94; 15.	Ambeganv. 4
29 Cikhalase चिखलसे ...	W; 4.4; 6.0.	2.2; 500; 71; 77.	Kamset. 3
30 Dahīvalī दहीवली ...	W; 10.4; 13.0.	1.2; 298; 55; 49.	Karla. 3
31 Ḍāhūlī डाहूली ...	22.0.	2.7; 178; 38;	Vadaganva. 21
32 Dārumbare दारुंबरे ...	SE; 7.0; 11.4;	2.5; 552; 106; 20.	Taleganva Db. 6
33 Devaghar देवघर ...	W; 12.0; 14.0.	0.6; 344; 70. 52.	Karla. 2
34 Devaḷe देवळे ...	W; 11.4; 14.0.	2.1; 416; 75; 112.	Lonavala. 6
35 Dhālewāḍī धालेवाडी ...	W; 10.2; 17.0.	0.6; 69; 17; 20.	Ambeganva. 3
36 Dhāmaṇe धामणे ...	SE; 3.6; 7.4;	2.5; 678; 131; 25.	Taleganva Db. 5
37 Dhāngavhāṇa धान-गव्हाण ...	W; 12.0; 18.0.	1.0; 138; 29; 62.	Kamset. 8
38 Divāḍa दिवाड ...	SW; 8.2; 15.4;	2.8; 583; 118; 106.	Taleganva Db. 11
39 Ḍoṇe डोणे ...	SW; 7.0; 15.0.	2.5; 371; 70; 90.	Kamset. 8
40 Dongarganva डोंगरगांव	W; 12.0; 15.4;	1.3; 302; 62; 45.	Lonavala. 3
41 Duḍhivare दुधिवरे ...	W; 12.0; 22.0;	1.3; 79; 15; 24.	Ambeganva. 2
42 Gahunje गहुंजे ...	SE; 6.0; 8.0.	1.9; 424; 87; 45.	Taleganva Db. 5
43 Gevhāṇḍē गेव्हांडे ...	W; 14.0; 21.0.	4.7; 290; 66; 33.	Ambeganva. 5

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Begadewadi 9	Shivane Mon. 3		w.	s(p); 2tl; 2gym.
Taleganv 13	Taleg. Db. Sun. 11	Taleganv 13	w.	s(p); 4tl; 2gym.
Do. 6	Do. do. 6	Do. 6	rv.	s(p); pyt; 2tl.
Kamshet 4	Vadaganv Thu.	Kamshet 4	w.	pyt; tl.
Lonavala 15	Lonavala Daily 15		w.	2tl.
Taleg. Db. 7	Taleg. Db. Sun. 7	Taleg. Db. 8	w.	s(p); 2tl.
Malavali 5	Sivane 6	Lonavala 8	rv.	s(p); cs(mp); 2tl; mq; gym; c; lib.
Taleg. Stn. 2	Taleg. Db. Sun. 3	Taleg. Stn. 2	rv.	s(p); tl.
Lonavala 6		Lonavala 6	rv.	2tl.
Khadakale 8	Sivane 5	Khadakale 8	rv.	pyt.
Lonavala		Lonavala	w; rv.	2tl.
Lonavala 4	Vadaganv Thu. 14	Lonavala 4	w.	s(p); tl.
Lonavala 4	Vadaganv Thu. 14½	Lonavala 4	w.	s(p); 4tl.
Kamshet 6	Sivane Mon. 4	Khadakale 6	w; rv.	s(p); pyt.
Malavali 6	Sivane Mon. 6		w.	2tl.
Taleg. Db. 5	Taleg. Db. Sun. 5	Taleg. Db. 5	rv.	s(p); pyt; 2tl; c.
Khadakale 7½	Sivane Mon. 6	Khadakale 7½	w.	s(p); pyt.
Vadaganv 5	Vadaganv Thu. 5	Vadganva 5	rv.	c.
Khadakale 9	Sivane 6	Khadakale 9	rv.	
Malavali 1	Vadaganv Thu. 13	Karla 2½	w.	s(p); cs(c): tl; gym; Datta Urus Mrg. sud. 15.
Kamshet 8	Vadaganv 14	Taleg. Stn. 16	rv.	tl.
Vadaganv 13	Vadaganv Thu. 13	Kamshet 8	w.	s(p); 2tl.
Lonavala 1		Lonavala 1	p.	s(p); tl.
Malavali	Vadaganv 10		w.	s(p); 2tl.
Vadaganv 20	Vadaganv Thu. 20	Vadaganv 20	t.	pyt; tl.
Kamshet 1½	Vadaganv 8-4		rv.	
Taleg. Stn. 11	Taleg. Db. Sun. 9	Taleg. Stn. 11	n.	s(p); cs(mp); 9tl. ; mq. ; 4 gym; c.
Lonavala 12	Lonavala Daily 12		w; rv.	2tl.
Kamshet 3	Vadaganv Thu. 9	Kamshet 3	w.	s(p); pyt; 2tl.
Malavali 4	Vadaganv Thu. 11½	Karla 1	w.	s(p); 2tl.
Vadaganv 24	Vadaganv Thu. 24	Vadaganv 24	t.	pyt; tl.
Dehu Road 5	Taleg. Db. Sun. 6		n.	s(p): cs(c); 3tl.
Malavali 3	Vadaganv 10	Karla 2	w.	tl; ds; Bhairava Fr. Ct. sud. 4.
Do. 1	Do. do. 11	Do. 1½	w.	s(p); 2tl.
Do. 3½	Lonavala Daily 9½	Karla 5½	w.	
Taleganva 6	Taleganv Db. Sun. 5		rv.	s(p); 2tl; gym; c.
Kamshet 8	Sivane Mon. 5		w.	tl.
Taleganv 11	Taleganv Sun. 11		w.	pyt; 4tl; gym.
Kamshet 8	Sivane Mon. 3		w.	s(p); 2tl.
Lonavala 3	Lonavala Daily 3	Lonavala 3	rv.	2tl.
Malavali 5	Sivane 6	Lonavala 8	w.	2tl.
Dehu Road 3	Taleganv Db. Sun. 5	Dehu Road 3	rv.	s(p); 6tl; gym; c.
Lonavala 5	Lonavala Daily 5	Lonavala 5	rv,	3tl.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
44 Gevāṇḍē Khaḍak गव्हांडे खडक. ...	SW; 12.0; 24.4.	1.1; 324; 50; 15.	Ambeganv. 4
45 Ghoṇaśeṭ घोणशेत ...	NW; 6.4; 6.0.	1.4; 469; 94; 110.	Vadaganv. 6
46 Goḍambare गोडंबरे ...	SE; 5.6; 10.2.	1.1; 349; 63; 5.	Taleganv. Db. 5
47 Govitrī गोवित्री ...	NW; 8.6; 10.0.	1.2; 243; 52; 46.	Kamshet. 6
48 Indūrī इंदूरी ...	E; 5.0; 6.0.	5.9; 1549; 318; 198.	Taleganv. Db. 3
49 Ingaḷūṇa इंगळूण ...	NW; 12.4; 14.0.	9.1; 782; 170.	Vadaganv. 14
50 Jāmbavaḍe जांबवडें ...	E; 6.0; 8.0.	1.2; 211; 42; 45.	Taleganv Db. 5
51 Jāmbavalī जांबवली ...	NW; 15.0; 18.4;	3.8; 73; 15; 27.	Kamshet. 11
52 Jāmbhuḷa जांभुळ ...	NW; 2.0; 3.0.	2.6; 549; 96; 88.	Vadaganv. 3
53 Javan जवन ...	SW; 12.4; 24.0.	1.7; 242; 62; 15.	Ambeganv. 5
54 Kaḍadhe कडधे ...	SW; 7.6; 12.0.	2.3; 315; 51; 43.	Khadakale. 8
55 Kādav कादव ...	SW; 12.6; 22.0.	0.7; 182; 33; 20.	Ambeganv. 4
56 Kāle काले ...	W; 10.0; 19.0.	1.5; 338; 66; 77.	Do. 2
57 Kalhāṭa कल्हाट ...	N; 9.4; 10.0.	4.9; 565; 120;	Vadaganv. 10
58 Kābre A. M. काब्रे (अ.मा.) ...	NW; 14.0; 21.0.	0.7; 168; 36;	Do. 21
59 Kābre N. M. काब्रे (ना. मा.) ...	NW; 7.6; 11.0.	0.7; 562; 106; 79.	Kamshet. 3
60 Kānhe कान्हे ...	E; 7.0; 3.0.	2.6; 642; 116; 176.	Do. 3
61 Karanḍolī करंडोली ...	W; 12.4; 14.0.	1.2; 159; 37; 22.	Karla. 2½
62 Karaṅjagāṅv करंजगांव	NW; 8.2; 12.0.	3.9; 1112; 194; 158.	Kamshet. 4
§63 Kārlē काल ...	W; 10.2; 11.4;	1.8; 575; 119; 79.	Local.
64 Karunj करुंज ...	SW; 6.4; 11.4;	2.2; 541; 102; 65.	Khadakale. 7
65 Kaśāḷa कशाळ ...	N; 10.0; 11.0.	4.2; 405; 92;	Vadaganv. 15
66 Kātavī कातवी ...	NE; 1.6; 2.0	0.7; 288; 51; 28.	Taleganv Db. 2½
67 Kevarē केवरें ...	SW; 12.0; 21.0.	0.7; 135; 31; 33.	Ambeganv. 3
68 Khaḍkāḷē खडकाळें ...	W; 5.4; 6.0.	1.7; 1431; 275 85.	Kamshet.
69 Kāmśet कामशेत ...	W; 6.4; 7.0.	1.0; 281; 49; 46.	Local. 1
70 Khāṇḍa खांड ...	NW; 17.0; 26.0.	5.0; 570; 133;	Karjat. 12
71 Khaṇḍāḷē खंडाळें ...	W; 17.2; 19.0.	Lonavala Municipal area 27.	Local.
72 Khāṇḍaśī खांडशी ...	W; 10.4; 10.6.	11.8; 169; 49; 38.	Kamshet. 8
73 Kivaḷe किवळे ...	N; 12.0; 12.0.	4.9; 288; 62;	Vadaganv. 9
74 Koḷe Cāphesar कोळे चाफेसर ...	W; 12.0; 18.0.	2.6; 104; 17; 35.	Ambeganv. 1
75 Kondivaḍe A. M. कोंडिवडे (अ. मा.) ...	NW; 7.4; 8.0.	1.2; 216; 48;	Vadaganv. 15
76 Kondivaḍe N. M. कोंडिवडे (ना. मा.) ...	N; 7.0; 11.0.	1.9; 280; 48; 36.	Kamshet. 4
77 Kothurṇe कोथर्णे ...	SW; 9.4; 18.0.	1.3; 392; 74; 75.	Ambeganv. 3
78 Kuṇe N. M. कुणे (ना. मा.) ...	W; 17.0; 18.0.	3.6; 495; 121;	Khandala. 2
79 Kurvaṇḍe कुरवंडे ...	W; 17.6; 20.0.	9.4; 1905; 252; 120.	Lonavala. 3
80 Kusavalī कुसवली ...	NW; 12.2; 18.0.	1.4; 353; 68; 68.	Vadaganv. 18
83 Kusagāṅv Bk. कुसगांव बु. ...	W; 14.2; 15.0.	2.7; 752; 159; 81.	Lonavala. 1½

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Lonavala 12	Lonavala Daily 12	Lonavala 12	w.	s(p).
Kamshet 3	Vadaganv Thu. 6	Khadakale 3	w.	s(p); 2tl.
Taleg. Stn. 6	Taleganv Db. Sun. 5		rv.	s(p); 2tl; gym; c.
Kamshet 6	Vadaganv 12	Taleganv Stn. 14	rv.	3tl.
Taleg. Db. 2	Local Tue.	Taleganv Stn. 3	rv.	s(p); 6tl; mq; c.
Vadaganv 14	Vadaganv Thu. 14	Vadaganv 14	t.	s(p); 5tl.
Ghorwadi 4	Induri 2	Taleganv Stn. 5	w; rv.	2tl; ds; c.
Kamshet 11	Vadaganv 18 4	Taleganv Stn. 19	rv.	tl.
Vadaganv 3	Vadaganv Thu. 3	Vadaganv 3	w.	s(p); 2tl.
Malavali 10	Pirangut Fri. 5	Kolavan 8	w.	2tl.
Khadakale 8	Sivane 5	Khadakale 8	w; r.	put.
Lonavala 12	Lonavala Daily 12	Kolvana 8	w; r.	
Malavali 4	Vadaganv Thu. 16	Karla 6	w.	tl.
Vadaganv 10	Vadaganv Thu. 10	Vadaganv 10	w.	s(p); 2tl.
Do. 21	Do. do. 21	Do. 21	t.	pyt.
Kamshet 3	Do. do. 11	Kamshet 3	t.	s(p); 2tl; vill. Fr. Mrg.
Vadganv 3	Do. do. 3	Local	w.	s(p); 3tl.
Malavali 3½	Do. do. 10	Karla 2	tanki.	tl.
Kamshet 4	Do. do. 12	Kamshet 4	t.	s(p); cs(mp); 2tl; ds; Vill Fr. Mrg.
Malavali 1	Do. do. 1.14	Local	w; t.	s(p); 6tl; mq; ds; i. b. (II)
Khadakale 7	Sivane Mon. 5	Khadakale 7	w; rv.	pyt.
Kamshet 12	Vadaganv Thu. 15	Kamshet 12	w.	s(p); 2tl.
Taleganv 1½	Taleganv Db. Sun. 2½	Taleganv 1½	rv.	
Malavali 6	Sivane Mon. 6		rv.	s(p); 2tl.
Kamshet	Vadaganv Thu. 6	Kamshet	rv.	s(p); pyt; cs(c); tl.
Do. 1	Do. do. 7	Do. 1	rv.	pyt; tl.
Bhivapuri 10	Goulavadi Sun. 6	Vadaganv 30	w.	s(p); s(h); 4tl.
Local	Local Daily	Local	p; w.	s(p); mun.; 8tl; ds; c; i. b. (I).
Kamshet 8	Vadaganv Thu. 14	Taleganv Stn. 16	w.	tl.
Do. 6	Do. do. 9	Kamshet 6	rv.	s(p); 2tl.
Lonavala 6	Sivane Mon. 6		rv.	tl.
Kamshet 12	Vadaganv Thu. 15	Kamshet 12	w.	s(p); tl.
Do. 4	Do. do. 11	Do. 4	w; t.	tl.
Malavali 5	Sivane Mon. 7		rv.	s(p); tl.
Khandala 2	Khandala Daily 2	Khandala 2	spr.	2tl.
Lonavala 3		Lonavala 3	w.	s(p); 3tl.
Vadaganv 18	Vadaganv Thu. 18	Vadaganv 18	w.	pyt; 2tl.
Lonavala 1½		Lonavala 1½	w.	s(p); 2tl.

Serial No. ; Village Name.	Directions ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
82 Kusagāṅv Kd. कुसगांव खु. ...	W; 5·4; 7·0.	1·3; 201; 34; 58.	Kamshet. 2
83 Kusagāṅv P. M. कुसगांव (प. मा.) ...	S; 9·0; 15·0.	1·3; 521; 115; 51.	Taleganv Db. 12
84 Kusur कुसूर ...	NW; 16·6; 24·0.	0·6; 282; 61;	Karjat. 12
85 Lohagaḍa लोहगड ...	W; 11·6; 15·0.	1·9; 277; 61; 40.	Ambeganv. 2
§86 **Lonāvaḷē** लोणावळें ...	W; 15·4; 16·0.	2·1; 16,771; 4084; 33.	Local.
87 Mahāgāṅv महागांव ...	W; 8·6; 16·0.	3·2; 689; 147; 162.	Ambeganv. 3
88 Māñjagāṅv मांजगांव ...	SW; 11·2; 20·0.	1·0; 170; 30; 43.	Ambeganv ½
89 Maḷavalī N. M. मळवली (ना. मा.) ...	W; 10·4;	0·6; 190; 48; 27.	Local.
90 Maḷavalī P. M. मळवली (प. मा.) ...	SW; 5·4; 12·0.	1·2; 219; 44; 51.	Kamshet. 5
91 Maḷavaṇḍī मळवंडी ...	SW; 9·6; 21·0.	2·0; 386; 78; 15.	Ambeganv. 5
92 Maḷegāṅv Bk. माळेगांव बु. ...	NW; 16·4; 22·0.	12·5; 732; 149;	Karjat. 14
93 Mālevāḍī मालेवाडी ...	W; 9·6; 15·0.	1·7; 114; 21; 18.	Ambeganv. 3
94 Maṅgarūḷa मंगरूळ ...	NE; 3·4;	2·5; 195; 41; 48.	Taleganv Stn. 6
95 Māū माऊ ...	NW; 8·0; 9·0.	3·3; 465; 95; 115.	Vadaganv. 12
96 Morave मोरवे ...	SW; 14·4; 26·0.	3·6; 310; 41; 15.	Ambeganv. 7
97 Muṇḍhārve मुंढारवे ...	W; 7·4; 9·0.	1·3; 146; 34; 6.	Kamshet. 2½
98 Nāgargāṅv नागरगांव ...	W; 14·4; 15·0.	Lonavala Mun. area 23.	Local.
99 Nāgāthaḷī नागाथळी ...	NW; 11·6; 17·0.	0·8; 238; 51;	Vadaganv. 17
100 Nāṇe नाणे ...	NW; 5·6; 7·0.	4·0; 761; 135; 212.	Kamshet. 2
§101 Nāṇolī-T-Cākaṇa नाणोली त. चाकण ...	E; 4·4; 5·0.	1·9; 306; 59; 30.	Taleganv Db. 3
102 Nāṇolī N. M. नाणोली (बा. मा.) ...	NW; 5·0; 5·0.	0·9; 126; 27; 27.	Khadakale. 3
§103 Navalākh Umbre नवलाख उंब्रे. ...	NE; 5·6; 9·0.	13·2; 1973; 380; 153.	Taleganv Db. 6
104 Nāyagāṅv नायगांव ...	W; 4·2; 5·0.	2·2; 510; 86; 67.	Kamshet. 1½
105 Nesāve नेसावे ...	W; 9·6; 10·0.	1·3; 167; 40; 39.	Do. 7
106 Nigaḍe निगडे ...	N; 6·6; 6·0.	5·9; 443; 91;	Taleganv Db. 9
107 Ojharḍe ओझर्डे ...	11·0.	2·2; 366; 72; 68.	Kamshet. 6
108 Ovale ओवले ...	SW; 9·0; 16·0.	3·1; 591; 135; 50.	Taleganv Db. 7
109 Pācāṇe पचाणे ...	S; 8·0; 14·0.	5·1; 510; 111; 56.	Do. 11
110 Pāle nāṇe-māvaḷa पाले (ना. मा.) ...	NW; 9·4; 14·0.	1·2; 205; 45; 35.	Kamshet. 5
111 Pāle pavan-māvaḷa पाले (प. मा.) ...	W; 12·2; 19·0.	1·0; 149; 16; 22.	Ambeganv. 3
112 Pāṅgoḷolī पांगळोली ...	W; 14·4; 15·4;	D. D. D. D.	
113 Pānasoḷī पानसोळी ...	SW; 12·0; 18·4;	0·2; 56; 9; 12.	Ambeganv. ½
114 Parandavaḍī परंदवडी ...	SE; 3·0; 6·4.	1·8; 280; 51; 34.	Taleganv Db. 4
115 Pāradavaḍī पारदवडी ...	NW; 4·2; 4·0.	0·2; 114; 17; 17.	Vadaganv. 4
116 **Pāṭaṇa** पाटण ...	W; 9·6; 12·0.	1·5; 479; 105; 85.	Malavali, 1

Taluka.

Railway St. ; Distance.	Weekly Bazar; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Kamshet 2	Vadganv Thu. 7	Kamshet 2	w.	pyt; tl.
Dehu Road.	Taleganv Db. Sun. 12	Dehu Road 8	w.	s(p); 3tl; gym.
Karjat 12	Goulvadi 6	.....	w.	2tl.
Malaveli 3	Lonavala Daily 9	Lonavala 9	w.	s(p); s(h); 3tl; ds; historic fort.
Local	Local Daily	Local	p; w.	s(p); mun; cs(con), (mp); 4mq; 3lib; c. ; d. b.
Malavali 3	Vadaganv Thu. 16	Karla 5	w; t.	s(p).
Malavali 6	Sivane Mon. 6		rv.	s(p); 2tl.
Local	Vadganva Thu. 12	Karla 2	w.	tl; ds.
Kamshet 5	Sivan Mon. 1	Taleganv 9	rv.	s(p); 2tl.
Malavali 11	Lonavala Daily 15	.....	w.	s(p); 2tl.
Bhivapuri 12	Goulvadi Sun. 8	Vadaganv 27	t.	e(p); 2tl.
Malavali 3	Lonavala Daily 9	Karla 5	tanki.	tl.
Taleganv 6	Vadaganv Thu. 4	Taleganv Stn. 6	w.	s(p); tl.
Vadaganv 12	Do. do. 12	Vadaganv 12	t.	s(p); tl.
Lonaval 12	Lonavala Daily 12	.....	spr.	tl.
Kamshet 2½	Vadaganv Thu. 9	.....	t.	tl.
Lonavala ½	Lonavala Daily ½	Lonavala 1	p; w.	s(p); 4tl; Lonavala Mun. Area.
Vadaganv 17	Vadaganv Thu. 17	Vadaganv 17	F.	pyt; tl.
Kamshet 2	Do. 7	Kamshet 2	w.	s(p); pyt; tl.
Talcganv 3 Db.	Induri 2	Taleganv Stn. 2	rv.	s(p); 2tl.
Khadakale 3	Vadaganv Thu. 8	Khadakale 3	w.	
	Induri Tue. 6	Taleganv Stn. 5	rv.	s(p); cs (c); 2 tl; mq; c; Bhairava Fr. and Ram Navami.
Taleganv 5	Taleganva Sun. 6			
Kamshet 1½	Vadaganv Thu. 5	Kamset 1½	w.	tl.
Do. 7	Do. Thu. 13	Taleganv Stn. 13	w.	tl.
Taleganv 9	Taleganv Db. 9	Do. Db. 10	2tl.	2tl.
Taleganv 7	Sivane Mon. 1	.....	w.	s(p) ; 2tl. gym.
Do. 7	Taleganv Sun. 7	.....		s(p) ; 2tl ;
Do. 13	Do. Db. Sun. 11	Taleganv Stn. 13	w.	s(p) ; 3 tl ; gym.
Kamshet 5	Vadaganv Thu. 12	Kamshet 5	w.	s(p) ; tl.
Malavali 5	Sivane 6	Lonavala 8	rv.	2tl.
			...	Deserted.
Lonavala 8	Sivane Mon. 8	.....	w.,rv.	2tl.
Taleganv 4	Taleganv Sun. 4	Taleganv 4	rv.	s(p) ; pyt ; 3 tl,
Kamshet 3	Vadaganv Thu. 4	Kamshet 3	rv.	tl.
Malavali 1	Do. Do. 12	Karla 2½	w.	s(p) ; tl.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.); Pop. ; Households ; Agriculturists.	Post Office ; Distance.
117 Pātharagāṅv पाथरगांव.	W; 7·0; 8·1.	0·6; 209; 48; 9.	Kamshet. 2
118 Phāgaṇe फागण ...	SW; 10·6; 20·0.	0·6; 135; 28; 23.	Ambeganv. 1
119 Phaḷaṇe फळणे ...	NW; 6·0; 7·0.	1·6; 244; 44; 38.	Vadaganv. 7
120 Pimpaḷakhuṇte पिंपळखंटे.	SW; 3·6; 13·0.	1·1; 163; 27; 21.	Taleganv Db. 8
121 Pimpaḷolī पिंपळोली ...	W; 7·2; 9·4.	1·8; 420; 85; 18.	Kamshet. 3
122 Pusāṇe पुसाणे ...	S; 7·4; 15·0.	3·0; 477; 104; 60.	Taleganv Db. 12
123 Rājapurī राजपुरी ...	N; 2·6; 5·0.	1·7; 294; 60; 19.	Taleganv Stn. 6
124 Rākasavāḍī राकसवाडी.	NW; 13·0; 16·6.	1·3; Deserted.	
125 Sadāpṇr सदापूर ...	W; 12·0; 14·4.	0·6; 181; 28; 27.	Lonavala. 5
126 Saḍavalī सडवली ...	SW; 4·4; 11·0.	1·6; 369; 66; 55.	Kamshet. 6
127 Sāī साई ...	NW; 6·4; 5·0.	1·6; 287; 55; 50.	Vadaganv. 9
128 Sāḷūmbare साळुंबरे ...	SE; 6·2; 9·2;	1·5; 340; 65; 15.	Taleganv Db. 5
129 Sāṅgavaḍe सांगवडे ...	SE; 7·0; 11·0.	1·3; 390; 79; 15.	Do. 5
130 Sāṅgise सांगिसे ...	NW; 8·6; 9·0.	1·3; 380; 66; 15.	Kamshet. 7
131 Sāṅgavī सांगवी ...	NE; 1·4; 2·0.	1·6; 175; 44; 57.	Taleganv Db. 4
132 Sāte साते ...	W; 2·6; 3·0.	4·2; 1240; 222; 178.	Kamshet. 3
133 Sāvaḷe सावळे ...	NW; 18·0; 28·0.	0·1; 535; 119; ..	Karjat. 12
134 Sevantī शेवंती ...	SW; 10·4; 19·0.	0·3; 118; 20; 27.	Ambeganv. 1
135 Śilaṭaṇe शिलाटणे ...	W; 9·4; 11·0.	2·0; 529; 83; 17.	Karla. 1½
136 Śiḷīm शिळीम ...	SW; 14·0; 25·0.	4·7; 644; 123; 100.	Ambeganv. 5
137 Śindagāṅv शिंदगांव ...	W; 11·6;	0·2; 82; 16; 24.	Do. 1
138 Śiraḍhe शिरढे ...	NW; 12·4; 16·0.	2·2; 137; 29; 20.	Kamshet. 9
139 Śire शिरे ...	N; 5·0; 5·0.	1·6; 250; 45;	Taleganv Db. 6
140 Śiragāṅv शिरगांव ...	SE; 5·2; 6·4.	1·5; 277; 54; 15.	Do. 4
141 Śivalī शिवली ...	SW; 8·2; 14·0.	1·9; 513; 97; 66.	Khadakale. 10
142 Śivaṇe शिवणे ...	SW; 4·6; 12·0.	2·8; 752; 162; 114.	Kamshet. 6
143 Somāṭaṇe सोमाटणे ...	SE; 4·2; 6·0.	1·7; 358; 62; 20.	Taleganv Db. 3
144 Somavaḍī सोमवडी ...	NW; 12·2; 14·0.	1·2; 29; 9; 10.	Kamshet. 9
145 Sudavaḍī सुदवडी ...	E; 7·4; 8·0.	1·5; 185; 38; 35.	Taleganv. 6
146 Sudūmbare सुदूंबरे ...	E; 8·0; 8·2.	2·6; 720; 153. 30;	Do. 3
147 Tāje ताजे ...	W; 8·4; 10·4.	2·6; 513; 95; 20.	Kamshet. 3
148 Ṭākave Bk. टाकवे बु. ...	NW; 5·0; 6·0.	4·4; 979; 173; 139.	Vadaganv. 6
149 Ṭākave Kd. टाकवे खु.	W; 9·0; 10·0.	1·6; 514; 90; 22.	Kamshet. 4
§150 Taḷgāṅv Dābhāḍē (non-municipal area) तळेगाव दाभाडे (नॉ. म्यु.)	E; 4·2; 4·0.	7960; 1575; 20.	Local.
150A Taḷegāṅv Dābhāḍē (municipal area) तळेगांव दाभाडे (म्यु.).	E; 4·2; 4·0.	10·3; 6349; 1334;	Local.
151 Ṭhākūrasāī ठाकुरसाई	SW; 11·2; 21·4.	1·0; 221; 45; 58.	Ambeganv. 2
152 Thorāṇa थोराण ...	NW; 13·4; 17·0.	3·7; 105; 22; 23.	Kamshet. 10
153 Thugāṅv थुगांव ...	SW; 6·0; 12·0.	1·4; 277; 57; 64.	Kamshet. 5
154 Tikonā तिकोना ...	SW; 11·0; 22·0.	2·6; 20;6 50; 45.	Ambeganv. 5

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Kamshet 2	Vadaganv Thu. 8-1	.....	w.,rv.	s(p) ; tl.
Malavali 5	Sivane Mon. 6	.....	rv.	tl.
Vadaganv 7	Vadaganv Thu. 7	Vadaganv 7	p.,w.	s(p) ; tl.
Taleganv 7	Sivane Mon. 2	.....	rv.	tl.
Kamshet 3	Vadaganv Thu. 11	.....	w.	s(p) ; 3tl.
Taleganv 14	Taleganv Sun. 12	Taleganv Stn. 14	n.	s(p) ; 3tl ; gym.
Vadaganv 3	Vadaganv Thu. 3	Do. 6	rv.	s(p) ; 2 tl.
Malavali 1	Vadaganv Thu. 11	Karla 2	w.	Deserted. tl.
Taleganv 8	Sivane Mon.1/8	Taleganv 8	rv.	tl.
Khadakale 5	Vadaganv Thu. 9	Khadakale 5	w.	s(p) ; 2 tl.
Dehu Road 4	Taleganv Sun. 5	.. ...	rv.	3tl ; c.
Do. 4	Do. do. 7	.....	n.	s(p) ; 4tl ; c.
Kamshet 5	.....	.....	t.	tl.
Vadaganv 2	Vadaganv Thu. 2	Vadaganv 2	rv.	2tl.
Do. 3	Do. do. 3	.....	w.	s(p) ; 3tl.
Bhivapuri 12	Goulavadi Sun. 6	Vadganv 28	t.	s(p) ; 3tl.
Malavali 5	Lonavala Daily 11	Karla 7	rv.	Sevikadevi tl.
Do. 2½	.....	Do. 1½	w.	s(p); tl.
Do. 10	Lonavala Daily 12	.....	w.	s(p); 3tl.
Do. 5	Sivane Mon. 6	Lonavala 6	rv.	2tl.
Kamshet 9	Vadaganv Thu. 16	Taleganv Stn. 17	spr.	Shiradhubai tl.
Vadaganv 5	Do. do. 5	Vadaganv 5	n.	2tl.
Begadewadi 4	Taleganv Sun. 4	.....	rv.	3tl.
Khadakale 10	Sivane Mon. 6	Khadakale 10	w.	s(p); pyt.
Taleganv 7	Local Mon.	Taleganv 7	rv.	s(p); 5tl; mq; ds; gym; c; Bhairava Fr. Phg. sud. 1.
Begadewadi 5	Taleganv Sun. 3	.....	rv.	s(p); 2tl; c.
Kamshet 9	Vadaganv Thu. 14	Taleganv 17	t.	Somajai tl.
Ghorwadi 5	Induri Tue. 3	Taleganv Stn. 6	rv.	tl; ds.
Do. 2	Do. do. 3	Do. 6	w;rv.	s(p); 3tl; c; Santaji Maharaj Fr.
Kamshet 3	Vadaganv Thu. 9	.....	w.	s(p); 2tl.
Vadaganv 6	Do. do. 6	Vadaganv 6	w.	s(p); cs(mp); 3tl; gym; c; Vithal Fr. Mgh. sud. 15.
Malavali 3	Vadaganv Thu. 10	.....	w; rv.	s(p); tl.
Local	Local Sun.	Taleganv Stn. 1	p; w.	s(p); s(h); pyt; cs(mp), (con); 7tl; 4mq; 3ds; Ganapati Festival, & Dolasahib Fr. Ct. sud. 1.
Do.	Local Sun.	Do.	...	
Malavali 6	Sivane Mon. 6		rv.	2tl.
Kamshet 10	daganv Thu, 17	Taleganv Stn. 18	rv.	2tl.
Do. 5	Sivane Mon, 1½	Do. 10	rv.	s(p); 2tl.
Malavali 8	Pirangut Fri. 6	.....	w.	2tl.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
155 Tūṅg तूंग ...	SW; 13.0; 21.0.	3.0; 393; 60; 61.	Ambeganv. 2
156 Tuṅgārlī तुंगार्ली ...	W; 15.0; 10.0.	Lonavala Mun. area 73.	Lonavala. 1
157 Udevāḍī उदवाडी ...	W; 17.0; 21.0.	9.0; 208; 40; 38.	Do. 12
158 Ukasāṇa उकसाण ...	NW; 10.4; 13.0.	3.7; 668; 145; 107.	Kamshet. 7
159 Urse उर्से ...	S; 2.4; 6.0.	4.3; 969; 165; 165.	
160 Vaḍavalī वडवली ...	NW; 9.2; 11.4;	1.0; 42; 10; 11.	Kamshet. 7
161 Vaḍeśvar वडेश्वर ...	NW; 10.2; 12.0.	6.0; 733; 148;	Do. 10
162 Vaḍagāṅv वडगांव ...	H. Q.	4.0; 2512; 528; 145.	Local.
163 Vāḍivaḷe वाडिवळे ...	W; 7.0;	1.0; 127; 29; 4.	Kamshet. 1½
164 Vāgheśwar वाघश्वर ...	SW; 13.0; 23.0.	0.6; 168; 35; 15.	Ambeganv. 6
165 Vahāṇagāṅv वहाणगांव	NW; 13.0; 18.0.	2.7; 160; 39;	Vadaganv. 18
166 Vahairagāṅv वहैरगांव...	W; 11.4; 14.0.	1.4; 535; 106; 83.	Karla. 1½
167 Vākasaī वाकसई ...	W; 12.2; 14.0.	2.5; 338; 66; 45.	Do. 2
168 Vaḷakha वळख ...	W; 8.0; 8.4.	0.7; 253; 50; 11.	Kamshet. 4
169 Valavaṇa वलवण ...	W; 14.0; 15.0.	Lonavala Mun. area; 67;	Lonavala. 7
170 Vaḷavantī वळवंती ...	13.6.	1.4; 50; 11; 35.	Kamshet. 2
171 Varāḷe वराळ ...	E; 4.0; 4.4.	1.6; 345; 61; 1.	Taleganv Db 2½
172 Varasolī वरसोली ...	W; 12.2; 14.0.	0.9; 237; 45; 32.	Lonavala. 3
173 Vārū वारू ...	SW; 10.4; 19.0.	1.9; 331; 59; 66.	Ambeganv. 4
174 Vāuṇḍa वाउंड ...	NW; 7.2; 7.0.	1.9; 376; 80; 112.	Vadaganv. 7
175 Velhavaḷī वेल्हवळी ...	E; 8.2; 8.4;	0.7; 73; 19; 17.	Kamshet. 6
176 Yelagholа येलघोळ ...	SW; 8.0; 2.0.	1.8; 300; 60; 68.	Do. 8
177 Yeḷase येळसे ...	SW; 8.6; 13.4;	0.9; 188; 40; 49.	Ambeganv. 5

Taluka.

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.		Motor Stand ; Distance.		Water.	Institutions and other information.
Lonavala	8	Sivane	Mon. 8			w.	2tl; old fort.
Do.	1	Lonavala	Daily 1	Lonavala	1	p; w.	3tl; gym; Lonavala Mun. area.
Lonavala	12	Lonavala	Daily 12	Do.	12	t.	5tl; Rajamachi Fort.
Kamshet	7	Vadaganv	Thu. 13	Taleganv Stn.	15	w.	s(p); 2tl.
Taleganv	4	Taleganv	Db. Sun. 4	Do.	4	w; rv.	s(p); pyt; 3tl.
Kamshet	7	Vadaganv	Thu. 13	Do.	15	rv.	tl.
Do.	10	Do.	do. 12	Kamshet	10	t.	s(p); pyt; 3tl.
Local	.	Local	Thu.	Local		w.	s(p); pyt; cs(c), (mis); 5tl. mq; 2ds; gym; c; Potoba Fr. Ct. sud. 15 ; d. b. ; i.b.
Kamshet	1½	Vadaganv	Thu. 8			rv.	2tl.
Lonavala	14	Lonavala	Daily 14			w.	2tl.
Vadaganv	18	Vadaganv	Thu. 18	Vadaganv	18	w.	pyt; 2tl; ds.
Malavali	3	Do.	do. 12	Karla	1½	t; w.	s(p); 4tl; ds.
Do.	3	Do.	do. 10	Do.	2	w.	2tl.
Kamshet	4					w.	tl.
Lonavala	2	Lonavala	Daily 2	Local		p; w.	s(p); 8tl; mq; lib; Lonavala Mun. area.
Kamshet	7½	Vadaganv	Thu. 13-6	Taleganv Stn.	15	rv.	tl.
Taleganv	2	Taleganv	Sun. 2½	Taleganv Stn.	2	rv.	tl; gym.
Lonavala	3	Lonavala	Daily 3	Lonavala	3	w.	
Malavali	7	Sivane	Mon. 8			w.	2tl.
Kamshet	5	Vadaganv	Thu. 7	Vadaganv	7	t.	s(p); tl.
Kamshet	6	Do.	do. 12	Taleganv Stn.	14	w.	
Do.	8	Sivane	Mon. 4			w.	2tl.
Khadakale	8	Do.	do. 7	Khadakale	11	rv.	pyt.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
1 Āḍagāṅv आडगांव ...	W; 14.4; 20.	3.4. 142; 20;	Lonavala. 16
2 Āḍamāḷa आडमाळ ...	SW; 11.0; 20.	3.0; 178; 40; 42.	Velhe. 18
3 Akole अकोले ...	W; 2.6; 4.0.	1.0; 407; 82;	Paud. 2
4 Āṁbaḍaveṭa आंबडवेट	E; 2.0; 2.0.	4.0; 892; 181; 323.	Pirangut. 3
5 Āṁbavalī आंबवली ...	E; 4.0;	Deserted.	
6 Āṁbavaṇē आंबवणें ...	W; 17.0; 27.0.	4.7; 453; 99;	Lonavala. 12
7 Āṁbegāṅv आंबगांव ...	SE; 4.0; 8.0.	4.0; 1057; 222; 246.	Uravade. 1
8 Andagāṅv अंदगांव ...	S; 5.0; 10.0.	3.0; 895; 172; 160	Paud. 6
9 Andeśe अंदेश ...	SW; 2.4; 4.0.	1.0; 495; 113;	Paud. 6
10 Āndhaḷē आंधळें ...	NW; 7.2; 13.0.	2.0; 155; 36; 66.	Pirangut. 13
11 Asade असदे ...	W; 2.6; 6.0.	1.0; 273; 55;	Paud. 4
12 Bārpe Bk. बार्पे बु. ...	W; 13.4; 20.0.	2.0; 299; 67;	Lonavala. 15
13 Bāvadhana Bk. बावधन बु.	E; 10.4; 14.0.	2.0; 720; 152; 156.	Poona (Dn. Gym.) 4
14 Bāvadhana Kd. बावधन खु.	E; 10.6; 15.0.	2.0; 319; 65; 57.	Do. 4
15 Belavaḍe बलवडे ...	S; 2.6; 4.0.	2.0; 623; 112; 135.	Paud. 4
16 Bembaṭamāḷa ववटमाळ	SW; 11.0; 22.0.	—; 38; 9; 6.	Velhe. 12
17 Bhādasa Bk. भादस बु.	W; 5.4; 5.0.	2.4; 646; 123;	Paud. 5·4
18 Bhālaguḍī भालगुडी ...	9.	1.0; 573; 135;	Kolavan. 2
19 Bhāṁbarḍe भांवर्डे ...	W; 16.0; 20.0.	3.9; 410; 82;	Lonavala. 18
20 Bhare भरे ...	E; 4.0; 6.0.	1.0; 346; 70; 80.	Pirangut. 2
21 Bhoḍe भोड ...	SW; 7.0; 12.0.	4.0; 408; 85; 92.	Paud. 10
22 Bhoyaṇī भोयणी ...	SW; 12.0; 27.0.	—; 188; 46; 45.	Velhe. 16
23 Bhugāṅv भुगांव ...	E; 9.0; 11.0.	5.0; 1133; 209; 204.	Poona. D.Gym. 10
24 Bhukūm भुकूम ...	E; 7.4; 8.0.	2.0; 1045; 178; 181.	Pirangut. 3
25 Cāle चाले ...	N; 2.0; 3.0.	2.0; 396; 89; 94.	Paud. 3
26 Cāndivalī चांदिवली ...	W; 10.4; 20.0.	3.0; 409; 96;	Lonavala. 15
27 Cānde चांदे ...	E; 6.4; 9.0.	2.0; 311; 55; 57.	Pirangut. 4
28 Cikhalagāṅv चिखलगांव	NW; 5.7; 7.0.	2.0; 508; 98; 65.	Paud. 4
29 Cikhalī Bk. चिखली बु.	25.0.	—; 418; Deserted.	Velhe. 8
30 Ciñcavaḍa चिंचवड ...	SW; 2.0; 3.0.	1.0; 418; 79; 129.	Paud. 3
31 Dākhalī दाखली ...	NE; 1.4; 2.0.	4.0; 919; 169; 45.	Do. 2
32 Dākhaṇē दाखणें ...	NW; 5.0.	1.0; 317; 55; 89.	Do. 2
33 Dāsave दासवे ...	SW; 11.0; 23.0.	—; 231; 51; 52.	Velhe. 14
34 Ḍāvaje डावजे ...	11.0.	267; 64.	Pirangut. 12
35 Devaghar देवघर ...	NW; 16.0; 20.0.	2.7; 143; 31.	Lonavala. 10
36 Dhaḍavalī धडवली ...	23.0.	—; 110; 27; 30.	Velhe. 12
37 Dhāmaṇa-vahāḷ धामण वहाळ.	SW; 14.0; 26.0	—; 210; 43; 51.	Do. 20
38 Disalī दिसली ...	W; 5.4; 5.4	0.4; 102; 21;	Paud. 5
39 Ḍoṅgaragāṅv डोंगरगांव	NW; 7.0.	3.0; 220; 58; 78.	Kolavan. 0·4
40 Ekole एकोले ...	W; 17.0; 22.0.	2.9; 63; 11;	Lonavala. 18
41 Gaḍale गडले ...	SW; 14.0; 26.0.	—; 146; 20; 56.	Velhe. 18

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Lonavala 16	Paud Sat. 20	Lonavala 16	w.	tl.
Poona 36	Velhe Fri. 18	Khadakvasala 22	w.	2tl.
	Paud Sat.	Shere	rv.	s(p); 2tl.
Chinchavad	Ghotavade Tues. 1	Pirangut 3	w.	s(p); pyt; 8tl; 4 gym. Deserted.
Lonavala 12	Paud Sat. 30	Lonavala 12	w.	s(p); 3tl.
Poona 20	Ghotavade Tues. 4	Uravade 1	w.	s(p); tl.
Poona 24	Paud Sat. 6	Muthe Khind 3	w.	s(p); cs(mp); tl.
Do. 26	Do. do. 6	Paud 6	n; w.	s(p); tl.
Taleg. Db. 14	Ghotavad Tues.10	Kolavan 6	w.	2tl; c.
	Paud Sat. 4	Shere 1	rv.	s(p); 2tl.
Lonavala 15	Do. do. 25	Lonavala 15	w.	tl.
Poona 7	Poona Wed. 5	Chinchkhind 1	w; rv.	s(p); 4tl; 2 gym; c.
Do. 7	Do. do. 5	Do. 1	w.	4tl; gym; c.
Do. 26	Paud Sat. 4	Paud 4	w.	s(p); tl.
Do. 26	Ambeganv Kd. Thu. 6	Khadakvasala 16	rv.	tl.
	Paud Sat. 5	Shere 2–4	w.	s(p); tl.
Poona 26	Do. do. 9	Kolavan 2	w.	2tl.
Lonavala 18	Do. do. 24	Lonavala 18	w.	tl.
Chinchavad 10	Ghotavade Tues. 1	Pirangut 2	rv.	s(p); 3tl; gym.
Poona 22	Paud Sat. 10	Muthe-Khind 8	w.	s(p); tl.
Do. 41	Ambeganv Thu. 9	Khadakvasala 30	w.	tl.
Do. 10	Poona Wed. 10	Local-Stop	w.	s(p); cs(c); 3tl; 2 gym; c; Padmavati Fr. in April.
Do. 12	Paud Sat. 8	Local-Stop	w.; n.	s(p); cs(mp); 6tl; 3gym; Bhairava Fr. in March.
	Do. do. 3	Paud 3	rv; w.	s(p); pyt; 2tl; gym.
	Do. do. 16	Mulshi 16	w; t.	tl.
Poona 12	Ghotavade Tues. 3	Poona 11	rv.	s(p); tl. gym.
	Kolavan Fri. 2	Kolavan 2	w.	s(p); pyt; 2tl; c.
Poona 26	Velhe Fri. 8	Khadakvasala 14	t.	
Do. 25	Paud Sat. 3	Paud 3	w.	s(p); tl.
Do. 19	Do. do. 2	Do. 2	w; rv.	s(p); pyt; 2tl; gym; vil. fr. Ct. vad 4.
	Do. do. 2	Do. 2	w.	tl.
Poona 38	Ambeganv Thu. 8	Khadakvasala 38	w.	tl.
Poona 18	Poona 18	Khadakvasala 7	w.	2tl; Launch Khadakvasala.
Lonavala 10	Paud 32	Lonavala 10	w.	tl.
Poona 37	Ambeganv Thu. 4	Khadakvasala 20	rv.	tl.
Do. 45	Do. 14	Do. 32	rv	tl.
	Paud Sat. 5	Mulshi Shere	rv.	
Poona 27	Do. do. 7	Kolavan 0–4	w; n.	tl; gym; c.
Lonavala 18	Do. do. 24	Lonavala 18	w.	
Poona 44	Ambeganv Thu. 13	Khadakvasala 32	sp.	tl.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
42 Ghere-kille घेरेकिल्ले ...	13.0;	1.0; Deserted.	
43 Ghoṭavaḍe घोटवड ...	NE; 3.6; 5.0.	8.0; 2087; 427; 514.	Pirangut. 4
44 Ghuṭake घुटके ...	W; 15.4; 18.0.	3.3; 98; 22;	Lonavala. 18
45 Hāḍasī हाडसी ...	9;	2.0; 322; 68; 15.	Kolavan. 1
46 Hiñjavaḍī हिंजवडी ...	NE; 9.6; 11.0;	3.0; 757; 142; 99.	Chinchavad. 4
47 Hotale होतले ...	6.0.	5.7; 284; 65; 47.	Paud. 4
48 Jāmagāṅv जामगांव ...	W; 5.0; 5.0.	1.4; 395; 76.	Do. 5
49 Jāṁbe जांब ...	NE; 11.0; 14.0.	3.0; 528; 104.	Chinchavad. 4
50 Jāṁbhuḷaṇe जांभुळणें ...	NW; 16.6; 22.0;	1.7; 2.0; 1.0.	Lonavala. 8
51 Jāteḍe जातेड ...	S; 6.0; 9.4;	—; 339; 67; 27.	Paud. 16
52 Javaḷa जवळ ...	N; 4.4; 8.0.	4.0; 631; 142; 150.	Pirangut. 7
53 Kaḷamaśet कळमशेत ...	W; 2.4; 3.0.	0.5; 97; 26; 7.	Paud. 3
54 Karaṁboḷī करंबोळी ...	NW; 1.0; 2.0.	1.0; 230; 41; 40.	Do. 2
55 Kāsāra-sāī कासारसाई..	NE; 8.2; 13.0.	4.0; 761; 141.	Dehu Road. 4
56 Kāsāra-Āṁbavalī कासार आंबवली ...	4.0;	5.0; 558; 101; 102.	Pirangut. 2
57 Kāsīṅg कासींग ...	NW; 12.0.	3.0; 785; 153; 75.	Kolavan. 4
58 Kātara-khaḍak कातर खडक ...	NW; 11.0;	3.0; 560; 132; 135.	Pirangut. 14
59 Kātavaḍī कातवडी ...	10.4;	—; 222; 36;	Do. 12
60 Khāṁboḷī खांबोळी ...	N; 5.4; 10.0.	3.0; 594; 138; 50.	Do. 7
61 Kharāvaḍe खरावडे ...	S; 5.0; 11.0.	1.0; 213; 51; 60.	Paud. 11
62 Khecare खेचरे ...	4.0;	3.0; 1039; 214; 250	Do. 4
63 Khubavalī खुबवली ...	NW; 3.2; 5.0.	1.0; 214; 46;	Do. 4
64 Koḷāvaḍe कोळावडे ...	12.0.	625; 129; 134.	Do. 13
65 Koḷāvalī कोळावली ...	W; 14.0; 20.0.	1.4; 44; 12;	Lonavala. 10
66 Koḷavaṇa कोळवण ...	NW; 7.0;	1.2; 600; 105; 65.	Local.
67 Koḷosī कोळोसी ...	SW; 14.0; 24.0.	—; 74; 17; 22.	Vehle. 16
68 Koṇḍhāvḷe कोंढावळे ...	SW; 1.6; 3.0.	2.0; 810; 170; 25.	Paud. 1½
69 Koṇḍhūr कोंढूर ...	S; 7.0; 9.0.	—; 807; 170; 125.	Do. 14
70 Koṭherī कोठेरी ...	18.0.	1.0; Deserted.	Lonavala. 16
71 Kuḷe कुळ ...	NW; 5.0;	3.0; 863; 159; 41.	Paud. 3
72 Kuṁbherī कुंभेरी ...	W; 15.6; 18.0.	1.3; 134; 26;	Lonavala. 15
73 Lavaḷe लवळे ...	E; 6.0; 7.0.	8.0; 1539; 277 250.	Pirangut. 1½
74 Lavhārḍe लव्हार्डे ...	SW; 6.4; 14.0.	3.0; 280; 51; 5.	Paud. 22
75 Mahāḷuṅge महाळुंगे ...	E; 10.0; 12.0.	2.0; 804; 134; 145.	Poona Dn.Gym. 5
76 Māle माले ...	W; 5.6; 7.0.	6.0; 732; 149; 160.	Paud. 7
77 Mālegāṅv मालेगांव ...	10.0.	—; 445; 89;	Do. 8
78 Māluste मालुस्ते ...	NW; 17.4; 18.0.	1.0; Deserted.	Lonavala. 14
79 Māṇa माण ...	NE; 7.0; 7.0.	9.0; 1780; 328; 178.	Chinchavad. 6
80 Mandeḍa मांदेड ...	SW; 3.4; 5.0.	4.0; 548; 120;	Paud. 7
81 Māñjagāṅv मांजगांव ...	23.0.	2.6; 44; 11;	Lonavala. 15
82 Māruñjī मारुजी ...	NE; 9.2; 14.0.	3.0; 562; 109;	Chinchavad. 5
83 Mose Kd. मोसे खु. ...	S; 10.0; 23.0.	—; 199; 38; 42.	Vehle. 16

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
				Deserted.
Chinchavad	Local Tue.	Pirangut 4	w.	s(p); pyt; cs(mp); 4tl; vill. fr. Ct. sud. 15.
Lonavala 18	Paud Sat. 20	Lonavala 18	w.	tl.
Do. 16		Kolavan 1	w.	s(p); 2tl.
Chinchavad 4	Poona 12	Aundh 7	w.	s(p); cs(c); 2tl.; gym.
	Kolavan Fri. 2	Kolavan 2	rv.	s(p); 2tl.
	Paud Sat. 5	Shere	w.	s(p); tl; gym.
Dehu Road 2	Chinchavad Daily 4	Dehu Road 2	rv.	s(p); 3tl; gym; ds.
Lonavala 8	Paud Sat. 34	Lonavala 8	w.	
Poona 22	Do. do. 16	Muthe Khind 4	w; rv.	2tl; gym; c.
	Ghotavade Tue. 4	Paud 4	w.	s(p); 2tl.
Poona 22	Paud Sat. 3	Do. 3	w.	2tl.
	Do. do. 2	Do. 2	rv.	2tl; gym; c.
Dehu Road 4	Taleg. Db. Sun. 8	Taleganv Db. 8	w.	s(p); 2tl; gym.
Poona 15	Ghotavade Tue. 3	Pirangut 2	w.	s(p); 4tl; 2 gym; vill. fr. Ct. vad. 3.
Malavali 8	Paud Sat. 10	Kolavan 4	w.	s(p); 5tl; gym.
Chinchavad 17	Ghotavade Tue. 9	Paud 9	w.	s(p); 3tl; gym.
Poona 18	Poona 18	Khadakvasala 7	w.	tl.
Taleg. Db. 8	Taleg. Db. 8	Kolavan 7	w.	s(p); tl.
Poona 22	Paud Sat. 11	Muthe Khind 7	rv.	s(p); tl; ds.
Do. 26	Do. do. 4	Paud 4	w.	s(p); tl.
	Do. do. 3	Do. 3	rv.	s(p); 2tl.
Poona 22	Do. do. 10	Muthe Khind 7	w.	s(p); tl.
Lonavala 14	Do. do. 27	Lonavala 14	w.	
Poona 40	Do. do. 10	Local	w.	s(p); cs(mp); 6tl.
Do. 40	Ambeganv Thu. 12	Khadakvasala 30	rv.	tl.
Do. 20½	Paud Sat. 1½	Paud 1½	t.	s(p); pyt; 2tl; 2 gym; *Bhairava* Fr. Ct. sud. 10.
Do. 20		Pirangut 10	w.	s(p); pyt; 6tl; gym; *Vill. Fr.* Ct. sud. 1.
Lonavala 16	Paud Sat. 27	Lonavala 16	rv.	Deserted.
	Kolavan 4	Kolavan 4	w.	s(p); pyt; 2tl; gym.
Lonavala 15	Paud 27	Lonavala 15	w.	
Chinchavad 8	Ghotavade Tue. 3	Pirangut 1½	w.	s(p); cs(c); 4tl; 2 gym; mq; c; Rotmal Bhairava Fr. Ct. vad. 8.
Poona 30	Paud Sat. 22	Muthe Khind 10	rv.	2tl.
Chinchavad 4	Poona 4	Pirangut 5	w; rv;	s(p); 2tl; gym.
	Paud Sat. 7	Mulshi 0-2	w.	s(p); gym.
Poona 25		Muthe Khind 4	w; t.	s(p); 3tl; c. ; c
Lonavala 14	Do. do. 30	Lonavala 14		.....
Chinchavad 6	Ghotavade 3	Aundh 8	w.	s(p); 2tl; gym; mq.
	Paud Sat. 7	Paud 7	w.	s(p); 2tl.
Lonavala 15	Do. do. 26	Lonavala 15	w.	.....
Chinchavad 6	Poona	Chinchavad 6	w.	s(p); 4tl; gym.
Poona 34	Velhe Fri. 16	Khadakvasala 20	rv.	

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
84 Mugāṅv मुगांव ...	SW; 13·0; 25·0.	211; 49; 76.	Velhe. 18
85 Mugavaḍe मुगवडे ...	NE; 3·0.	2·0; 351; 65; 55.	Paud. 3
86 Mūlakheḍa मूलखड ...	E; 4·6; 8·0;	2·0; 470; 91; 82.	Pirangut. 3
87 Muḷaśī Kd. मुळशी खु....	W; 7·0; 8·0.	2·2; 410; 84; 46.	Paud. 10
88 Muṭhē मुठें ...	S; 5·0; 8·0.	4·0; 1425; 281.	Uravade. 6
89 Nādagāṅv नादगांव ...	NW; 16·4; 20·0.	1·6; 12; 5.	Lonavala. 10
90 Nāndagāṅv नांदगांव ...	NW; 7·0;	2·0; 451; 92; 85.	Kolavan. 2
91 Nānde नांदे ...	E; 7·0; 9·0.	3·0; 507; 87; 70.	Pirangut. 4
92 Nāndivalī नांदिवली ...	W; 9·0; 21·0.	2·3; 222; 50.	Lonavala. 18
93 Nāṇegāṅv नाणगांव ...	NW; 7·0.	2·0; 384; 82; 45.	Kolavan. 2
94 Nere नरे ...	NE; 9·4; 13·0.	4·0; 740; 145.	Chinchavad. 6
95 Nive निवे ...	W; 12·4; 18·0.	6·5; 598; 115.	Paud. 16
96 Paḍāḷaghar पडाळघर...	SW; 12·0; 22·0.	83; 20; 22.	Velhe. 15
97 Paḷase पळसे ...	22·0;	171; 29; 32.	Do. 11
98 Pāṭharaśeṭa पाथरशेट...	S; 10·4; 30·0.	173; 33.	Do. 25
99 Pauḍa पौड ...	H. Q.	3·0; 1916; 376; 25.	Local.
100 Piṁpaḷolī पिंपळोली ...	N; 5·2; 11·0	2·0; 563; 100; 47	Pirangut. 9
101 Piṁparī पिंपरी ...	W; 12·0; 16·0.	12·0; 312; 68;	Paud. 16
102 Piraṅguṭa पिरंगुट ...	E; 5·0.	2·0; 1306; 238; 210.	Local.
103 Pomagāṅv पोमगांव ...	W; 13·0; 24·0.	5·7; 470; 99;	Lonavala. 18
104 Punāvaḷe पुनावळे ...	NE; 11·6; 15·0.	2·0; 800; 145.	Chinchavad. 7
105 Rāvaḍe रावडे ...	W; 1·2; 2·0.	1·1; 363; 74. 18.	Paud. 2
106 Rihe रिहे ...	NE; 4·0; 7·0.	2·0; 1229; 270; 220.	Pirangut. 1
107 Śahāpūr-peṭh शहापूर पेठ.	20·0.	1·8; 86; 19.	Lonavala. 12
108 Sākharī साखरी ...	SW; 13·0; 23·0.	155; 36; 32.	Velhe. 15
109 Sālatar सालतर ...	W; 17·4; 30·0.	3·1; 86; 21;	Lonavala. 16
110 Sāīv Kd. साईव खु. ...	S; 9·4; 22·0.	—; 167; 36; 46.	Velhe. 7
111 Saṁbhave संभवे ...	W; 6·0; 6·0.	1·0; 301; 50.	Paud. 7
112 Sāṭesāī साटसाई ...	7·0.	1·0; 356; 69; 55.	Kolavan. 1-4
113 Sāvaragāṅvसावरगांव...	NW; 2·0; 3·0.	1·0; 284; 53; 52.	Paud. 3
114 Śeḍāṇī शेडाणी ...	W; 10·4; 20·0.	2·9; 300; 62.	Lonavala. 18
115 Śere शेरे ...	W; 2·6; 4·0.	2·9; 544; 113.	Paud. 4
116 Śiḷeśvar शिळेश्वर ...	W; 4·6; 6·0.	0·5; 144; 25.	Do. 4-4
117 Sūs सूस ...	E; 9·4; 14·0.	4·0; 765; 144; 148.	Aundh. 4
118 Tāhmanī Bk. ताम्हनी बु.	SW; 13·0; 13·0	12·2; 6755; 129; 66.	Paud. 13
119 Ṭāṭā Talāv टाटा तलाव	8·0.	24·8; 180; 62.	Do. 8
120 Tāthāvaḍe ताथावडे ...	NE; 11·6; 14·0.	3·0; 571; 104.	Chinchavad. 1-4
121 Tav तव ...	S; 12·0; 22·0.	466; 93; 91.	Velhe. 15
122 Telabailā तेलबैला ...	W; 18·0; 22·0.	4·3; 230; 49.	Lonavala. 12
123 Ṭemaghar टेमघर ...	SW; 7·0; 15·0.	4·0; 201; 42; 4.	Paud. 24
124 Theragāṅv थेरगांव ...	NE; 12·6; 16·0.	2·0; 380; 52.	Chinchvad. 1
125 Ugavalī उगवली ...	SW; 14·0 21·0.	Deserted.	
126 Uravaḍe उरवडे ...	SE; 4·4; 7·0.	12·0; 1487; 288; 225.	Local.

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Poona 42	Ambeganv 12	Khadakvasala 30	w; rv.	2tl.
Do. 20	Paud Sat. 3	Paud 3	rv.	s(p); pyt; tl; gym; c.
Do. 14	Ghotavade Tue. 2	Pirangut 3	rv.	s(p); 2tl; gym.
	Paud Sat. 10	Mulshi 3	w.	s(p).
Poona 24	Do. do. 8	Muthe Khind 2	w.	s(p); cs(mp); 8tl; c. Fr. Mrg. sud. 15.
Lonavala 10	Do. do.	Lonavala 10	w.	
Poona 24	Do. do. 4	Kolavan 2	sp.	s(p); pyt; 2tl.
Chinchavad 7	Ghotavade Tue.	Pirangut 4	rv.	s(p); 3tl; gym.
	Paud Sat. 13	Mulshi 5	n; w.	tl.
Poona 27	Poona 27	Kolavan 2	w.	s(p); 2tl.
Dehu Road 5	Chinchavad 6	Dehu Road 5	w.	s(p); 7tl; 2ds; gym.
Poona 36	Paud Sat. 16	Mulshi 9	w.	4tl.
Do. 40	Ambeganv 8	Khadakvasala 30	rv.	tl.
Do. 35	Velhe Fri. 17	Do. 27	w.	2tl.
Do. 35	Moje 4	Do. 18	rv.	s(p); 2tl; vill. fr. Kt.
Do. 22	Local.	Local	w.	s(p); pyt; 3tl; 2 gym; ds; mq; vill frs. Ct; Kt. & Mgh; i. b. (I).
Chinchavad 12	Ghotavade Tue. 5	Pirangut 9	w.	s(p); 2 tl.
Poona 35	Paud Sat. 16	Mulshi 8	w.	
Do. 15	Ghotavade Tue. 4	Local	w.	s(p); cs(mp); 5tl; vill. fr. Ct. sud. 1.
Lonavala 18	Paud Sat. 24	Lonavala 18	w.	tl.
Dehu Road 2	Chinchavad Daily 2	Dehu Road 2	rv.	s(p); 8tl; gym.
Poona 21–4	Paud Sat. 2	Paud 2	rv.	s(p); pyt; tl.
Chinchavad 10	Ghotavade Tue. 2	Pirangut 7	w.	s(p); 4tl; gym.
Lonavala 11	Paud Sat. 31	Lonavala 11	w.	
Poona 38	Ambeganv Thu. 10	Khadakvasala 29	rv.	tl.
Lonavala 16	Paud Sat. 27	Lonavala 16	w.	
Poona 30	Ambeganv Thu. 2	Khadakvasala 18	rv.	tl.
	Paud Sat. 7	Local 1	rv.	s(p); 2tl.
Poona 24	Do. do. 5	Kolavan 2	sp.	pyt; 2tl.
	Do. do. 3	Paud 3	w; rv.	s(p); 3tl.
	Do. do. 14	Mulshi 7	w.	tl.
	Do. do. 4	Local.	w; rv.	cs(mp); 8tl; ds; gym.
	Do. do. 4–4	Sere 1–4	w.	tl.
Poona 9	Poona 9	Pashan 2	w.	s(p); 2tl; gym; ds; Bhairava Fr. Apr.
	Paud Sat. 13	Mulshi 13	w; rv.	tl.
	Do. do. 8	Do. 0–1	d	
Chinchavad 3	Chinchavad Daily 2	Chinchavad 3	rv.	s(p); cs(c); 6tl; gym.
Poona 37	Ambeganv Thu. 5	Khadakvasala 25	w.	s(p); 3tl.
Lonavala 15	Paud Sat. 26	Lonavala 15	w.	tl.
Poona 32	Do. do. 24	Muthe Khind 12	w.	3tl.
Chinchavad 2	Poona 6	Aundh 4	rv.	s(p); 2tl.
Poona 18	Ghotavade Tue. 6	Local	w; t.	Deserted. s(p); cs(mp); 8tl; 5gym; vill. fr. Ct. vad. 8-9.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
127 Vaḍagāṅv वडगांव ...	W; 8.6; 16.0;	4.0; 265; 60;	Paud. 9
128 Vaḍavalī वडवली ...	SW; 12.0; 26.0.	106; 29; 68.	Velhe. 15
129 Vākaḍa वाकड ...	11.0.	4.0; 1195; 201; 147.	Chinchavad. 4
130 Vaḷaṇe वळणे ...	W; 7.6; 8.0.	2.0; 248; 47;	Paud. 8
131 Vāḷeṇa वाळण ...	8.0.	353; 75; 43.	Do. 11
132 Vāndre वांद्रे ...	W; 11.0; 18.0.	3.2; 395; 70;	Do. 13
133 Vāñjaḷe वांजळे ...	S; 5.0; 11.0.	279; 66; 3.	Do. 16
134 Vārak वारक ...	SW; 11.0; 13.0;	4.4; 385; 75; 40.	Do. 15
135 Vātuṇḍe वातुंडे ...	S; 6.0; 11.0.	2.0; 360; 84; 91.	Do. 11
136 Veḍe वेडे ...	SW; 6.0; 14.0.	1.0; 140; 26; 32.	Do. 10
137 Vegre वेग्रे ...	SW; 9.0; 16.0.	3.0; 354; 70; 100.	Do. 12
138 Visākhar विसाखर ...	W; 15.0; 23.0.	1.2; 108; 22.	Lonavala. 12

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Poona 29	Paud Sat. 9	Mulshi 2	t.*	3tl.
Do. 40	Ambeganv Thu. 8	Khadakvasala 29	rv.	tl.
Chinchavad 4	Poona 10	Aundh 4	rv.	s(p); 3tl; mq; *Vill. Fr.* Ct. sud. 15.
	Paud Sat. 8	Mulshi 2	w.	tl.
	Kolavan Fri. 1	Kolavan 1	w.	s(p); 2tl.
Poona 33	Paud Sat. 13	Mulshi 6	t.*	s(p); cs(mp); 3tl.
Do. 22	Do. Sat. 16	Muthe Khind 4	w; rv.	s(p); 2tl.
	Do. do. 15	Mulshi 8	w; rv.	tl.
Poona 22	Do. do. 11	Muthe Khind 8	w.	s(p).
Do. 11	Do. do. 10	Do. 11	w.	tl.
Do. 30	Do. do. 11	Do. 9	rv.	
Lonavala 12	Do. do. 30	Lonavala 12	w.	tl.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
1 Ghorapaḍī घोरपडी ...	E; 3·0; 1·4	* ; 1303; 942; 113.	Poona Cant. 0 2
2. Khaḍakī Cantonment खडकी.		5.1; 48552; 7529;	
3 Mundhavē मुंढवे ...	E; 5·0; 4·0	* ; 1048; 240; 201.	Local.
§4 **Puṇē City** पुणे शहर ...	H.Q.	50.0; 480982; 101808; 422.	Do.
(i) Aundha औंध ...	NW ; 4·6; 5·4	2	Do.
(ii) Bhāmburḍē भांबुर्डे ...	N.W. 2·2; 2·2		Do.
(iii) Bopodī बोपोडी ...	N; 4·2; 4.6	Included in Poona Corpora-	Kirkee. 1
(iv) Eraṇḍavaṇē एरंडवणें.	W; 1·6; 3·4	tion ; 154.	Shivajinagar. 2
(v) Parvatī पर्वती ...	S; 1·0; 2·2		Local.
(vi) Yeravaḍē यरवडें ...	NE; 3·0; 3·0		Local.
5 Puṇē Cantonment ...		5.4; 59011; 8596; 1	
6 Vānavaḍī वानवडी ...	SE; 3.0; 3.4	; 3187; 779; 175.	Poona Cant. 1

* Included in

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Local	Bhamburda Sun. 7	Local	p. ; w.	s(p) ; 5tl ; ds ; mq ; c.
Hadapasar 1	Local Daily	Ghorpadi	p.; w.	s(p) ; 'pyt ; cs(c) ; 3tl ; ds ; c.
Local	Local Daily	Local	p.; w.	Poona.
Kirkee 2	Shivajinagar Wed. 4	Do.	Do.	
Shivajinagar	Local do.	Do.	Do.	
Kirkee 1	Do. Daily.	Shivajinagar 5	Do.	
Shivajinagar 2	Shivajinagar W. & Sun. 2	Do. 2	Do.	
Do. 3	Bhamburda do. 3	Local	t.	
Poona 2	Local Daily.	Shivajinagar 2	p.; w.	
Poona 2	Poona-Bhamburda Sun. & Wed. 4	Swargate 2	p.; w.	s(p) ; 8tl ; 3 gym.

Poona City area.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
1 Āmbaḷē आंवळे ...	N.E; 10·0; 12·0.	0·9; 1172; 229; 165.	Rajevadi. 1
2 Āmboḍī आंबोडी ...	N.E; 1·2; 1·0.	0·9; 487; 97; 95.	Sasvad. 1
3 Belasara बलसर ...	E.W; 7·0; 9·0.	6·7; 1908; 370; 281.	Local.
4 Bhivaḍī भिवडी ...	S.W; 2·6; 4·0.	3·1; 1337; 203; 150.	Sasvad. 4
5 Bhivarī भिवरी ...	N.W; 7·2; 9·0.	9·7; 1613; 319; 285.	Kodit Bk. 6
6 Bopagāṅv बोपगांव ...	N.W; 5·4; 7·0.	3·6; 1102; 191; 231.	Do. 3
7 Cāṁbaḷī चांबळी ...	N.W; 4·0; 5·0.	5·8; 1633; 321; 295.	Do. 2
8 Dauṇḍaj दौंडज ...	S.E; 12·2; 16·0.	5·9; 982; 208;	Valhe. 2
9 Devaḍī वडी ...	S.W; 7·2; 9.0.	5·3; 575; 124; 186.	Sasvad. 9
10 Dhālevāḍī धालेवाडी ...	E.; 9·0; 12·0.	3·8; 458; 96; 87.	Kathale. 8
11 Dhanakavāḍī धनकवाडी. ...	S.W; 8·4; 18·0	4·0; 596; 114; 105.	Parinche 7
12 Dive दिवे ...	N; 3·0; 3·0.	12·7; 3352; 637; 594.	Local.
13 Ekhatapūr एखतपूर ...	E; 3·2; 4·0.	1·2; 359; 68; 43.	Sasvad. 4
14 Garāḍē गराडें ...	W; 6·4; 9·0.	14·6; 2321; 495; 469.	Local.
15 Gherā Purandar घेरापुरदर ...	S.W; 6·7; 7·0.	6·0; 1375; 278; 150.	Sasvad. 7
16 Guḷuñcē गुळुंचें ...	S.E; 18·6; 22·0.	8·9; 1978; 390; 258.	Nira. 4
17 Gurholī गुऱ्होळी ...	N.E; 6.2; 9.0.	3·7; 1003; 199; 172.	Vaghapur. 2
18 Haraguḍe हरगुडे ...	S; 9·2; 10·0.	3·5; 1017; 183; 171.	Parinche. 2
19 Harṇī हर्णी ...	S.E; 12·6; 12·6;	15·0. 850; 162; 153.	Valhe. 3
20 Hivarē हिवरें ...	N.W; 2·4; 3·0.	2·9; 1145; 205; 243.	Kodit Bk.
21 Javaḷārjuna जवळार्जुन	E; 14·2; 15·0.	3·9; 836; 162; 114.	Morganv. 4
§22 **Jejurī** (municipal area) जेजुरी ...	S.E; 9·4; 10·0.	9·5; 3036; 695;	Local.
22*a* Jejurī (non-municipal area) जेजुरी. ...		677; 113; 182.	Do.
23 Jeūr जेऊर ...	S.E; 17·2; 23·0.	3·2; 725; 166; 167.	Nira. 4
24 Kāḷadarī काळदरी ...	S.W; 7·0; 20.0.	5·4; 1132; 248; 243.	Parinche. 10
25 Kāṁbare कांबरे ...	W; 9·0; 17·0.	5·3; 434; 102; 136.	Nasrapur. 3
26 Kāmathaḍī कामथडी ...	S.W; 11·0; 15·0.	2·1; 980; 198; 264.	Do. 1½
27 Keḷavaḍe केळवडे ...	W; 12·0; 18·0.	2·3; 1138; 269; 168.	Do. 2
28 Ketakāvaḷe केतकावळे ...	S.W; 8·2; 10·0.	1·2; 576; 125; 16.	Do. 6
29 Khaḷada खळद ...	E; 3·4; 4·0.	4·9; 1342; 256; 195.	Sasvad. 4
30 Khānavaḍī खानवडी ...	E; 4·4; 5·0.	3·0; 367; 75; 80.	Sasvad. 4
31 Koḍīta Bk. कोडीत बु.	W; 3·4; 4·0.	5·4; 1399; 295; 342.	Local.
32 Koḍīta Kd. कोडीत खु.	W; 3·4; 4·0.	1·6; 444; 86; 84.	Kodit Bk.
33 Koḷavihīre कोळविहीरे	S.E; 13·0; 13·0.	7·1; 1423; 316; 214.	Jejuri. 3
34 Kothaḷe कोथळे ...	E; 8·6; 12·0.	8·3; 1636; 324; 281.	Local.
35 Kuṁbhāravaḷaṇa कुंभारवळण.	E; 2·4; 3·0.	1·9; 568; 136; 108.	Sasvad. 3
36 Kuṁbhośī कुंभोशी ...	S.W; 8.2; 11.0.	2·1; 202· 42; 56.	Nasrapur. 5½

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Rajevadi 1	Rajevadi Thu. 1	Jejuri 7	w.	s(p); cs(c); 4tl.; gym. c.; lib.
Do. 9	Sasvad Mon. 1	Sasvad 1	w.	s(p); 2tl.
Jejuri 3	Jejuri Sun. 3	Jejuri 3	ru.	s(p); pyt; cs(c); 6tl.; c; mq; Balanath Fr. Ct. vad. 5.
Do. 13	Sasvad Mon. 4	Local	w.	s(p); pyt; 3tl; gym; Bhairava Ft. Ct. sud. 15.
Sasvad 15	Do. do. 9	Sasvad	t.	s(p); 4tl; c.
Do. 13	Do. do. 7	Do. 7	n.	s(p); 4tl; 2gym; c.
Do. 12	Do. do. 5	Do. 5	w.	s(p); pyt; cs(c); 4tl; 2gym; c.
Local 2	Valhe Tue. 2	Valhe 2	w.	s(p); cs(c); 5tl.
	Sasvad Mon. 9	Ghera Purandhar 2	w.	s(p); 2tl.
Jejuri 2	Jejuri Sun. 2½	Jejuri 2½	rv.; w.	s(p); 4tl; Satarphatar Buva Fr. Ct. sud. 5
Valhe 13	Kikavi Sat. 5	Kikavi 5	w.	s(p); tl.
Alandi(Ch.) 4	Sasavd Mon. 3	Sasvad 4	w.	s(p); pyt; cs(c); 8tl; 2ds; 8 gym; c.
Jejuri 5	Do. do. 4	Do. 4	rv.; w.	s(p); 4tl.
	Do. do. 9	Sivapur 5	rv; spr.	s(p); cs(c); 4tl; ds; mq.
Jejuri 16	Do. do. 7	Pur 1	w.	s(p); cs(c); 2tl; gym; c.
Nira 4	Nira Wed. 4	Nira 4	w.	s(p); cs(c); 2tl.
Local 2	Rajevadi Thu. 3	Sasvad 7	w.	s(p); cs(c); 2tl; c.
Valhe 8	Parinche Sun. 2	Parinche 2	w.	s(p); cs(c); 2tl.
Do. 3	Valhe Tue. 3	Valhe 3	w.	s(p); cs(c); 3tl. gym; c.
Poona 21	Sasvad Mon. 3	Sasvad 3	n.	s(p); cs(c); 5tl. mq; 3 gym; c.
Jejuri 6	Jejuri Sun. 7	Jejuri 7	rv.	s(p)
Local 0-6	Local Sun.	Local	t.	s(p); mun; cs(mp); 5tl; 2ds; mq; c; d. b.
Do.	Do.	Do.		s(p); 2tl.
Nira 4	Nira Wed. 4	Nira 4	n; br.	s(p); 2tl.
Valhe 16	Kikavi Sat. 5	Purandar 4	br.	s(p); 2tl; vill. fr. Mrg. vad. 4.
Poona 20	Nasrapur Sun. 3	Narsrapur 3	w.	s(p); 4tl. 2gym.
	Do. do. 1½	Do. 1½	w.	s(p.); 3tl.
Poona 20	Do. do. 2	Do. 2	rv; w.	s(p); cs(c); 5tl. ds; gym; Bhairava Fr. Ct. vad. 8.
	Do. do. 5	Kapurvahal 3	w.	s(p); cs(c); 3tl; gym; c.
Rajevadi 6	Rajevadi Mon. 5	Sivari 2	rv.	s(p); cs(c) ;tl; lib; c.
Rajevadi 6	Rajevadi Mon. 5	Sivari 2	rv.	s(p); 2tl; c.
Poona 21	Sasvad do. 4	Sasvad 4	rv.	s(p); cs(c); 7tl; gym; mq.
Do. 21	Do. do. 3	Do. 3	rv.	s(p); 4tl. gym; c.
Jejuri 3	Jejuri Sun. 3	Jejuri 3	w.	s(p); cs(mp); 3tl.
Do. 2	Do. do. 3	Do. 3	rv.	s(p); pyt; 6tl; mq; c.
Do. 6	Sasvad Mon. 3	Sasvad 3	rv.	s(p); cs(c); 2tl; c.
	Kikavi Sat. 4	Kapurvahal 2½	w.	s(p); 2tl.

Serial No. ; Village Name.	Derection ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
37 Māhūr माहूर ...	S; 11·0; 15·0.	6·4; 1290; 244; 199.	Parinche. 3
38 Māḷaśiras माळशिरस ...	E; 14·0; 18·0.	13·5; 1545; 274; 255.	Rajevadi. 6
39 Māṇḍakī मांडकी ...	SE; 15·4; 21·0.	7·1; 1327; 308; 179.	Valhe. 4
40 Māṇḍhar मांढर ...	S; 9·0; 17·0.	5·9; 1051; 187; 156.	Parinche. 5
41 Māvaḍī Kaḍepaṭhār मावडी कडेपठार ...	E; 15·0; 15·0.	4·4; 1036; 192; 152.	Morganv. 5
42 Māvaḍī Supe मावडी सुपे ...	E; 11·6; 11·0.	4·2; 501; 97; 110.	Jejuri. 6
43 Muñjavaḍī मुंजवडी ...	E; 3·4; 4·0.	0·9; 247; 47; 35.	Sasvad. 4
44 Nājhare Kaḍepaṭhār नाझरे कडेपठार ...	E; 12·2; 13·0.	4·6; 565; 100; 83.	Jejuri. 4
45 Nājhare Supe नाझरे सुपे	E. 12·4; 13·0.	3·0; 479; 94; 58.	Do. 4
46 Nāvaḷī नावळी ...	SE; 14·4; 15·0.	5·8; 477; 99; 94.	Valhe. 7
47 Nāyagāṅv नायगांव ...	E; 13·6; 15·0.	5·9; 1063; 212; 136.	Rajevadi. 5
48 Niḷūñj निळूंज ...	E; 5·4; 8·0.	0·8; 231; 47; 45.	Belsar. 1
49 Pānavaḍī पानवडी ...	S; 4·6; 7·0.	2·7; 381; 92; 118.	Parinche. 6
50 Pāṇḍeśvar पांडेश्वर ...	E; 14·6; 16·0.	5·5; 782; 180; 92.	Morganv. 5
51 Pāṅgāre पांगारे ...	S; 6·0; 7·0.	11·5; 1676; 320; 350.	Parinche. 5
52 Pāragāṅv पारगांव ...	E; 6·4; 6·0.	7·6; 1845; 365; 338.	Belsar. 2
53 Pariñce परिंचे ...	S; 11·0; 12·0.	12·5; 3423; 691; 435.	Local.
54 Pimpaḷe पिंपळे ...	S; 2·4; 4·0.	4·3; 1197; 202; 236.	Sasvad. 4
55 Pimpare Kd. पिंपरे खु.	SE; 19·4; 24·0.	2·7; 1694; 343; 220.	Nira. 1½
56 Pimparī पिंपरी ..	E; 12·2; 15·0.	5·3; 787; 162; 137.	Jejuri. 6
57 Piṅgorī पिंगोरी ...	SE; 10·6; 18·0.	6·6; 870; 160;	Valhe. 3
58 Pisarve पिसर्वे ...	E; 11·0; 12·0.	6·7; 1567; 324; 300.	Rajevadi. 3
59 Pise पिसे ...	E; 17·6; 18·0.	1·5; 372; 77; 72.	Morganv. 5
60 Pisūrṭī पिसूर्टी ...	SE; 16·0; 21·0.	1·9; 343; 80; 60.	Valhe 3
61 Pokhar पोखर ...	SW; 4·6; 5·0.	0·8; 94; 16; 16.	Sasvad. 5
62 Poṇḍhe पोंढे ...	E 17·0; 21·0.	4·3; 295; 72; 44.	Yavat. 4
63 Pūra पूर ...	SW; 4·4; 5·0.	1·6; 697; 157; 140.	Sasvad. 5
64 Rājevāḍī राजेवाडी ...	E; 9·0; 10·0.	4·1; 961; 205; 165.	Local.
65 Rajurī राजुरी ...	E. 16·0; 16·0.	8.5; 1151; 208; 163.	Morganv. 6
66 Rākh राख ...	SE; 15·4; 19·0.	7.3; 1232; 231; 3.	Valhe. 6
67 Rīse रीसे ...	E. 17·4; 18·0.	3.7; 489; 102; 72.	Morganv. 5
68 Sākurḍe साकुर्डे ...	SE; 7·4; 9·0.	6.8; 1402; 254; 231.	Jejuri. 3
§69 Sāsavaḍa (municipal area) सासवड ...	H. Q.	8·4; 6354; 1139 745.	Local.
69*a* Sāsavaḍa (non-municipal area) सासवड		1075; 175.	
70 Śiṅgāpūr शिंगापूर ...	NE; 6·2; 8·0.	2·6; 609; 120; 119.	Vaghapur. 1
71 Śivare शिवरे ...	W; 12·0; 21·0.	6·0; 715; 150; 140.	Khed-Sivapur. 2

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Valhe 9	Parinhce Sun. 3	Parinche 3	n.; br.	s(p); 2tl: gym.
Rajevadi 6	Rajevadi Thu. 6	Yavat 6	w.	s(p); 10tl; mq; ds; gym; Bhuleshwar Fr. Svn. last Mon.
Valhe 4	Valhe Tue. 4	Valhe 4	w.	s(p); 4tl; gym; c.
Do. 11	Parinche Sun. 5	Parinche 5	n.; br.	s(p); 3tl; vill. frs. Ct. vad. 9 & Ps Sud. 15.
Jejuri 4	Jejuri do. 5	Local	w.	s(p); 2tl; c; vill. fr. Phg. vad. 5.
Do. 6	Do. do. 6	Jejuri 6	n.	(sp); cs(c); 6tl; mq; gym; c.
Do. 6	Sasvad Mon. 4	Sasvad 4	rv.	2tl; gym; c.
Do. 3	Jejuri Sun. 4	Jejuri 4	rv.	
Do. 3	Do. do. 4	Do. 4	rv.	cs(c); 5tl; gym.
Do. 6	Do. do. 6	Do. 6	w.	s(p); tl.
Rajevadi 5	Rajevadi Thu. 5	Do. 8	w.	s(p); 6tl; gym; vill. fr. Ct. sud. 15.
Jejuri 4	Jejuri Sun. 4	Sivari 2	rv.	cs(c); 3tl.
Do. 14	Sasvad Mon. 11	Local	n.	s(p); tl.
Do. 7	Jejuri Sun. 7	Jejuri 7	rv.	s(p); cs(c); 3tl; gym; c.
Do. 8	Sasvad Mon. 11	Local 1	w.	s(p); cs(c); tl.; c.
Rajevadi 2	Do. do. 6	Sasvad 6	w.	s(p); pyt; cs(c); 5tl; ds; gym; c.
Valhe 7	Local Sun.	Local	n., w.	s(p); pyt; cs(mp); 6tl; gym; mq; Bhairava Fr.
Jejuri 10	Sasvad Mon. 4	Local		s(p); pyt; cs(c); 3tl; gym; c; lib
Nira 1½	Nira Wed. 1½	Nira 1½	w.; rv.	s(p);2tl; gym;c; Bhairava fr. Ct. sud. 9
Jejuri 6	Jejuri Sun. 6	Jejuri 6	w.	s(p); cs(c); 8tl; gym; mq; c.
Valhe 3	Valhe Tue. 3	Valhe 3	w.	s(p); cs(c); 6tl;vill. fr. Vak. sud. 15.
Rajevadi 4	Rajevadi Thu. 3	Jejuri 6	w.	6(p); cs(c); 3tl; c.
Do. 9	Supe Wed. 7½	Supe 7½	w.	4tl. gym; darga.
Valhe 3	Valhe Tue.	Valhe 3	n.	s(p); cs(c); 2tl.
Alandi(Ch.)13	Sasvad Mon. 5	Purandar (Killa) 1½	spr.	2tl.
Yavat 5	Yavat 5	Yavat 4	w.	s(p); 4tl; c.
Jejuri 15	Sasvad Mon. 5	Local 1	w.	s(p); cs(c); 5tl; gym.
Rajevadi 6	Local Thu.	Jejuri 8	w.	s(p); pyt; 3tl; mq; gym; c; Bhairava fr. Ct. vad. 7.
Do. 8	Supe Wed. 9	Yavat 8	w.	s(p); cs(mp); 5tl; mq; ds; gym; c.
Valhe 6	Valhe Tue. 6	Valhe 6	w.	s(p); cs(c); 5tl; vill. fr. Ct. sud. 12.
Rajevadi 9	Supe Wed. 7	Supe 7	w.	s(p); 6tl; gym; c.
Jejuri 3	Jejuri Sun. 3	Jejuri 3	w.	s(p); (h); 2 cs(c); mun.; Sopankaka & 4tl; mq; fr. Ct. vad. 1; d. b.
Rajewadi	Local Mon.	Local	rv.	s(p); s(b); cs(c); 3tl.
Rajevadi 1	Rajevadi Thu. 1	Sasvad 5	w.	s(p); cs(c); tl.
Poona 14	Khedisvapur do. 2	Khed Sivapur 2	rv.	s(p); 4 tl.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop.; Households ; Agriculturists.	Post Office ; Distance.
72 Śivarī शिवरी ...	SE; 5·0; 6·0.	3·1; 1299; 339; 185.	Sasvad. 6
*73 Śivatakrār (Nirā) शिवतक्रार (नीरा).	SE; 19·4; 24·0.	1·7; 2792; 598; 82.	Nira. 1
74 Somurḍī सोमुर्डी ...	W; 6·2; 6·0.	2·2; 550; 98; 111.	Kodit Bk. 3
§75 Sonorī सोनोरी ...	N; 3·0; 4·0.	5·0; 1021; 192; 234.	Sasvad. 4
76 Supe Kd. सुपे खु. ...	S; 2·0; 3·0.	4·5; 1048; 270; 150.	Do. 3
77 Ṭekavaḍī टेकवडी ...	E; 11·6; 15·0.	4·8; 768; 173; 145.	Rajevadi. 4
78 Ṭoṇḍal तोंडल ...	S; 14·0; 17·0.	2·8; 717; 183. 132.	Vira. 1
79 Umbare उंबरे ...	SW; 12·0; 16·0.	1·5; 626; 131; 186;	Nasrapur . 2
80 Vāghāpūr वाघापूर ...	NE; 7·4 ; 9·0.	4·3; 1330; 242; 186.	Local.
81 Vālhe वाल्हे ...	SE; 13·4; 17·0.	17·7; 5719; 1166; 882.	Do.
82 Vāḷūñj वाळूंज ...	E; 5·6; 6·0.	1·6; 789; 169; 121.	Belsar. 2
83 Vanapurī वनपुरी ...	NE; 3·2; 4·0.	5·3; 833; 146; 108;	Sasvad. 2½
84 Vīr वीर ...	S; 14·0; 15·0.	11·6; 3906; 734; 436.	Local.

* Now known

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Water	Institutions and other information.
Jejuri 5	Sasvad	Mon.	6	Local	0-6	w.	s(p); cs(c); 3tl; c; *Yamai Fr.* Ct. sud. 8.
Nira 1	Nira	Wed.	1	Nira	1	rv;. w.	s(p); pyt; tl; ds; mq.
	Sasvad	Mon.	6	Sasvad	6	w.; spr.	s(p); vill. fr. Mgh. sud. 15.
Alandi(Ch.) 3	Do.	do.	4	Do.	4	w.	s(p); 9tl; 2gym; c.
Jejuri 11	Do.	do.	3	Do.	3	w.	s(p); cs(c); 2tl; c; Suman Sur Pir. Ct. vad. 3.
Rajevadi 4	Rajevadi	Fri.	4	Jejuri	7	w.	s(p); cs(c); 5tl.
Valhe 9	Parinche	Sun.	5	Vir	$1\frac{1}{2}$	rv.	s(p); 2 tl; gym.
	Nasrapur		2	Nasrapur	3	w.	s(p); 2tl.
Rajevadi 1	Rajevadi	Thu.	1	Sasvad	1	w.	s(p); cs(c); 2tl.
Local	Local	Thu.		Local		w.	s(p); pyt; cs(mp); (i); 5tl; mq; 2ds; lib; c; *Bhairava Fr.* Ct. vad. 8.
Jejuri 7	Sasvad	Mon.	6	Sivari	1	rv.	s(p); cs(c); 2tl; c.
Rajevadi 5	Do.	do.	$2\frac{1}{2}$	Sasvad	$2\frac{1}{2}$	w.	s(p); cs(c); 4tl; 2 gym; Bhairava Fr. Ct.
Valhe 7	Parinche	Sun.	3	Local		w.	s(p); pyt; cs(mp); 4tl; mq; ds; c; vill. fr. Mgh. sud. 15 to Mgh. vad. 10; d. b

as Nira.

Serial No. ; Village Name.	Derection ; Direct distance ; Travelling distance.	Area (Sq. ms.); Pop. ; Households ; Agriculturists.	Post Office ; Distance.
1 Āḷegāṅv आळेगांव ...	S; 15·0; 18·0.	10·7; 1197; 231; 162.	Local.
2 Āmadābād आमदाबाद.	W; 7·2; 9·0.	5·0; 589; 90; 102.	Malthan. 2
3 Āṁbaḷe आंबळे ...	S; 9·0; 12·0.	9·7; 1535; 302; 241.	Nhavare. 3
4 Āṅdhaḷagāṅv आंघळगांव	S; 15·6; 16·0.	4·3; 532; 103; 71.	Do. 5
5 Āpaṭi आपटी ...	SW; 24·6; 33·6.	3·0, 464; 94; 100.	Fulgaon. 3
6 Āraṇagāṅv आरणगांव...	SW; 14·0; 16·0.	2·1; 163; 42; 57.	Nhavare. 7
7 Bābhūḷasar Kd. बाभूळसर खु. ...	SW; 6·6; 10·0.	6·9; 634; 134 138.	Sirur. 8
8 Bābhūḷasar Bk. बाभूळसर बु. ...	SE; 25·0; 27·0.	3·1; 405; 78; 64.	Patas. 6
9 Bāṁbharde बांभर्डे ...	SW; 8·6; 11·0.	5·0; 851; 156; 140.	Sirur. 8
10 Cāṇḍoh चांडोह ...	NW; 16·0, 29·0.	3·9, 358; 62; 67.	Avasari Bk. 10
11 Ciñcaṇī चिंचणी ...	SE; 15·2; 10·0.	5·3; 593; 115; 87.	Nhavare 7
12 Ciñcholī चिंचोली ...	W; 13·4; 19·0.	4·3; 720; 124; 106.	Malthan. 4
13 Dahivaḍī दहिवडी ...	SW; 11.0; 12·0.	4·0; 507; 107; 61.	Ranjanganv G. 5
14 Dhāmārī धामारी ...	W; 17·6; 28·1.	13·8; 2486; 451; 424.	Local.
15 Dhānorē धानोरें ...	SW; 21·4; 32·3;	5·2; 1152; 223; 204.	Taleganv Dm. 5
16 Ḍhokasāṅgvī ढोकसांगवी ...	W; 7·0; 10·0.	4·7; 558, 98, 109.	Malthan. 4
17 Ḍoṅgaragāṅv डोंगरगांव	W; 6·0; 11·0.	3·1; 221; 43; 42.	Do. 4
18 Gaṇegāṅv-dumālā गणेगांव दुमाला ...	SE; 25·0; 27·0.	5·0; 689; 139; 211.	Taleganv. Dm. 9
19 Gaṇegāṅv Kd. गणेगांव खु. ...	SW; 14·0; 17·3.	10·7; 1385; 276; 102.	Dhond. 5
20 Goḷegāṅv गोळेगांव ...	S; 3·4; 3·0.	5·0; 903; 150; 141.	Sirur. 4
21 Gunāth गुनाथ ...	S; 11·0 14·0.	7·6; 948; 169; 156.	Nhavare. 3
22 Hivarē हिवरें ...	W; 16·0 28·0.	4·3; 911; 169; 144.	Taleganv. Dm. 8
23 Ināmagāṅv इनामगांव...	SE; 20·6 27·0.	8·3; 1050; 201; 166.	Kasti. 3
24 Jāṁbūṭa जांबूट ...	NW; 16·0 25·0.	7·3; 1164; 212; 166.	Belhe. 7
25 Jātegāṅv Bk. जातेगांव बु. ...	SW; 18·0 30·0	3·8; 986; 185; 160.	Taleganv. Dm. 5
26 Jātegāṅv Kd. जातेगांव खु. ...	SW, 18·6 29·0.	2·4; 670; 134; 100.	Do. 5-4
27 Kānhūr कान्हूर ...	W; 15·0 16·0.	15·0; 2895; 540; 480.	Malathan. 6
28 Karaḍe करडे ...	S; 6·0 10·0.	16·4; 2058; 379; 330.	Sirur. 10
29 Karandī करंदी ...	W; 21·0 28·0.	9·8; 1765; 284; 271.	Taleganv. Dm 17
30 Kāregāṅv कारेगांव ...	SW; 5·4 7·0.	5·0; 900; 185; 132.	Sirur. 7
31 Karaṅgāvaṇē करंगावणें	SW; 10·4 13·0.	4·5; 747; 115; 1341.	Ranjanaganv. G. 6
32 Kāṭhāpūr Kd. काठापूर खु. ...	NW, 19·4 32·0.	2·6; 185; 32; 34.	Avasari Bk. 7
33 Kavaṭhē कवठें ...	W; 13·0; 17·0.	22·4; 3091; 542; 430.	Local.

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Kedganv 10	Nhavare Sun. 4	Nhavare 4	w.	s(p) ; cs (c) ; 2 tl ; ds ; c ; Bhairava Fr. Ct. sud. 15.
	Malthan Tue. 2	Malthan 2	rv.	s(p) ; tl ; mq ; c.
Kedganv 15	Nhavare Sun. 3	Local	w.	s(p) & 4tl ; mq ; c.
Do. 8	Do. do. 5	Local	w.,n.	s(p) ; 2tl.
Poona 15	Phulaganv Fri. 0–3	Koreganv Bm. 3	rv.	gym.
Yavat 9	Talegn.Dm. 7	Nhavare 7	rv.	s(p) ; tl ; c.
Kedganv 18	Ghodanadi Sat. 8	Kareganv $2\frac{1}{2}$	w.	s(p) ; 3tl.
Patas 6	Dhond Sun. 6	Dhond 6	rv.	s(p) ; c.
Poona 36	Ranjanganv G. Wed. 4	Ranjanganv G. 4	w.	s(p) ; 3tl ; gym ; c.
A'nagar 38	Velhe 10	Kavathe 4	rv.	2tl ; mq.
Belavandi 10	Nhavare Sun. 7	Nhavare 7	rv.	2tl ; c.
Poona 36	Kanhur Thu. 2	Malthan 4	w.	s(p) ; Khandoba tl.
Yavat 14	Ranjanganv.G. Wed. 5	Ranjanganv G. 5	w.	s(p) ; c.
Poona 24	Pabal Fri. 4	Pabal 4	w.	s(p) ; cs (c) ; 5tl ; ds ; c ; Khandoba Fr. Ps. sud. 6.
	Taleganv Dm. Mon. 5	Taleganv Dm. 5	rv.	s(p) ; 5 tl ; mq ; ds ; gym ; c.
	Malthan Tue. 4	Ranjanganv G. 2	w.	s(p) ; 2tl.
	Do. do. 4	Anapur 2	rv.	s(p) ; tl.
Poona 31	Ranjanganv G. Wed. 4	Kondhapuri $3\frac{1}{2}$	w.	s(p) ; c.
Dhond 5	Kasti Sat. 3	Dhond 5	rv.	s(p) ; 4 tl.
A'nagar 36	Sirur Sat. 4	Sirur 4	w.	s(p) ; tl ; c.
Kedganv 15	Nhavare Sun. 3	Nhavare 3	w.	s(p) ; cs(c) ; 2 tl ; c ; Bhairava Fr. Ct. vad. 5.
Poona 26	Taleganv Dm. Mon. 8	Sikrapur 6	w.	s(p) ; 3 tl ; Pir Fr. Ct. sud. 2.
Shrigonde Rd. 7	Kasti Sat. 3	Kasti 3	rv.	s(p) ; cs(c) ; 4 tl ; mq ; c.
A'nagar 36	Belhe Mon. 7	Alkuti 3	rv.	s(p) ; 5 tl ; mq ; Khandoba Fr. Vsk. sud. 3.
Poona 22	Taleganv. Dm. Mon. 5	Sikrapur 2	rv.	s(p) ; 4 tl ; ds ; gym ; c ; vill. fr. Ct. vad. 5.
Do.	Do. do. 5–4	Sikrapur 2–4	rv.	s(p) ; 3 tl ; mq ; gym ; c ; vill. fr. Phg. sud. 5.
Do. 35	Kanhur Thu.	Malthan	w.	s(p) ; pyt ; Mesai Fr. Ct. sud. 15.
Kedganv 18	Ghodanadi Sat. 10	Local	t.	s(p) ; cs(fmg) : 6 tl ; lib ; old inscriptions on city-gate.
Poona 20	Taleganv. Dm. Mon. 7	Sikrapur 5	w.	s(p) ; tl ; mq ; c ; vill. fr. Mgh. vad. 6.
Kedganv $19\frac{1}{2}$	Ghodanadi Wed. 7	Local	w.	c(p) ; 3 tl ; math ; lib ; c.
Yavat 20	Do. do. 8	Ranjanganv G. 6	w.	s(p) ; 2 tl ; c.
A'nagar 42	Belhe 10	Kavathe 8	rv.	4 tl.
Poona 58	Local Thu.	Local	w.	s(p) ; pyt ; 6 tl ; mq ; ds ; lib ; c.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
34 Kendūr केंदूर ...	W; 21.6; 26.0.	17.0; 4667; 827; 46.	Local.
35 Khaṇḍāḷē खंडाळें ...	SW; 11.4; 13.0.	2.4; 660; 124; 105.	Kondhapur. 3
36 Koḷagāṅv-doḷas कोळगांव डोळस.	S; 16.0; 24.0.	5.0; 268; 55; 39.	Nhavare. 4
37 Koṇḍhāpurī कोंढापुरी ...	SW; 13.0; 15.0.	5.0; 630; 118; 106.	Local.
38 Koregāṅv-bhīmā कोरेगांव भीमा.	SW; 24.0; 30.1.	7.6; 1868; 369; 239.	Do.
39 Kuruḷī कुरुळी ...	S; 19.0; 18.0.	16.4; 425; 71; 45.	Nhavare. 7
40 Malaṭhaṇa मलठण ...	W; 9.2; 11.0.	13.0; 2250; 378; 331.	Local.
41 Māṇḍavagaṇa-pharāṭā मांडवगण फराटा.	S; 22.0; 24.0;	13.9; 1725; 330; 229.	Paraganv. 8
42 Mhase Bk. म्हसे बु. ...	NW; 5.4; 12.0;	2.1; 204; 41; 35.	Vadjhira. 13
43 Mukhaī मुखई ...	W; 18.4; 32.3.	5.2; 1018; 167; 138.	Taleganv Dham. 6
44 Nāgaragāṅv नागरगांव..	S; 18.2; 18.0.	5.7; 523; 109; 107.	Paraganv. 1
45 Nhāvarē न्हावरें ...	S; 12.2; 14.0.	16.8; 20948; 406; 320.	Local.
46 Nimagāṅv-duḍe निमगांव दुडे.	NW; 9.6; 12.0.	7.1; 577; 102; 116.	Kavathe. 4
47 Nimagāṅv Mhāḷuṅgī निमगांव म्हाळुंगी.	SW; 13.4; 12.0.	10.3; 1710; 311; 234.	Local.
48 Nimagāṅv-bhogī निमगांव भोगी.	W; 6.4; 10.0.	3.0; 593; 103; 94.	Malthan. 3
49 Nimoṇē निमोणें ...	S; 9.2; 10.0.	15.0; 1879; 349; 291.	Nhavare. 4
50 Nirvī निर्वी ...	S; 14.0; 16.0.	7.8; 1019; 189; 164.	Do. 3
51 Pābaḷa पाबळ ...	W; 20.2; 22.3.	15.4; 5129; 930; 619.	Local.
52 Pāroḍī पारोडी ...	SW; 13.4; 14.0.	3.0; 461; 82; 53.	Nhavare. 8
53 Phākaṭē फाकटें ...	NE; 13.6; 25.0.	7.6; 347; 57; 60.	Avasari. 11
54 Pimpaḷasuṭī पिंपळसुटी	SE; 18.6; 24.0.	3.2; 450; 73; 64.	Kasti. 5
55 Pimpaḷe-jagatāpa पिंपळे जगताप.	SE; 21.4; 27.2;	7.2; 1628; 273; 270.	Koreganv Bhima 3½
56 Pimpaḷe-khālasā पिंपळे खालसा.	26.0.	2.7; 928; 150; 160.	Taleganv Dham. 6
57 Pimparkheḍa पिंपरखेड	NW; 18.4; 27.0.	7.7; 1159; 200; 187.	Avasari. 8
58 Pimpri-dumālā पिंप्रि-दुमाला.	SW; 10.2; 15.0.	2.1; 433; 74; 59.	Malthan. 4
§59 Rāñjanagāṅv-Ganapatī रांजणगांव गणपती.	SW; 10.0; 10.0.	11.7; 2111; 344; 215.	Local.
60 Rāñjaṇagāṅv-sāṇḍas रांजणगांव सांडस.	S; 18.4; 19.4.	9.0; 1271; 258; 330.	Local.
61 Sādalagāṅv सादलगांव	S; 20.0; 20.0.	3.7; 541; 117; 101.	Paraganv. 4
62 Śāstābād सास्ताबाद ...	W; 12.4; 21.0.	0.8; 240; 43, 40.	Malthan. 5

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
Poona 30	Local Mon.	Local	w.	s(p) ; pyt ; cs(mp) ; 9 tl ; c ; 8 vill. frs.
Do. 30	Ranjangn.G. Wed. 2	Ranjanganv G. 2	w.	s(p) ; tl ; gym.:
Kedganv. 9	Nhavare Sun. 4	Andhalaganv 4	w.,n.	s(p) ; 2 tl.
Poona 27	Talegn.Dm. Mon. 7	Local	w.	s(p) ; cs(c) ; 10 tl ; mq ; 2ds ; gym ; lib ; c ; d. b. (i).
Do. 16	Local Thu.	Do.	rv.	s(p) ; cs (mp) ; (mis) ; 4 tl ; mq ; ds ; gym ; c ; Bhairava Fr.
Kedganv 8	Nhavare Sun. 7	Andhalaganv 3	w.,n.	s(p) ; 2 tl ; c.
	Local Tue.	Local	w.	s(p) ; cs (mp) ; pyt ; 4 tl ; mq ; ds ; vill. fr. Feb. 15.
Patas 5	Kasti Sat. 6	Andhalaganv 6	rv.	s(p) ; cs (mp) ; pyt ; mq ; ds ; gym ; c.
	Malthan Tue. 5	Ghodanadi 6	rv.	c.
Poona 23	Talegn.Dm. Mon. 6	Sikrapur 3	rv.	s(p) ; 3 tl ; c ; vill. fr. Ct. Sud. 15.
Kedganv 8	Kedganv Tue. 8	Andhalaganv 2	rv.	s(p) ; cs(c) ; 2 tl ; c ; Santoba Pawar's tomb.
Do. 12	Local Sun.	Local	w.	s(p) ; pyt ; cs(c) ; (mp) ; 5 tl ; mq ; ds ; c ; d. b.
Poona 62	Kavathe 4	Kavathe 4	rv.	2tl ; mq.
Do. 30	Talegn.Dm. Mon. 5	Taleganv Dm. 5	w.,n.	s(p) ; 5 tl ; ds ; c.
	Malthan Tue. 3	Malthan 3	w.,n.	s(p) ; 2 tl ; c.
Kedganv 15	Nhavare Sun. 4	Ambala 3	w.	s(p) ; 2tl ; 2c ; Khandoba Fr. Mgh sud. 15.
Do. 12	Do. do. 3	Nhavare 3	w.	s(p) ; cs(c) ; 2 tl ; gym ; c.
Talegan Dm. 30	Local Fri.	Local	w.	s(p) ; pyt ; cs (mp) ; 6 tl ; mq ; c ; Bhairava Fr.
Yavat 16	Talegn.Dm. Mon. 8	Taleganv Dm. 8	rv.	s(p) ; 2 tl ; c.
A'nagar 39	Belhe 9	Kavathe 4	rv.	5tl ; mq.
Shrigonde Rd. 9	Kasti Sat. 5	Kasti 5	rv.	s(p) ; 2 tl.
Poona 26½	Koregan.Bm. Thu. 3½	Koreganv Bm. 3½	w.	s(p) ; c.
Do. 28	Talegn.Dm. Mon. 6	Sikrapur 5	w.	s(p) ; 2 tl ; Bhairava Fr. Ct. Sud. 3.
A'nagar 40	Belhe 8	Kavathe 8	rv.	s(p) ; cs (mp) ; 2 tl ; mq.
Poona 33	Ranjangn.G. Wed. 3	Ranjanganv G. 3	w.	s(p) ; 3tl ; c.
Do. 32	Local Wed.	Local	w.	s(p) ; pyt ; cs(c) ; 5 tl ; mq ; ds ; gym ; c.
Kedganv 8	Kedaganv Tue. 8	Nhavare 7	rv.	s(p) ; pyt ; cs(c) ; tl ; mq ; gym ; lib ; Bhairava Fr. Ct. vad. 1.
Kedganv 5	Kedganv Tue. 5	Andhalaganv 6	rv.	s(p) ; cs(c) ; tl. ; c.
Poona 39	Kanhur Thu. 2	Malthan 4	w.	tl ; c.

Serial No. ; Village Name.	Directions ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
63 Śāvindane सांविंदणे ...	W; 16.0; 18.0.	7-5; 2098; 348; 289.	Kavathe. 3
64 Śikrāpūr शिक्रापूर ...	SW; 19.6; 22.0.	9-7; 2588; 423; 298.	Local. ..
65 Śindoḍī शिंदोडी ...	SE; 12.0; 12.0.	5-0; 465; 87; 81.	Nhavare. 9
66 Śirasagāṅvkāṭā शिरसगांवकाटा	SE; 16.0; 21.0.	13-3; 1178; 217; 180;	Do. 6
§67 Sirūr (municipal area) शिरूर ...	H. Q.	23-8; 3482; 874;	Sirur. 2
67a Śirūr (non-municipal area) शिरूर ...	.....	... 3382; 604; 566.	Do.
68 Śivatakrār Mhāḷuṅgī शिवतक्रार म्हाळुंगी ...	SW; 14.0; 15.0.	1-0; 157; 24; 18.	Taleganv Dm. 4
69 Sone Sāṅgavī सोन सांगवी ...	W; 9.0; 11.0.	4-4; 744; 133; 109.	Malthan. 2
70 Ṭākaḷī Bhīmā टाकळी भीमा ...	SW; 16.0; 14.0.	7-1; 939; 197; 135.	Nimaganv Chavan. 2
71 Ṭākaḷī Hājī टाकळी हाजी ...	NW; 9.4; 14.0.	10-3; 1326; 260; 293.	Kavathe.
72 Taḷegāṅv Dhamdhere तळेगांव मढेरे ...	SW; 18.0; 23.6;	33-1; 9749; 1744; 1276.	Local.
73 Tāndaḷī तांदळी ...	SE; 24.2; 30.0.	4-5; 1072; 162; 161.	Kasti. 0-1
74 Uraḷagāṅv उरळगांव	S; 12.2; 17.0.	10-7; 1345; 265; 183.	Nhavare. 3
75 Vaḍagāṅv Rāsāī वडगांव रासाई ...	S; 19.6; 20.0.	9-5; 1135; 220; 171.	Paraganv. 6
76 Vaḍaner Kd. वडनेर खु.	NW; 12.4; 22.0.	2-1; 465; 84; 94.	Vadjhira. 11
77 Vaḍhū Bk. वढू बु. ...	SW; 24.4; 32.0.	6-7; 1463; 269; 220.	Koreganv Bm. 2
78 Vāghāḷe वाघाळे ...	W; 11.0; 16.0.	3-2; 596; 98; 91.	Malthan. 6
79 Varuḍe डे ...	W; 13.0; 12.0.	7-0. 814; 158; 151;	Do. 5

Taluka.

Railway St. ; Distance.	Weekly Bazar ; Bazar Day ; Distance.	Motor Stand ; Distance.	Water.	Institutions and other information.
	Kavathe 3	Kavathe 3	w.	s(p) ; 4 tl ; mq ; c.
Poona 22	Talegn. Dm. Mon. 2	Local	rv.,w.	s(p) ; cs(c) ; 5 tl ; mq ; ds ; c ; lib ; vill. frs.
Belavandi 10	Nhavare Sun. 9	Ambala 8	rv.	2tl ; c.
Patas 10	Do. do. 6	Nhavare 6	w.; n.	s(p) ; 3 tl ; c ; Kolhati Buva Fr. Ct. Sud. 8.
A'nagar 32	Ghodanadi Sat. 2	Ghodanadi 2	w.,p.	s(p) ; Mun ; cs (mp),$_2$ (con) ; br. Poona C. C. Bank ; 6 tl ; 4 mq. ; ds ; 2 gym ; C ; recreation club ; Pir Fr. Ct. and Vsk ; Ramalinga tl; d. b. (I).
Do.	Do. do.	Do.	w.,p.	
Yavat 12	Talegn. Dm. Mon. 4	Taleganv Dm. 4	rv.	s(p) ; tl ; c.
	Malthan Tue. 2	Malthan 2	w.	s(p) ; 3tl ; gym ; c.
Yavat 18	Talegn. Dm. Mon. 6	Taleganv Dm. 6	rv.	s(p) ; tl.
	Malthan Tue. 5	Malthan 5	rv.	s(p) ; cs (mp) ; c.
Poona 24	Local Mon.	Local	rv.	s(p) ; pyt ; cs (c)$_2$; (i) $_2$, (mp) ; 20 tl ; 3mq ; ds ; 2gym ; lib ; c ; *Maruti* Fr. Vsk. Sud. 5.
Shrigonde Rd.	Kasti Sat. 0-1	Kasti 0-1	rv.	s(p) ; 4tl ; c.
Kedganv 18	Nhavare Sun. 3	Nhavare 3	w.	s(p) ; 4tl ; mq ; gym ; ds; c.
Do. 6	Do. do. 10	Andhaleganv 5	rv.	s(p) ; cs(c) ; 3tl ; mq ; c.
	Nighoja Tue. 3	Kavathe 5	rv.	tl.
Poona 20	Koregn. Bm. Thu. 2	Koreganv Bm. 2	rv.	s(p) ; gym ; c ; Sambhaji's tomb and Fr. Phg. Vad. 15.
Do. 30	Ranjangn.G. Wed. 5	Kondhapuri 5		c(p) ; 3tl.
Do. 30	Talegn. Dm. Mon. 9	Do. 6	w.	s(p) ; 3tl.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.); Pop. ; Households ; Agriculturists.	Post Office; Distance.
1 Āḍavalī आडवली ...	E; 9·2; 11·0.	1·1; 307; 64; 60.	Bhor. 12
2 Āmbeḍa आंबड ...	NE; 4·6; 9·0.	0·8; 317; 63; 55.	Dowaje. 9
3 Āmbegāṅv Bk. आंबेगांव बु.	NW; 5·4; 12·0.	2·0; 252; 52; 40.	Vele. 10
4 Āmbegāṅv Kd. आंबेगांव खु.	NW; 6·0; 11·0.	2·3; 464; 83; 222.	Do. 6
5 Āmbavaṇē आंबवणें ...	E; 11·0; 14·0.	1·8; 186; 46; 55.	Nasrapur. 6
6 Asanī-dāmaguḍā असनी-दामगुडा.	SE; 7·0; 12·0.	1·0; 251; 62; 60.	Bhor. 13
7 Asanī-Maṇḍajā असनी-मंडजा.	SE; 6·4; 11·0.	1·0; 209; 46; 50.	Do. 13
8 Asanī-mārga असनी-मार्ग.	E; 7·0; 8·0.	1·5; 508; 114; 75.	Vele. 10
9 Askavaḍī अस्कवडी ...	E; 6·6; 11·0.	0·5; 137; 30; 32.	Bhor. 25
10 Bālavaḍī बालवडी ...	SW; 4·4; 12·0.	2·3; 174; 37; 30.	Vele. 10
11 Bāmhaṇaghar बाम्हण-घर.	2·0.	0·4; 27; 4; 4.	Do. 2
12 Bāmaṇaghar (Ghera) बामणघर (घेरा).	2·0.	0·1; Deserted.	Do. 2
13 Bārasicā-māḷa बारसीचा माळ.	SW; 4·0; 10·0.	0·1; 107; 21; 18.	Do. 8
14 Bhāginaghar भागीनघर	E; 7·4; 10·0.	0·4; 168; 33; 32.	Bhor. 30
15 Bhālavaḍī भालवडी ...	NW; 7·2; 18·0.	2·4; 83; 17; 35.	Vele. 8
16 Bhaṭṭī Vāgadarē भट्टी वागदरें.	W; 1·2; 4·0.	2·4; 260; 61; 50.	Do. 2
17 Bhoraḍī भोरडी ...	SW; 7·0; 14·0.	3·5; 215; 56; 38.	Do. 12
18 Bopalaghar बोपलघर...	W; 2·4; 4·0.	0·3; Deserted.	Do. 4
19 Borāvaḷe बोरावळे ...	E; 11·0; 16·0.	1·6; 145; 35; 28.	Nasrapur. 6
20 Cāndar चांदर ...	W; 8·6; 11 0.	2·8; 170; 31; 40.	Vele. 16
21 Cāpeṭa चापेट ...	W; 1·2; 2·0.	0·5; 56; 10; 23.	Do. 3
22 Carhāṭavāḍī चऱ्हाट-वाडी.	SE; 1·4; 4·0.	0·5; 183; 46; 41.	Do. 3
23 Cikhalī Kd. चिखली ख.	NW; 7·4; 18·0.	0·6; 79; 18; 25.	Do. 14
24 Ciñcale Bk. चिंचले ब.	14·0.	0·3; Deserted.	
25 Ciñcale Kd. चिंचल ख.	14·0.	0·1; Deserted.	
26 Ciramoḍī चिरमोडी ...	E; 6·0; 12·0.	0·6; 232; 47; 50.	Bhor. 15
27 Dādavaḍī दादवडी ...	SE; 4·2; 11·0.	0·6; 40; 8; 7;	Do. 38
28 Dāpasare दापसरे ...	W; 12·2; 26·0.	3·2; 96; 24; 27.	Vele. 20
29 Dāpoḍe दापोडे ...	E; 3·0; 5·0.	3·1; 804; 171; 93.	Do. 5
30 Devapālī देवपाली ...	S; 3·0; 9·0.	0·1; Deserted.	
31 Dhānep धानेप ...	NW; 1·4; 1·4.	2·8; 312; 68; 62.	Vele. 1-4
32 Dhiṇḍalī धिंडली ...	N; 6·0; 9·0.	0·5; 48; 12; 10.	Do. 9
33 Ekalagāṅv अेकलगांव ...	SW; 8·0; 16·0.	1·2; 20; 3; 2.	Do. 14
34 Gevaṇḍhe गेवढ ...	W; 4·0; 6·0.	1·5; 207; 47; 40.	Do. 6
35 Ghāvar घावर ...	E; 5·6; 10·0.	0·5; 127; 29; 25.	Bhor. 25
36 Gherā-rājagaḍa घेरा राजगड.	SE; 5·0; 10 0.	0·1; 5; 4; ...	Do. 16

Peta.

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.		Motor Stand ; Distance.		Water.	Institutions and other information.
Poona	31	Nasrapur	Sun. 9	Karanjaganv	1	rv.	2tl.
Do.	22	Vele	Fri. 6½	Khadakvasala	6	w.	s(p); 2tl.
Do.	25	Ambeganv Kd.	11	Vele	10	rv.	s(p.); 4tl. mq.
Do.	32	Vele	Fri. 6	Khadakvasala	12	w.	tl.
Do.	28	Nasrapur	Sun. 6	Do.	0-2	n.	
Do.	36	Sakhar	Wed. 2	Asani Marg	4	w.	s(p); 2tl.
Do.	36	Do.	do. 2	Do.	4	w.	s(p); tl.
Do.		Nasrapur	Sun. 10	Local		t.	s(p); tl; ds.
Do.	30	Sakhar	Wed. 2	Asani Marg	1	rv.	tl.
Do.	48	Vele	Fri. 10	Vele	10	w.	2tl.
Do.	38	Do.	do. 2	Do.	2	w.	
Do.	38½	Do.	do. 2	Do.	2	w.	s(p); 6tl; c; vill. fr. Mgh. Vad. 8.
Do.	46	Do.	do. 8	Do.	8	w.	tl.
Do.	28	Sakhar	Wed. 1	Asani Marg	1	w.	tl.
Do.	27	Vele	Fri. 8	Khadakvasala	15	w.	tl.
Do.	40	Do.	do. 2	Vele	2	w.	tl.
Do.	50	Do.	do. 12	Do.	12	w.	2tl.
Do.	46	Do.	do. 4	Do.	4	t.	tl.
Do.	28	Nasrapur	Sun. 6	Ambavane	1	w.	s(p); tl.
Do.	40	Ambeganv	10	Khadakvasale	28	t.	
Do.	41	Vele	Fri. 3	Vele	3	w.	tl.
Do.	41	Do.	do. 3	Do.	3	w.	tl.
Do.	38	Do.	do. 14	Khadakvasala	26	w.	tl.
							Deserted.
							Deserted.
Poona	30	Sakhar	Wed.	Asani Marg	3	w.	tl.
Do.	36	Do.	do. 3	Do.	4	rv.	
Do.	28	Vele	Fri. 20	Khadakvasala	12	w.	tl.
Do.	32	Do.	do. 4	Local.		t.	3 tl.
							Deserted.
Poona	40	Vele	Fri. 1-4	Vele	1-4	w.	2tl.
Do.	25	Ambeganv Kd.	2	Do.	10	w.	
Do.	52	Vele	Fri. 14	Do.	14	w.	
Do.	43	Do.	do. 6	Do.	6	w.	tl.
Do.	30	Sakhar	Wed. 1	Asani Marg		w.	tl.
Do.	37	Do.	do. 8	Do.	10	t.	tl.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
37 Ghīsar घीसर ...	W; 7·0; 8·0.	4·2; 296; 65. 55.	Vele. 6
38 Ghoḍakhal घोडखल ...	W; 9·0; 20·0.	1·4; 104; 23; 20.	Do. 12
39 Ghoḍaśet घोडशत ...	NW; 6·4; 14·0.	0·5; 61; 13; 20.	Do. 14
40 Ghola घोल ...	W; 13·4; 26·0.	2·8; 217; 42; 58.	Do. 26
41 Gholapaghar घोलपघर	NW; 6·0; 14·0.	6·8; 128; 29; 28.	Do. 12
42 Givasī गिवसी ...	NW; 5·4; 14·0.	1·5; 225; 42; 42.	Do. 11
43 Goṇḍekhal गोंडेखल ...	NW; 10·0; 25·0.	1·9; 137; 26; 32.	Do. 14
44 Guguḷaśī गुगुळशी ...	SW; 9·0; 18·0.	1·4; 39; 8; 6.	Do. 14
45 Gunjavaṇē गुंजवणें ...	SE; 5·2; 12·0.	0·7; 278; 61; 60.	Bhor. 15
46 Hārpuḍa हारपुड ...	W; 7·0; 15·0.	2·1; 145; 36. 28.	Vele. 12
47 Hirapoḍī हिरपोडी ...	E; 1·0; 2·0.	0·7; 202; 49; 32.	Do. 2
48 Jadhavavāḍī जाधव-वाडी. ...	S; 2·6; 5·0.	0·1; 31; 6; 6.	Do. 5
49 Kādavē कादवें ...	N; 4·4; 8·0.	3·3; 461; 102; 100.	Do. 8
50 Kāṁbegī कांबेगी ...	NW; 8·0; 14·0.	0·8; 113; 25; 26.	Do. 14
51 Kānanda कानद ...	W; 2·2; 5·0.	3·0; 370; 80; 82.	Do. 3
52 Karañjāvaṇē करंजावण	E; 9·4; 12·0.	1·1; 429; 81; 72.	Nasrapur. 8
53 Karnavaḍī कनवडी ...	SW; 9·0; 20·0.	2·0; 222; 49; 49.	Mahad. 16
54 Kaseḍī कसडी ...	NW; 8·2; 19·0.	0·8; 127; 31; 35.	Vele. 15
55 Kātavaḍī कातवडी ...	E; 8·4; 10·0.	1·0; 311; 76; 46.	Khed-Sivapur 6
56 Keḷad केळद ...	SW: 7·2: 15·0.	3·0: 243: 64: 45.	Vele. 12
57 Ketakāvaṇē केतकावणे	E; 9·0; 12·0.	1·2; 70; 15; 14.	Khed-Sivapur 8
58 Khāmagāṁv खामगांव	NE; 5·0; 9·0.	1·4; 301; 62; 50.	Donaje. 9
59 Khāṁbavāḍī खांबवाडी	E; 6·6; 8·0.	0·9; 283; 59; 40.	Vele. 8
60 Khānū खानू.	W; 10·0; 14·0.	2·7; 180; 44; 40.	Do. 14
61 Kharīva खरीव ...	E; 2·4; 4·0.	0·9; 150; 37; 26.	Do. 4
62 Khodad खोडद ...	E; 2·2; 2·0.	0·4; 89; 18; 10.	Do. 2
63 Khopaḍyācī-vāḍī खोपडचाची वाडी.	S; 4·0; 8·0.	0·2; 174; 35; 28.	Do. 8
64 Kille-Pracaṇḍagaḍa किल्ले-प्रचंडगड.	.....	Deserted.	Bhor. 16
65 Kodavaḍī कोदवडी ...	SE; 7·4: 11·0;	0·6; 244; 53; 50.	Do. 15
66 Kolaṁbī कोलंबी ...	SW; 4·4; 9·0.	3·2; 233; 51; 45.	Vele. 9
67 Koḷavaḍī कोळवडी ...	E; 8·0; 10·0.	2·3; 498; 122;	Khed Sivapur. 8
68 Koṇḍagāṁv कोंडगांव ...	NE; 6·0; 9·0.	1·4; 327; 64; 68.	Donaje. 6
69 Koṇḍhāvaḷē Bk. कोंढावळें बु.	NE; 0·6; 1·4.	0·4; 222; 43; 45.	Vele. 1–4
70 Koṇḍhāvaḷē Kd. कोंढावळें खु.	N; 1·0; 1·4.	0·7; 142; 29; 20.	Do. 1–4
71 Koṇḍhavalī कोंढवली ...	E; 4·4; 8·0.	0·6; 117; 32; 28.	Do. 5
72 Kosīmaghar कोसीमघर	NW; 7·4; 18·0.	0·6; 117; 32; 38.	Do. 16
73 Kuraṇa Bk. कुरण बु. ...	N; 6·4; 11·0.	1·8; 548; 108; 5.	Do. 10
74 Kuraṇa Kd. कुरण खु ...	N; 6·0; 9·0.	0·8; 201; 50; 35.	Do. 10

Peta.

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Water.	Institutions and other information.
Poona	40	Vele	Fri.	6	Vele	6	w.	tl.
Do.	27	Do.	do.	12	Khadakvasala	16	w.	tl.
Do.	32	Ambeganv Kd.	Thu.	6	Vele	14	w.	tl.
Do.	40	Do.	do.	6	Khadakvasala	23	w.	
Do.	37	Do.	do.	2	Vele	12	rv.	tl.
Do.	27	Do.	do.	2	Do.	11	spr.	tl.
Do.	38	Vele	Fri.	14	Khadakvasala	26	w.	tl.
Do.	52	Do.	do.	14	Vele	14	w.	
Do.	32	Sakhar	Wed.	2	Asani Marg	3	w.	
Do.	50	Vele	Fri.	12	Vele	12	w.	
Do.	40	Do.	do.	2	Pabe	1	w.	tl.
Do.	44	Do.	do.	5	Vele	8	w.	
Do.	25	Do.	do.	8	Do.	8	w.	2tl.
Do.	36	Do.	do.	14	Khadakvasala	12	w.	
Do.	41	Do.	do.	3	Vele	3	w.	tl.
Do.	30	Nasrapur	Sun.	8	Local.		t.	s(p); 2tl.
Do.	55	Vele	Fri.	20	Vele	20	t.	tl.
Do.	50	Do.	do.	15	Khadakvasala	23	w.	tl.
Do.	30	Nasrapur	Sun.	10	Karanjavane	2	w.	2tl.
Do.	50	Vele	Fri.	12	Vele	12	w.	tl.
Do.	20	Nasrapur	Sun.	8	Karanjavane	2	s.	
Do.	22	Vele	Fri.	6	Khadakvasala	10	w.	2tl.
Do.	32	Sakhar	Wed.	2	Asani Marg	1	w.	tl; c.
Do.	50	Ambeganv Kd.	Thu.	15	Vele	14	w.	tl.
Do.	40	Vele	Fri.	4	Dapode	2	w.	tl.
Do.	26	Do.	do.	2	Vele	2	w.	tl.
Do.	45	Do.	do.	8	Do.	8	w.	tl.
Do.	37	Sakhar	Wed.		Do.	3	t.	tl.
Do.	40	Nasrapur	Sun.	10	Karanjavane	2	w.	tl.
Do.	46	Vele	Fri.	9	Vele	9	w.	tl.
Do.	28	Nasrapur	Sun.	10	Karanjavane	3	spr.	s(p); 2tl.
Do.	18	Vele	Fri.	9	Donaje	6	w.	s(p); tl. gym.
Do.	37	Do.	do.	1-4	Vele	1-4	w.	tl.
Do.	40	Do.	do.	1-4	Do.	1-4	w.	tl.
Do.	34	Sakhar	Wed.	2	Asani Marg	2	w.	tl.
Do.	26	Ambeganv Kd.	Thu.	6	Vele	16	w.	tl.
Do.	30	Poona		24	Khadakvasala	16	rv.	s(p); 3tl; gym.
Do.	30½	Vele	Fri.	10	Do.	9	w; t.	2tl.

Velhe

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.) ; Pop. ; Households ; Agriculturists.	Post Office ; Distance.
75 Kuravaṭī कुरवदी ...	N; 6.0; 10.0.	0.7; 73; 16; 12.	Vele. 10
76 Kurtavaṭī कुर्तवडी ...	W; 11.0; 25.0.	2.1; 32; 8; 5.	Do. 16
77 Lāsīragāṅv लासीरगांव	E; 4.0; 6.0.	1.4; 372; 74; 21.	Do. 6
78 Lavhī Bk. लव्ही बु....	SE; 3.6; 10.0.	0.6; 202; 43; 40.	Do. 4
79 Lavhī Kd. लव्ही खु....	SE; 4.4; 10.0.	0.3; 81; 21; 17.	Do. 4
80 Magandarī मांगदरी ...	E; 9.0; 12.0.	1.0. 255; 61; 45.	Khed Sivapur. 8
81 Mahũrī महूरी ...	14.0.	1.8; 47; 11; 13.	Vele. 8
82 Mājagāṅv माजगांव ...	SW; 5.0; 10.0.	1.2; 92; 22; 25.	Do. 10
83 Mālavalī मालवली ...	E; 4.4; 6.0.	1.2; 259; 46; 40.	Do. 6
84 Māṇagāṅv माणगांव...	W; 8.0; 20.0.	4.1; 297; 65; 50.	Do. 14
85 Merāvaṇe मेरावणे ...	SE; 4.2; 10.0.	0.7; 206; 47; 42.	Bhor. 36
86 Meṭa-pilāvare मेट-पिलावर.	4.0.	0.2; 48; 13; 10.	Vele. 4
87 Mose Bk. मोसे बु....	NW; 8.0; 16.0.	3.5; 469; 104 105.	Do. 14
88 Nigaḍe Bk. निगडे बु.	E; 10.4; 16.0.	1.7; 235; 61; 50.	Khed-Sivapur. 6
89 Nigaḍe Kd. निगडे खु.	S. 7.0; 14.0.	3.0. 43; 95 22.	Vele. 14
90 Nigaḍe-mosekhore निगडे मोसेखोरे.	NE; 7.0; 20.0.	3.0; 190; 42; 38.	Donaje. 10
91 Nivī निवी ...	W; 4.0; 7.0.	2.2; 253; 55; 40.	Vele. 5
92 Osāḍe ओसाडे ...	NE; 6.6; 14.0.	1.1; 277; 63; 60.	Donaje. 10
93 Pābe पावे ...	E; 2.0; 3.0.	4.6; 908; 187; 110.	Vele. 3
94 Pāl Bk. पाल बु. ...	SE; 3.0; 8.0.	1.3; 192; 34; 32.	Do. 4
95 Pāl Kd. पाल खु. ...	SE; 3.2; 8.0.	1.2; 117; 30; 22.	Bhor. 20
96 Pānaśet पानशेत ...	N; 6.4; 11.0.	0.3; 61; 12; 14.	Vele. 11
97 Pāngārī पांगारी ...	SW; 10.0; 15.0.	0.9; 28; 8; 3.	Vele. 13
98 Pāsalī पासली ...	SW; 6.0; 8.0.	1.0; 68; 17; 18.	Do. 8
99 Phaṇasī फणसी ...	SE; 5.0; 11.0.	0.6; 118; 27; 22.	Bhor. 22
100 Pimparī पिंपरी ...	SE; 3.2; 11.0.	0.6; 86; 22; 15.	Do. 39
101 Piśavī पिशवी ...	SW; 7.2; 18.0	1.0; 14; 2; 5.	Vele. 13
102 Poḷẽ पोळे ...	W; 7.0; 20.0.	3.1; 259; 54; 35.	Do. 16
103 Rānavaḍī रानवडी ...	N; 6.0; 10.0.	Deserted	Do. 10
104 Rānjaṇẽ रांजणें ...	NE; 4.4; 9.0.	3.0; 567; 110; 75.	Donaje. 7
105 Ruḷẽ रुळें ...	N; 5.6; 11.0.	3.9; 800; 171; 95.	Vele. 11
106 Sāiva Bk. साइव बु....	N; 8.0; 15.0.	3.5; 511; 118; 120.	Do. 13
107 Sākhar साखर ...	E; 5.4; 8.0.	0.7; 286; 67; 48.	Bhor. 35
108 Senavaḍī सेनवडी ...	SW; 5.0; 14.0.	1.0. 117; 25; 24.	Vele. 12
109 Siṅgāpūr सिंगापूर ...	W; 8.0; 14.0.	1.4; 70; 13; 18.	Do. 16
110 Sirkoḷī No. 1 सिर-कोळी नं. १.	NW; 5.6; 15.0.	2.5; 251; 61; 54.	Do. 10
111 Sirkoḷī No. 2 सिर-कोळी नं. २.	NW; 6.0; 15.0.	2.6; 134; 33; 33.	Do. 12
112 Sonḍe Hirojī सोंडे हिरोजी.	E; 11.0; 15.0.	0.8; 169; 40; 50.	Bhor. 10
113 Sonḍe Kārlā सोंडे कार्ला	E; 11.0; 14.0.	0.8; 157; 41; 45.	Nasrapur. 9

Peta.

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Water.	Institutions and other information.
Poona	25	Ambeganv Kd.	Thu.	2	Vele	10	rv.	tl.
Do.	52	Vele	Fri.	16	Khadakvasala	22	w.	tl.
Do.	24	Do.	do.	6	Dapode	½	w.	tl.
Do.	24	Sakhar	Wed.	2	Asani Marg	2	Spr.	tl.
Do.	28	Do.	do.	1	Do.	3	w.	tl.
Do.	20	Nasrapur	Sun.	8	Karanjavane	2	w.	s(p); tl.
Do.	57	Vele	Fri.	8	Vele	8	w.	tl.
Do.	46½	Vele	do.	10	Vele	10	w.	
Do.	40	Do.		6	Vizar	1	w.	tl.
Do.	35	Ambeganv	Thu.	8	Khadakvasala	23	spr.	
Do.	38	Sakhar	Wed.	2	Asani Marg	5	w.	tl.
Do.	44	Vele	Fri.	4	Vele	4	w.	tl.
Do.	13	Ambeganv	Thu.	6	Khadakvasala	19	rv.	4tl.
Do.	25	Nasrapur	Sun.	9	Ambavana	2	w.	tl.
Do.	50	Vele	Fri.	14	Vele	14	t.	tl.
Do.	19	Do.	do.	14	Khadakvasala	19	w.	s(p); 3tl.
Do.	50	Do.	do.	5	Vele	5	w.	tl.
Do.	19	Do.	do.	14	Khadakvasala	17	w.	2tl.
Do.	26	Do.	do.	3	Dapode	1	w.	s(p); 4tl.
Do.	40	Do.	do.	4	Vele	4	w.	
Do.	40	Sakhar	Wed.	4	Asani Marg	6	w.	tl.
Do.	24	Ambeganv Kd.	Thu.	3	Khadakavasala	12	rv.	
Do.	51	Vele	Fri.	13	Vele	13	w.	
Do.	46	Do.	do.	8	Do.	8	w.	tl.
Do.	25	Sakhar	Wed.	3	Asani Marg	3	w.	tl.
Do.	40	Do.	do.	4	Asani Marg	6	w.	tl.
Do.	51	Vele	Fri.	13	Vele	13	w.	
Do.	40	Ambeganv	Thu.	8	Khadakvasala	8	w; rv.	
Do.	24	Vele	Fri.	10	Do.	10	rv.	
Do.	19	Do.	do.	7	Donaje	7	w.	s(p); 3tl.
Do.	23	Do.		7	Khadakvasala	11	r; t.	s(p); 3tl.
Do.	28	Ambeganv	Thu.	4	Do.	16	rv.	s(p); 4tl.
Do.	32	Local	Thu.		Asani Marg	3	rv.	tl.; c.
Do.	50	Vele	Fri.	12	Vele	12	w.	
Do.	60	Do.	Fri.	16	Do.	16	t.	
Do.	38	Ambeganv Kd.	Thu.	6	Khadakvasala	26	w.	4tl.
Do.	33	Do.	do.	4	Do.	19	w.	2tl.
Do.	30	Nasrapur	Sun.	6	Ambavane	2	w.	2tl.
Do.	21	Do.	do.	9	Do.	2	w.	tl.

Serial No. ; Village Name.	Direction ; Direct distance ; Travelling distance.	Area (Sq. ms.); Pop. ; Households ; Agriculturists.	Post Office ; Distance.
114 Sonḍe-māthanā सोंडे माघना ...	E; 10.0; 13.0.	0.8; 148; 33; 32.	Nasrapur 8
115 Sonde-saraphaḷ सोंडे सरफळ ...	E; 9.6; 15.0.	1.1; 226; 52; 45.	Do. 8
116 Suravāḍa सुरवाड ...	E; 7.4; 12.0.	0.5; 226; 46; 30.	Bhor. 16
117 Ṭekapoḷe टेकपोळे ...	W; 11.0; 30.0.	3.9; 321; 75; 65.	Vele. 18
118 Ṭhāṇagāṅv ठाणगांव ...	NW; 7.0; 18.0.	1.2; 167; 43; 50.	Do. 10
119 Vaḍagāṅv वडगांव ...	E; 9.0; 12.0.	0.5; 207; 43; 37.	Bhor. 10
120 Vaḍaghar वडघर ...	NW; 5.4; 9.0.	1.8; 309; 78; 60.	Vele. 9
121 Vājeghar Bk. वाजेघर बु.	SE; 3.0; 10.0.	0.7; 113; 24; 16.	Do. 4
122 Vājeghar Kd. वाजेघर खु.	SE; 4.0; 10.0;	0.8; 218; 56; 55.	Do. 3
123 Vāñjalavādī वांजळ वाडी ...	10.0;	0.2; 73; 16; 18.	Do. 10
124 Vāñjaḷē वांजळें ...	E; 3.4; 7.0.	1.0; 296; 67; 60.	Do. 4
125 Varasagāṅv वरसगांव	14.0.	2.6; 422; 87; 85.	Do. 12
126 Varotī Bk. वरोती बु	SW; 6.2; 10.0.	3.3; 241; 46; 30.	Do. 8
127 Varotī Kd. वरोती खु.	SW; 6.0; 10.0.	1.1; 89; 18; 13.	Do. 8
128 Vele Kd. वेले खु. ...	SE; 0.4; 1.0.	0.3; 258; 54; 43.	Vele Bk. 1
129 Vele Bk. वेले बु. ...	H. Q.	0.5; 581; 118; 40.	Local.
130 Vele Kd. (Gherā) वेले खु. घेरा ...		0.3; Deserted.	Vele Bk. 1
131 Vihīr विहीर. ...	NW; 2.4; 3.0.	1.1; 175; 38. 35.	Do. 2

Peta.

Railway St. ; Distance.		Weekly Bazar ; Bazar Day ; Distance.			Motor Stand ; Distance.		Water.	Institutions and other information.
Poona	30	Nasrapur	Sun	8	Ambavane	1	w.	tl.
Do.	30	Do.	do.	8	Do.	1	w.	tl.
Do.	40	Do.	do.	10	Karanjavne	2	w.	tl.
Do.	35	Ambeganv Kd.	Thu.	10	Khadakvasala	24	w.	
Do.	50	Vele	Fri.	10	Do.	18	t.	tl.
Do.	33	Nasrapur	Sun.	6	Ambavane	4		s(p); 2tl.
Do.	25	Ambeganv Kd.	Thu.	1	Vele	9	w.	2tl.; c.
Do.	40	Sakhar	Wed.	4	Do.	4	w.	tl.
Do.	26	Do		2	Do.	3	spr.	s(p); tl.
Do.	24	Vele	Fri.	10	Vele	10	w.	2tl.
Do.	40	Do.	do.	4	Vinjhar	2	rv.	2tl.
Do.	38	Do.	do.	12	Khadakvasala	12	w.	s(p); tl.
Do.	46	Do.	do.	8	Vele	8	w.	tl.
Do.	46	Do.	do.	8	Do.	8	w.	
Do.	28	Vele Bk.	Fri.	1	Vele Bk.	1	w.	
Do.	41	Local	Fri.	1	Local		w.	s(p) ; Meirgai Fr. (Friday) after Mgh. Sud. 15.
Do.	28	Vele Bk.	do.	1	Vele Bk.	1	w.	tl.
Do.	32	Do.	do.	2	Do.	2	w.	tl ; c.

INDEX

[In this index diacritical marks have been avoided, although in certain chapters many of the place names and other words are marked diacritically in the text.]

PAGE

Abadabi 138
Abai 213
Adilshahis of Bijapur 49
Adolescents' Welfare Society, Poona .. 595, 606
After-care Hostel, Poona .. 489
Afzul Khan, death of, .. 50
Aga Khan Palace, Poona .. 650
Agarabatti, manufacture of, .. 294
Agricultural College, Poona 510, 552, 650
Agricultural Debtors' Relief Act (1939) 318
Agricultural Department .. 509-15
Agricultural Assistants 509-10, 512
Agricultural College, Poona 510, 552, 650
Agricultural College Dairy .. 511
Agricultural Engineering, Joint Director of, ... 511
Agricultural Engineering— (mechanical cultivation, lift irrigation, boring, water-finding machine, erection of and repairs to oil engines, oil engine training class, soil conservation) 511
Agricultural officers 509-12
Agricultural School, Manjri .. 511
Agricultural Statistician .. 512
Assistant District Agricultural Officers 509
boring (and Boring Engineer)... 511
cattle-breeding 513
Central Poultry Farm, Kirkee .. 514
Compost Development Officer .. 512
dairy development (and Dairy Development Officer) .. 514-5
demonstration and extension .. 509-10
Deputy Directors .. 509, 510
Director of Agriculture .. 509
District Agricultural Officer, functions of, .. 509, 513
Ganeshkhind Fruit Experiment Station, Kirkee 510
Land Improvement Board .. 512
lift irrigation (and Assistant Agricultural Engineer in charge) 511
Livestock Expert to Government, functions of, ... 512
mechanical cultivation (and Foreman Supervisor in charge). 511
oil engines (erection, repairs, and training class) 512
organization 509
Potato Research Station, Vadgaon-Kashimbeg 510
poultry development (and Poultry Development Officer) .. 514
research 510
Rice-breeding Station, Vadgaon .. 510
Sheep-breeding Farm, Bhamburda. 513
sheep development (and Sheep Development Officer) .. 513
soil conservation (and Sub-divisional Soil Conservation Officer, Poona) 512

PAGE

Agricultural Department—*contd.*
Soil Physicist 512
Water-finding machine (and Agricultural Officer in charge) .. 511
Agricultural Engineering, Joint Director of, ... 511
Agricultural implements .. 222-6
beam harrow 224
harrow 224
hoes 224-5
miscellaneous 225-6
ploughs 222-3
seed-drills (*pabhar*) .. 223
water-lifts 223-4
Agricultural labourer, standard of life of, ... 428-9
Agricultural Marketing—
Director (also functions of) .. 524-5
Market committees 525
Regulated markets (Baramati, Khed and Manchar) .. 525
Agricultural operations .. 217-21
cleaning the field 218
crop protection 220
earthing up 219
harvesting 220-1
interculturing 219
irrigation 220
manuring 218
ploughing 217-8
preparation for market .. 221
pulverization 218
sowing 218-9
storing 221
threshing 221
top dressing 220
weeding 219
Agricultural Produce Markets Act .. 525
Agricultural progress .. 433-4
Agricultural Statistician .. 512
Agriculture .. 169-264
agricultural implements .. 222-6
agricultural operations .. 217-21
cereals (*see* Cereals).
condiments and spices (*see* Condiments and Spices).
crop rotations 247-8
crops, food and non-food .. 181-2
diseases 244-7
drugs and narcotics (*see* Drugs and Narcotics).
famines : a chronological record (1397-1948) 259-64
fibres 206-07
fruits 215-7
fruits and vegetables .. 207-17
holdings 183-90
intercultures 248
irrigation 229-38
land utilisation 177-80
livestock 226-9
manures 239-40
occupations allied to agriculture, population engaged in, .. 171
oilseeds (*see* Oilseeds).
pests 240-4

PAGE

Agricullture—*contd.*
population, agricultural .. 171
pulses (*see* Pulses).
rainfall 172
rural wages 252-8
seasons 173
seed supply 238-9
shift to non-agricultural employment 166-7
soils 174-6
State assistance 340-1
sugarcane (*see* Sugarcane).
tenancy 250-2
tenures 248-50
vegetables 209-14
Agri-Horticultural Society of Western India .. 584, 585
Ajwan seed 205
Akhadas and *Talims* 145-6
Akshat procession 87
Alandi 609
Ala-ud-din Hasan Gangu Bahamani. 44
Ala-ud-in Khilji 43
Ale (*see* Ginger).
Ali Adilshah (Bijapur) .. 47
All-India Radio, Poona .. 396
Alluvial soil (*see* Soils).
Alshi (*see* Linseed).
Alu (green-leaved caladium) .. 209
Aluminium ware, manufacture of, 270-3
Alvi (common cress) .. 214
Amaranth, eatable 214
Ambadi (*see* Hemp, brown).
Ambarkhana, Poona 651
Ambe (Mango) 217
Amrit-Rao Peshwa 56
Amriteshvar temple, Poona .. 651
Ananas (pine apple) .. 217
Anandashrama, Poona .. 651
Ananta Chaturdashi 133
Anath Balikashram, Poona .. 592
Anath Hindu Mahilashram, Poona .. 594, 601
Anath Vidyarthi Griha, Poona 593, 597-8
Ancestors feasted, ... 133
Andhli-Kosimbira 137
Angres of Kolaba 52
Animistic Deities 125
Anjeer (fig) 215
Artificial Limb Centre, Poona .. 652
Apple, custard 217
Arati (waving of lamps) 97, 106, 134, 135
Architecture—
modern buildings 78
vadas 77
Armed Forces Medical College, Poona 651
Arogya Mandal, Poona 569, 597
Ashtavarna rites 119
Athangule rite 83
Atya-patya, ... 140
Aurangabad made over to the Nizam 54
Aurangzeb : policy in relation to Shivaji 50
Avasari Budrukh 610
Axe 225
Ayurveda Mahavidyalaya, Poona. 556, 563, 652

PAGE

Backward Class Department .. 578-81
Assisant Backward Class Officers .. 578, 579
Assistant Backward Class Welfare Officer for Poona District .. 578
Backward Class Committee, Poona district (and its functions) 580
Backward Class Officers, Bombay State 578
Backward Classes, classification of, ... 578
Harijan Sevak Sangh, Dhulia .. 581
hostels for backward classes .. 579
measures for the up-lift of backward classes 579
organisation 578
Badishep (*see* Fennel, sweet).
Bahadur Shah (Gujarat) .. 46
Bahiroba Nala (Poona drainage).. 643
Bahamani, Ala-ud-din Hasan Gangu 44
Bahamani kingdom (1347-1490).. 44
Bahamani, Mahammad Shah .. 44
Bahamani, Mahammad Shah (III). 45, 46
Bahule, ... 87, 95
Baingan (Brinjal) 212
Baithaka exercise 145
Baji Rao I : *Dakshina* fund is continued 52
Baji Rao II—
Maratha rule comes to an end in Poona with his defeat by the British (1817) 56
protege of the English .. 56
restores revenue-farming, .. 56
story of sad political insecurity, financial exactions and social disturbances 55-6
Bajri (spiked millet).. .. 192
Bakeries 294
Bakshindabaksha, name given by Aurangzeb for Sinhagad .. 51
Balaji Baji Rao : revenue and judicial reforms 53
Balaji Vishwanath 52
Balipratipada 134
Baluta system 452
Balutedars .. 256, 452
Bamboo products, manufacture of, 294-5
Banana 216
Bandharas .. 9-10, 232-3
Banesvara 610
Bangles, retail trade in, .. 370
Banking, indigenous 317-8
Banks—
co-operative 320-7
joint stock 327-32 ; list of, 328.
Land Mortgage 323-4
Baramati 610
Barbers 398
Barley (*jav*) 194
Barse, naming ceremony .. 85
Batata (potato) 209
Beam harrow 224
Beam Wireless Receiving Station, Dhond 396
Beam Wireless Transmitting Station, Dighi 396
Bedar made over to the Nizam .. 54
Bedase 611

	PAGE
Beggars Department (*see* Juvenile and Beggars Department, pp. 485-9).	
Belhe	611
Bel-bag temple, Poona ..	652
Bene Israels	147
Betel leaf	201
Betrothal (*vagnischaya*)	98-9, 105
Bhadalvadi tank	237
Bhadli (a cereal)	192
Bhaibunds	159
Bhairava	125
Bhairi, Nizam-ul-Mulk ..	45, 46
Bhaje	611
Bhandarkar Oriental Research Institute, Poona ..	543, 652
Bhangrias (Raghu and Bapu) ..	63
Bhau Khare, a rebel leader ..	63
Bharat Itihas Samshodhak Mandal, Poona ..	543, 653
Bharat Scouts and Girl Guides	593, 599
Bhaubija	135
Bhavani	125
Bhavani's temple, Poona ..	653
Bhuimug (*see* Groundnut).	
Bhendi (lady's finger) ..	213
Bhimashankar	611
Bholeshvar temple	6
Bhor	612
Bhosari	613
Bidi—	
manufacture of	295
retail trade in, ...	369
Bid province, Poona as part of, ..	45
Bill hook	225
Birds (*see* Fauna).	32-7
Biroba	125
Birth ceremonies: Muslims ..	155
Biryani	154
Biscuit, manufacture of, ..	269-70
Black gram (*udid*)	199
Blacksmiths	304-05
Black soil (*see* Soils).	
Bladder dock	214
Blind man's bluff	137
Blind, School and Home for the,	594, 604
Bohori Jamatkhana, Poona ..	653
Bombay State Road Transport Corporation (*see* State Road Transport Corporation).	
Book-binding	282-3
Bor-ghat (as a highway of communications)	41
Boring Engineer	511
Borstal School, Dharwar ..	481
Boy Scouts	544
Boy Scouts and Girls Guides.	593, 599
Boy Scouts' Association, Poona ..	599
Brassware—	
manufacture of, ...	270-3
retail trade in, ...	370-1
Brahma form of marriage ..	94
Brahmins (Tamil)	158
Brass and copperware, wholesale trade in, ...	362
Breweries	274
Bricks, manufacture of, ..	295-6
Brihan Maharashtra College of Commerce, Poona	552
Brinjal	212
Brown soil (*see* Soils).	
Budhavar Bag, Poona.. ..	653
Buddhist caves in Poona region ..	42
Buddhist influence in Poona region (2nd century, A.D.) ..	42
Buffaloes	227
Buildings, construction of, ..	296-7
Bullock cart	226
Bund Garden ..	585, 643, 653
Bungalows—	
District Local Board ..	395
Forest Department.. ..	395
Lonavala municipality ..	395
Nira Canals Division ..	395
Poona Irrigation Research Division	395
Public Works Department ..	395
Burhan Nizam Shah	46
Burya Arab (Chakan) ..	44
Byramja Jeejeebhoy Medical College, Poona ..	553, 653
Cabbage	213
Caladium—	
arrow leaved	210
green-leaved	209
Canals—	
Mutha	234-5
Mutha Lef Bank	234
Mutha Righ Bank	234
Nira	235-7
Nira Left Bank	235
Nira Right Bank	236
Cantonments (*see* Poona : Poona as a Military Centre, under Places of Interest, 648-50).	
Cap, makers of, ...	414
Carpenters	297-8
Carrot	209-10
Castorseed (*erandi*)	200
Cauliflower	213
Census details	69
Central Buildings, Poona ..	654
Central Poultry Farm, Poona ..	228
Central Water Power, Irrigation and Navigation Research Station, Khadakvasle ..	555, 654
Central Railway	380-1
Dhond-Baramati branch ..	381
main line	380-1
Cermics	273-4
Cereals	191-5
area under cereals 191 ; other cereals	192
bajri (spiked millet) ..	192
Barley (*jav*)	194
bhadli	192
harik or *kodra*	194
jowar (*jvari*)—indian millet ..	194
maize (*makka*)	195
nagli, nachani or *ragi* ..	195
rala	195
rice (*bhat*)	193
vari	195
wheat (*gahu*)	193
Ceremony—	
chaula	85
jhal	108
karnavedh	85
marriage	105
marriage (reformed) ..	110-11
naming	85
Certified Schools	489

	PAGE
Chakan	614
as headquarters of Poona area ..	44, 45
reconquered by Dhanaji Jadhav	51
Chakane, method of selecting players	137
Chalukyas (550-760 A.D.) ..	43
Champa-Shashti	135
Chandan-batva (a leafy vegetable).	214
Chappa-pani, minor game ..	137
Charcoal, retail trade in, ..	369
Charity Commissioners' Department	581-4
Assessors (and their duties) ..	583
funds of public trusts, application *cy pres*	583
public trusts affected by Bombay Public Trusts Act ..	581
public trusts, registration of, ..	583
trustees of public trusts, duties of, ...	582
Chas-kaman	614
Chatuhshringi, Poona ..	653
Chaturmas, fasting	120
Chaula ceremony	85
Chavand Fort	614
Chavdis	395
Chavli (a leafy vegetable) ..	214
Chemical Laboratory (National), Poona	664
Chemicals, manufacture of, ..	274-6
Chenduphali	139
Chhatti	155
Chilly	205
Chimnaji Jadhav, a rebel leader ..	63
Chinchavad	615
Chiplunkar Memorial Hall, Poona.	662
Cholera	566
Choli : mode of wearing ..	80
Christa Prema Seva Sangha Ashram, Poona	655
Christians, Indian	151-2
Chuka (bladder dock) ..	214
Church of the Holy Name, Poona.	655
Churches, Christian	152
Cigarettes, retail trade in, ..	369
Circle Inspectors, duties of, ..	450
Circle Officers, duties of, ..	450
Circumcision	148
Citrus fruits	216
Civil aviation	395
Civil marriage, incidence of, ..	112
Clearing house for Poona bankers.	332
Climate—	
barometric pressure ..	15-6
cloudiness	16
dew and fog	18
humidity	14-5
rainfall	12
sea-breeze	16
seasons	11
temparature	13-4
thunder storms, squalls, etc. ..	18
winds (surface)	16
Cloth, retail trade in, ..	369
Clubs and Gymkhanas, Poona ..	655
Club of Maharashtra, Poona ..	655
Collector's functions—	
accounts	440
District Magistrate ..	442, 471
District Registrar	443

	PAGE
Collector's functions—*contd.*	
District Soldiers', Sailors' and Airmen's Board	443
displaced persons	444
foodgrains procurement ..	444
inams	440
local self-government ..	441
non-agricultural assessment ..	498
officers of other departments ..	441
public health	443
public utility	440
quasi-judicial in revenue matters.	440
revenue	438-40
Rural Development Board ..	443
sanitation	443
Collector's office : distribution of work	444
College of Military Engineering ..	656
Companies—	
investments—	335
liabilities of public limited companies incorporated in Poona district	337
loans	335
private limited—	339-40
public limited—	336-9
Compost Development Officer ..	512
Compost manure	239-40
Communications (*see* Transport and Communications).	
Condiments and Spices ..	204-05
area under condiments and spices	204
chilly (*mirchi*)	205
coriander (*see* Coriander) ..	205
garlic (*lasun*)	205
miscellaneous	205
turmeric (*halad*)	205
Consulting Surveyor to Government.	587
Co-operative banks	320-7
Land Mortgage Bank ..	323-4
Poona District Central Co-operative Bank Ltd., Poona ..	326
urban banks	325-6
Co-operative Department ..	521-6
Assistant Registrar, Poona ..	521
Assistant District Co-operative Officer	521
Assistant Marketing Officer ..	525
audit staff	523-4
Arbitrators	524
Agricultural Produce Markets Act	525
Bombay Provincial Co-operative Institute	522-3
Chief Marketing Officer ..	525
District Supervision Committee (constitution)	521
Director of Agricultural Marketing (also functions of), ..	524-5
Deputy Registrar (Divisional), Poona	521
District Co-operative Officer, Poona (functions) ..	521-2
District Co-operative Board (constitution)	522
honorary organizations ..	524
land valuation officers ..	524
market committees ..	525
Marketing Inspector ..	525
marketing staff	525
Money-lenders' Act	525

PAGE

Co-operative Department—*contd.*
Money-lenders, Assistant Registrars of, (for Poona City) .. 525
Money-lenders, Registrar General of, ... 525
Money-lenders, Registrar of, .. 525
organization 521
Provincial Board of Supervision. 521
Registrar, Co-operative Societies .. 521, 524
regulated markets (Baramati, Khed and Manchor) .. 525
Special Recovery Officers .. 524
supervising unions (constitution). 522
supervision staff 521
Sarvodaya scheme 526
Sarvodaya centres (Mulshi Taluka and Mulshi Valley) .. 526
Sarvodaya scheme, sanchalaks of, ... 526
Co-operative societies—
Agricultural credit 320-21
credit 320-7
multi-purpose .. 321, 322, 323
non-agricultural credit .. 325
villages covered by co-operative credit societies and banks .. 323
Copperware—
manufacture of, ... 270-3
retail trade in, ... 370-1
Coriander (*kothimbir*) .. 205
Costumes (*see* Dress).
Cotton 207
Cotton fabrics, weaving of, .. 307-09
Cotton Markets Act (1927) .. 348
Council Hall, Poona 656
Cows 227
Cress, common 214
Crops—
acreage in various talukas .. 19
food and non-food 181-2
protection 220
rotations 247-8
Crowbar 225
Cucumber—
common 212
sharp cornered 211
Cusrow Wadia Institute of Electrical Technology, Poona .. 558
Cutlery, retail trade in, .. 370
Cycle shops 370

Dabhades : set up *Dakshina* Fund. 52
Dadaji Kondadeo, reforms of, .. 49
Dagadi Bridge, Poona .. 637
Dakshina Fund 52, 62
Dalimb (pomegranate) .. 215
Damaji Thorat plunders Poona.. 51-2
Dances 141-5
dindi 144
gondhala 142
hadaga or *bhondala*.. .. 141
jhimmas 145
kadakalaksmi 143
lezim 143
mahalaksmi 142
phugadi 145
tipri and *goph* 144
Danda exercise 145
Dang chavli (a pulse) .. 198
Dapodi 615
Dapuri workshop 534

PAGE

Daryapanthis 160
Dasara 134
Daulatabad (Devgiri) .. 44
Daulatrao Shinde wreaks vengeance 55-6
Daund 615
David Sassoon Infirm Asylum 592, 604-5
Death and funeral rites—
Bene Israels 149-50
Hindus 112-9
Muslims 156-7
Deccan Agricultural Association 593, 608
Deccan Agriculturists' Relief Act, 1879 318
Deccan College Post-graduate and Research Institute .. 543, 554, 656
Deccan Education Society's Technical Institute, Poona.. .. 558
Deccan Gymkhana, Poona .. 655
Defence Academy (National), Khadakvasla 664-5
Dehu 616
De Nobili College, Poona .. 657
Deo-pratistha 105
Depressed Classes Mission Society. 593-7
Devak 98, 105
Devapuja (image-worship) .. 121
Devgiri (Yadav dynasty) .. 43, 44
Dharmashastra, history of, .. 94
Dharmashalas 395
Dhendshi (a root vegetable) .. 211
Dhoti : mode of wearing .. 78
Dhulavad 136
Diler Khan : besieges Purandar .. 50
Dindi dance 144
Dipabai, sister of Jagpalrao Naik Nimbalkar 47
Dipavali holiday 134
Dispensaries (*see* Medical Department).
Diseases of crops 244-7
bangdi (ring diseases and viruses) 245
bhuri—powdery mildew of grass, mango and peas .. 245
danekani, kajli, ziprya and *lambkani* (the jowar, smut) .. 244
dinkya (gummosis of citrus) .. 246
kajli (*see danekani*) .. 244
kani (loose smut of wheat) .. 244
karpa (blast of rice) .. 245
karpa, keyada and *bhuri* (diseases of grapes) 246
Kevada—bhendi (lady's finger), yellow vein mosaic of, 246; cereals, downy mildew of, 245; *papaya*, mosaic of, 246.
khaira (citrus canker) .. 246
Kobi kujane (blackrot of cabbage) 246
lamb kani (*see danekani*).
mar—banana, panama disease of, 246; brinjals, wilt in, 246; wheat, seeding blight of, 245.
tembera—fig, rust in, 247; potatoes, rust of, 247; wheat, rust of, 245.
zipra, (*see danekani*).
Distilleries 274
District (and Sessions) Judge .. 470
District Court Buildings, Poona .. 657

	PAGE
District Local Board, Poona—	
area	459
constitution	459
control by Collector, Director of Local Authorities, and State Government	461
dharmasalas	463
expenditure (1951-2) ..	461
functions, obligatory and optional.	460
population	459
revenue (and expenditure) (1951-2)	461
roads	462
sanitation and health ..	462
taxation, powers of, ..	460-1
village panchayats (*see* Village Panchayats)	463
water supply	462
District Magistrate ..	471, 474
functions of, ...	442-3
District Registrar	443
District Soldiers', Sailors' and Airmen's Board	443
Divorce among Muslims ..	156
Dodka (sharp-cornered cucumber).	211
Domestic servants ..	399-400
Draksha (grapes)	215
Dress	78-81
child	78
Christians	151
female	80-1
Hindu urbanite	81
head-dress	79
indoor	81
Muslim	154
outdoor	81
Sindhi Hindus	160
Drugs and Narcotics	201-02
area under —, ...	201
betel leaf (*pan* or *nagvel*) ..	201
tobacco (tambakhu) ..	202
Drugs, manufacture of, ..	274-6
Dudh-bhopla (long white gourd) ..	211
Dulya Maruti, Poona	657
Dumb and Deaf Uplift Society	594, 604
Durgadevi famine (1396-1407) ..	45
Dyeing and printing experimental laboratory	528
Dyeing of cloth	298
Ear-lobes, piercing of, ..	85
Earthing up, ...	219
Economic prospects	433-6
agricultural progress ..	433-4
Poona city, role of, ..	435-6
small scale and village occupations	434
urbanization of smaller towns ..	434-5
Economic survey	163-8
employment	165
famine, conquest of, ..	164
industries, growth of, ..	165
influx of refugees	167-8
irrigation	163
means of livelihood	167
shift from agriculture to non-agricultural employment ..	166-7
shift in occupations	164
small holdings, increase of, ..	163-4
trade and finance, growth of, ..	164-5
urbanization	165-6
Education : Muslims	155

	PAGE
Education Department ..	537-57
arts schools	544
Assistant Deputy Educational Inspectors	537
basic and craft schools ..	541
Boy Scouts, Girl Guides and National Cadet Corps ..	544
Broadcasts, school	544
Certified schools	544
Defectives, schools for, ..	543
Deputy Educational Inspector, Poona	537
Director of Education ..	537
District School Board ..	538
Drawing examinations ..	542
Educational Inspector, Poona district, duties of, ..	537
Inspector of Commercial Schools.	537
Inspector of Drawing and Craft Work	537
Inspector of Physical Education.	537
Inspector of Visual Education ..	537
Language Schools	543
Medical inspection of schools and colleges	544
Music schools	544
Nursery and kindergarten schools.	544
organization	537-8
Oriental research institutions ..	543
physical education	544
Poona University (*see* Poona University).	
primary education	538-41
Primary Education Act, working of,	539
primary education : statistics ..	540-1
School Board, Poona Municipal Corporation	538
secondary education ..	542
statistics relating to, ..	542
Shreemati Nathibai Damodhar Thackersey College for Women	557
Social education	545
special schools	543-4
tailoring, cutting and sewing schools	544
Tilak Maharashtra Vidyapeeth ..	556-7
village libraries	545
visual education	544
Educational institutions, Christian.	152
Ekadasi, Ashadhi	130
Electrical Circle (*see* Public Works Department).	
Stuart—	
Commissioner	59
policy of, ...	60-1
vested interests, treatment of, ..	60
Employment ..	165, 166-7
Empress Botanical Garden	585, 643, 657
Engineering College, Poona	552, 558, 657
Engineering, general and electrical.	276-7
Epidemics	565
Erandi (*see* Castorseed).	
Evil eye	127
Exercise—	
baithak	145
danda	145
kusti	145
types of, ...	145-6
Exports—	
commodities and destinations ..	344-5
Poona City ..	356-7, 358

	PAGE
Factory Department ..	572-3
Fairs	354-5
Famine Relief Committee ..	607-8
Famines (1396-1407), 45; (1396-1948), 259-64; (1629-30), 48; (1803-4), 56; (1876), 64; (1896-1908), 66; conquest of, 164.	
Farmers, standard of life of, ..	421-4
Fasts—	
chaturmas	120
navaratra	133
rishi panchami	132
Fasts, feasts and holidays ..	128-9
Fauna—	
Birds, 28-32—birds of resplendant plumage, 31; buntings, yellow, 30; crane, 29; ducks, 28; flowerpeckers, 31; game birds, 30; hawks, 29; lark, 30; parakeets, 31; rosy pastor, 29; snipe, 29; song birds, 32; sunbirds, 31; weaver birds, 30.	
Fish (*see* Fish)	32-7
Mammals, 24-8—ant-eater, 28; beasts of prey, 24-6; bats, 26; deer, 27; rodents, 26.	
snakes	37-40
wild animals	24-8
Fennel	205
Fennel, sweet	205
Fergusson College, Poona 550,	658
Fertilizers	240
Festivals—	
dipavali or *divali*	134
Ganesha chaturthi	132
Fibre products, manufacture of, ..	298-9
Fibres—	
area under —	206
cotton	207
hemp, brown (*ambadi*) ..	207
sann or *tag*	207
Fibre Work School, Poona ..	528
Fife Lake, .. 639-40,	660
Fig	215
Film industry	279
Finance—	317-42
agencies of, old and new ..	317
co-operative credit societies and banks	320-7
indigenous banking ..	317-18
insurance companies ..	332-6
joint stock banks	327-32
loan and investment companies.	335
money-lenders	318-20
private limited companies ..	339-40
public limited companies ..	336-9
State assistance to agriculture ..	340-1
State assistance to industry ..	341-2
Fireworks, manufacturers of ..	400-01
Firewood, retail trade in, ..	369
Fire temple, Poona	658
Fish—	
habitat, ...	32-3
methods of catching ..	37
species, ...	33-7
Fit person institutions ..	489
Fisheries, development of, ..	37
Fitzgerald Bridge, Poona 637,	658
Flour mills	299
Flowers, retail trade in, ..	372
Food	75
classes (pastoral, artisan, and agricultural)	75
holiday fare	75
Muslims	154
service, method of,.. ..	75
urbanites	75
vegeterian Maharashtrian hotels.	76
Forest Department—	516-20
Chief Conservator of Forests ..	516
Conservators of Forests ..	516
Divisional Forest Officer, Poona.	517
Divisional Forest Officers (also duties)	516-7
Divisional Forest Officer, Working Plans, Central Circle ..	517
Forest Guards (or beat guards) (also duties)	516-8
Forest Utilization Officer, Bombay State	517
functions	518-20
organization	516-8
people, relations with, ..	520
Range Forest Officers (also duties)	516, 17
ranges, list of, ...	517
Research and Working Plans Division	516
roads	520
Round Officers (foresters) (also duties) ..	516, 518
Silviculturist, Bombay state ..	517
Sub-divisional Officers duties of,	517
Vana Mahotsav	520
Forests—	20-4
minor forest products ..	22
talukawise distribution ..	20-21
trees	
Forest Utilization Officer ..	517
Footwear, retail trade in, ..	371-2
Forts—	
Hadsar	5
Lohagad	6
Malhargad	6
Narayangad	5
Purandar	6
Rajmachi	4
Sudhagad	4
Shivner	5
Sinhagad	6
Vajragad	6
Visapur	6
French beans	213
Fruits	215-7
banana (*keli*)	216
citrus, fruits	216
fig (*anjeer*)	215
grapes (*draksha*)	215
guava (*peru*)	217
miscellaneous	217
papaya (*papai*)	216-7
pomegranate (*dalimb*) ..	215
retail trade in, ...	370
Fruits and vegetables.. ..	207-17
area under fruits and vegetables.	207-8
retail trade in, ...	370
Fruit Experimental Station, Kirkee.	510
Funerals—	
Bene israel	150
bramhachari	117
child	117

	PAGE
Funerals—*contd.*	
Hindu	113-4
non-Vedic	117-8
Muslim	156-7
sanyasi	117
Gajar	209-10
Games	137-41
Major—*atya-patya*, 140 ; *hu-tu-tu*, 140 ; *khokho*, 140 ; *viti-dandu*, 141.	
Minor—*abadabi*, 138 ; *andhli-kosimbir*, 137 ; *chendu-phali*, 139 ; *chappa-pani*, 137 ; *ghoda-pani*, 138 ; *gup-chup-toba*, 138 ; *khamb-khambolya*, 138 ; *lagorya*, 141 ; *langadi*, 140 ; *lapandava*, 137 ; *shidi*, 139 ; *shiva-shivi* 137 ; *sura-parambi*, 138 ; *vagha-bakari*, 138.	
Sedentary—*phare-mare*, 139 ; *sagargote*, 139.	
Gammat	146
Ganapati, prayer to, ...	146
Ganapati pujana	121
Ganapati temple, Poona ..	658
Ganesha chaturthi	132
Ganeshkhind Government Garden.	584
Garlic (*lasun*)	205
Gauri, holiday and worship ..	133
Gavari	213
Gawan, Mahmud, ...	45
Gayatri, sacred	90
General Administration, Land Revenue and, ...	438-53
Ghana	88, 95
Ghashiram Kotwal, chief police magistrate, stoned to death ..	55
Ghashiram's Vada, Poona ..	659
Ghevada	213
Ghoda-pani	138
Ghosale (a fruit vegetable) ..	211
Ghosts and evil spirits ..	127
Ghosts, appeasing of, ...	128
Ginger, ...	205
Girl Guides	544
Girvan Vagvardhini Sabha, Poona.	543
Glass bangle manufacturing centre, Poona	527-8
Glass and glass-ware, manufacture of, ...	278-9
Gliderdrome, Phursungi ..	659
Goans	151
Goats (*see* Sheep and Goats).	
Goddesses—	
Annapurna	142
Haritalika	132
Gods—	
house	120
temple	121
Gokhale Hall, Poona	662
Gokhale Institute of Politics and Economics, Poona	554
Gokul Ashtami	131
Goldsmiths ..	299-300
Gold thread, manufacture of, ..	300-01
Golnesana	80
Gondhala	142
Goph	144
Goradu (the common yam) ..	210
Gourd—	
long white	211
snake	212
Gavalans, singing of, ...	146
Grain and grocery, wholesale trade in, ...	360
Gram (*harbhara*)	198
Grape-fruit	216
Grapes	215
Great Indian Peninsula Railway Co.	380
Grocery, retail trade in, ..	368-9
Groundnut (*bhuimug*) ..	200
Guava	217
Gudhipadva	129
Gur, manufacture of,.. ..	285-6
Grain-roasters	401
Gul-making, implements used in, ..	225
Gup-chup-toba	138
Hadaga (or *Bhondla*) ..	141
Hadsar fort, ...	617
Hair, cutting of, ...	86
Halad (*see* Turmeric). ..	105
Halad ceremony	96
Hanuman Jayanti	129
Hardware, retail trade in, ..	371
Harik (a cereal)	194
Haritalika	132
Harrow	224
Harvesting	220-21
Hawkers	374-5
Head-dress—	
Khojas	155
Maharashtrian	79
Hemp, brown	207
Hills—	
Dhak	4
Hatakeshvar	5
Jambulni, ...	4
Sahhyadri	2
Sakhupathar	6
Shridepathar	6
Tamhini	4
Tasubai ridge	5
Vihirgaon	5
Hinduism	119
Hingne *Stree Shikshan Sanstha*	659, 599, 659
Hirabag, Poona	659
History, administrative—	
British period, 59-67—boundaries of the district, 67 ; Commissioner for Central Division, 64 ; considerable administrative progress, 66 ; judicial administration, 61 ; lot of the common people, 62 ; military administration, 61 ; panchayat system of justice, 62 ; Poona as headquarters of British Army and Southern Command, 65 ; Poona as headquarters of departments, 66 ; Poona as India's monsoon capital (proposal), 65 ; Poona as pioneer in local self-government, 67 ; Poona as venue of the Legislative Council (July 1862), 65 ; Poona in recent times, 65 ; private benefactions, 66 ; Ramoshis and Kolis,	

PAGE

History, administrative—*contd.*
British period—*contd.*
unrest among, 62, 63, 64; reactions in Poona of the great rebellion of 1857, 63; revenue administration, 61; *rayatwari* system of land revenue, 61.
Hindu period, 41-3—Buddhist influence (2nd century A.D.), 42; Chalukyas, Rashtrakutas and Yadavs, 43; Junnar, role of, 42; foreign influence (up to 2nd century A.D.), 43; Vedishri, king of Dakshinapatha, 42.
Maratha period, 52-9—administrative system of the Marathas, 57; Baji Rao I, 52; Baji Rao II as a protege of the British, 56; Baji Rao II restores revenue-farming, 56; Balaji Baji Rao: revenue reforms, 53; Balaji Viswanath: reforms, 52; Daulatrao Shinde's exactions, 55; Holkar plunders Poona, 55; Madhavrao Peshva, a progressive administrator, 53; Nana Fadnavis, 55; Nizam invades Maratha territory, 53; Nizam invades Poona, Ramshastri as chief judge, 54.
Muslim period, 43-52—Ala-ud-din Bhilji, 43-4; Aurangzeb conquers Poona, 51; Bahamani kingdom (1347-1490 A.D.), 44; Bhonsle family: internecine warfare between members, 51; Dadaji Kondadeo introduces new system of revenue demand and the *Fasli* year, 49; Hindus in administrative services, 46; Junnar under a Sarnaik, 45; Koli revolt, 50; Mahmud Gawan: centralized government, 45; Malik Ahamad: establishment of Nizamshahi of Ahmednagar, 46; Malik Ambar, administrative reforms of, 47; Malik-ut-Tujar: attempt to resettle villages, 45; Mughals (17 century), 47; Muhammadanism, influence of, 44; Muhammad Tughlaq, 44; Nizam-ul-Mulk Bhairi (1477), 45; Poona and Supa as Jagirs of the Bhonsles, 47; Poona as a separate sarkar, 46; Poona becomes centre of movements in Maharashtra, 52; Poona as part of Bid province, 45; Poona rased to the ground, (1635), 48; "scorched earth" policy in Poona, 47; Poona under the Nizamshahis, 46; Political ferment in Deccan after Sambhaji, 51; Raja Maloji Bhonsle, 47; Sambhaji: sorry tale of exactions, 51; Shahaji Bhonsle changes his allegiance, 48; Shivaji, mansubdar under Mughal emperor, 49; Shivaji plunders Junnar, 50; village communities prosper under Shivaji, 50.

PAGE

Hoes 224-5
Holdings— 183-90
Bombay Prevention of Fragmentation and Consolidation of Holdings Act (1948) .. 189
holders (1882-83 and 1947-8) .. 184
quinquennial statement (1947-8). 183
quinquennial statement (talukawise), 1947-8 185-8
size and number 183
size of average holding .. 189
Small holdings, increase of, .. 163-64
Holi 136
Holidays—
Divali 134
Hindu 129-36
Holkar Bridge, Poona .. 638, 659
Holkar defeats Baji Rao II and Daulatrao Shinde at Hadapsar .. 55
Holkar's temple, Poona .. 660
Home Guards 479-80
Honya Koli, a rebel leader .. 63
Horses, etc. 227
Horse gram (*kulith, kulthi* or *hulge*) 198
Hosiery—
manufacture of, ... 301
retail trade in, ... 369
Hospitals (*see* under Medical Department).
Hotels, persons enagaged in, .. 401-03
House-gods 120
Houses and housing 76-8
modern buildings 78
types of dwellings 76
vadas, construction of, .. 76
Hulge (*see* Horsegram).
Humidity 14-15
Hussain Nizam Shah (king of Ahmadnagar) 47
Hutasani 136
Hu-tu-tu 140

Idols—
Ambabai 142
Mahalaksmi 142
Imports—
commodities and sources .. 343-4
Poona City 356-8
Inams 440
Inam tenures 249
Indapur 617
Indian Drugs Research Association's laboratory 555
Indus cult 160
Industrial Co-operatives and Village Industries Department .. 526-9
Assistant Registrar, Poona (powers and functions) 526
District Officer, Poona .. 526
Deputy Registrars 526
Dyeing and Printing Experimental Laboratory 528
Experimental and Research Stations 528
Experimental Workshop .. 528
Fibre Work School .. 528

PAGE

Industrial Co-operatives and Village Industries Department—*contd.*
Glass Bangle Manufacturing Centre 527-8
industrial education .. 527
Industrial Supervisors .. 526-7
Joint Registrar 526
marketing 528-9
Oil Ghani Training Centre .. 527
organization 526
Paper (hand-made) Research Centre 528
primary industrial co-operatives. 527
Provincial Industrial Co-operative Association, Ltd., Bombay, 527 ; Poona Branch, 528.
Reay Industrial Museum, Poona. 528
Sheep-breeding Farm, Poona .. 527
Village Industries Experimental Workshop 528
Village Industries Research Laboratory 528
Industries— .. 265-315
agarabatti-making 294
bakeries 294
bamboo-working 294-5
bidi-making 295
biscuits 269-70
book-binding 282-3
brass, copper, and aluminium .. 270-73
breweries 274
brick-manufacturing .. 295-6
building 296-7
capital employed in, .. 291
carpentry 297-8
ceramics 273-4
chemicals 274-6
consolidated statistics relating to, 391-3
distilleries 274
drugs 274-6
dyeing and printing .. 298
electrical engineering .. 276-7
electricity consumption .. 293
employment in registered factories 310-11
fibre working 298-9
films 279
flour mills 299
fuel consumption 293
general engineering .. 276-7
glass and glassware .. 278-9
gold and silver thread making .. 300-01
goldsmiths .. 299-300
growth of, ... 165
hosiery 301
ivory combs 302
labour employed and wages and salaries paid 292
large-scale 269-93
leather works 302-03
oilseed-pressing 303
organization of labour .. 312-5
paper and paper boards .. 280-1
paper making by hand .. 303-04
paints and varnishes .. 280
persons employed per day in factories 310
plastics 282
population engaged in, .. 265
pottery 304
printing and book binding .. 282-3

PAGE

Industries—*contd.*
raw materials, value of, .. 293
rubber goods 283
small-scale .. 294-310
smithies 304-05
snuff-making 305
soap 283-5
State assistance to, .. 341-2
sugar and *gur* 285-6
tanneries 306
textiles 286-9
value of output 293
vegetable oils 290
wages and salaries paid .. 292
weaving—
cotton and silk 307-09
wool 309-10
Industries Department—
Assistant Director, Poona .. 529
Director of Industries .. 529
Industries Officer, Poona .. 529
Inspector of Weights and Measures 529
organization 529
Infectious Diseases Hospital, Poona. 561
Insurance companies 332-6
companies registered in Poona .. 334
mutual insurance companies registered in Poona .. 335
Interculture .. 219, 248
Investment companies .. 335
Invitations—
marriage 95
upanayana 87
Ironware (smithies) 304-05
Iron works 410
Irrigation .. 220, 229-38
area under irrigation .. 229
bandharas 232-3
crops and sources of, .. 230
Government irrigation works .. 234
importance of, ... 163
Lloyd Dam 236
Mutha Canals 234-5
Nira Canals 235-7
sources of irrigation .. 231
tanks (*see* also Lakes)—Bhadalvadi, 237 ; Kasurdi, 237-38 ; Katraj, 638-9, 660 ; Khadakvasle, 9, 660 ; Khamgaon, 235 ; Matoba, 235 ; Rakh, 237 ; Shetphal, 237 ; Shirshuphal, 237.
wells 231-2
Ivory combs, manufacture of, .. 302

Jail Department— 481
Board of Visitors, Yeravda Central Prison 485
Borstal School at Dharwar .. 481
Convict officers 482
guarding establishment, Yeravada Central Prison 482
Inspector General of Prisons .. 481
Jailors : recruitment and training. 482
Jail reforms 483-4
Matrons (Senior and Assistant). 482
organization 482
police lock-ups 481
prisoners, number of, .. 483

PAGE

Jail Department—*contd.*
prisoners in Yeravda Central Prison—classification of, 483; cost of feeding, guarding, etc., 483; daily routine of, 483.
recruitment 482
Resident Medical Officers .. 482
subsidiary jails .. 481
Superintendents of Prisons: recruitment and training .. 482
Superintendent, Yeravda Central Prison 482
training of higher staff .. 482
Yeravda Central Prison 481, 482-3
Jains 120
Jalwa ceremony 156
Jamsetjee Bund, Poona 637, 639, 660
Janma ashtami 131
Jati Nirmula Sanstha .. 595
Javal: customs 86
Javas (*see* Linseed).
Jaysing, Mirza Raja 50
Jejuri 618
Khandoba temple 6
Jhal, ceremony of, ... 108
Jhimmas 145
Jijamata Garden, Poona 644, 660
Jivadhan fort 619
captured by the British .. 59
Jogeshvari, Poona 660
John Small Memorial Hall, Poona 662
Joint stock banks 327-32
Poona bankers' clearing house .. 332
registered in Poona (assets and liabilities) 331
Jote and *jhari* 160
Jowar (*jvari*) 194
Judical Department 469-73
Additional Sessions Judge .. 470
Assistant Judges 469
Assistant Sessions Judges .. 470
civil courts 469
statistics of, ... 472
Civil Judges (location of courts). 469-70
criminal courts 470
statistics of, ... 472-3
District Court 469
District Judge 469
District Magistrate 471-4
expenditure (1949-50) .. 473
Government Pleaders .. 472
High Court .. 469, 471
Judicial Stamps, income from, (1949-50) 473
law officers 472
Legal practitioners 472
Magistrate—City, 471; Honorary, 472; Judicial and executive, 470-1; powers of, 471; Resident, 471.
nyaya panchayats 472
Public Prosecutors 472
revenue (1949-50) 473
Sessions (and District) Judge.. 470
Small Cause Court at Poona .. 469
Juma mosque, Poona 660
Jumagi 156
Juna bazar 374
Junnar 619-21
head-quarters of Nizamshahi dynasty 45

PAGE

Junnar—*contd.*
Kala Chabutra (monument of Koli revolt) 50
plundered by Nizam Shah's troops. 47
plundered by Shivaji .. 50
province (as constituted by Mahmud Gawan) .. 45
role in administrative history .. 42
Juvenile and Beggars Department. 485-9
After-care Hostel 489
Beggars Act 487
Borstal Schools Act .. 485, 486
Certified School 489
Chief Inspector of Certified Schools and Chief Inspector of Certified Institutions .. 487
Chief Officer (Secretary, District Probation and After-care Association and Chief Probation Officer of the Juvenile Court) 488
Children Act .. 485, 486, 488
District Probation and After-care Association .. 487, 489
Fit person institutions.. .. 489
Habitual Offenders Restriction Act .. 486, 489
Juvenile court 488
legislation 485-6
Probation of Offenders Act .. 485-6
Probation Officers, duties of, .. 488
Remand Homes, Poona City .. 489

Kadaka Lakshmi 143
Kaivalyadham, Lonavle .. 543
Kale, Dadu Narsu 45
Kalingad (water melon) .. 211
Kalama 155
Kema Gavli, rebel leader .. 63
Kanda (onion) 210
Kangar (a yam) 210
Kanyadana ceremony.. 103, 107
Karanda (a yam) 210
Kardai (*see* Safflower).
Karle (*see* Nigerseed) 211, 621
Karnavedh ceremony 85
Kartoli (a wild gourd) .. 211
Kasurdi tank 237-38
Kashi bhopla or *Kashi-phal* (a pumpkin) 211
Katraj acqueduct .. 638-9, 660
Kawar sen, peshwa of Burhan Nizam. 46
Keli (banana) 216
Kelvan 87
Khadakvasle Dam .. 639, 660
Khamgaon tank 235
Kham khambolya 138
Khandoba temple at Jejuri .. 6
Kharbuj 211
Kharsambli 213
Khed 621-2
Khira or *Khira kakdi* 212
Kho-Kho 140
Khunya Murlidhar Mandir, Poona. 661
Khurasani (*see* Nigerseed).
King Edward Memorial Hospital, Poona .. 563, 593, 602-3
Kinkrant 136
Kirkee (Khadaki) contonment 647, 649-50
Area 629
Army establishments .. 647
Kirkee battle field 660

PAGE

Kirkee (Khadaki) cantonment—*contd.*
objects of interest (*see* Objects alphabetically arranged under Poona, pp. 650-78).
population 630
roads 637
water works 641-2
Kirtana 123-4
varkari type 123
Kodra (*see* Harik) 194
Kohala 212
Kolis, revolt of, .. 50, 62, 63, 64
Kon 210
Kondhana (Sinhgad) fort (*see* also Sinhgad).
Mirza Raja Jaysing, lays seige to, ... 50
Muhammad Tughlug, lays seige to, ... 44
Sinhagad, renamed as, .. 50
Korigad fort 622
Koregaon 622
Kothimbir (*see* Coriander).
Krishna Yajurvedis 158
Kulith or *Kulthi* (*see* Horsegram).
Kumbhar Ves Dharan (Dagadi Bridge), Poona .. 637, 661
Kurkumb 622
Kusti, types of, ... 145
Kusumba (*see* Safflower).

Labour Department 570-74
Assistant Commissioner of Labour 570
Certifying Surgeon under the Factories Act 573
Chief Inspector of Boilers .. 574
Commissioner of Labour .. 570
Commissioner for Workmen's Compensation 573
Commissioner (*ex officio*) of Workmen's Compensation .. 573
Conciliators 570
Directorate of Labour Information 571
Deputy Commissioner of Labour (Administrative) 570
Deputy Commissioner of Labour (Welfare) 571
Employees' State Insurance Act 572
Factory Department .. 572-3
Industrial Court 572
Inspectors of Boilers .. 574
Inspectors of Factories .. 573
Labour Court 572
Labour Officers 571
organization 570
Payment of Wages Act : administration 574
Raja Bahadur Motilal Mills, Labour Officer of, .. 572
Rashtriya Girni Kamgar Sangh, Poona 571
Rashtriya Hosiery Union, Poona. 571
Registrar of Trade Unions, Bombay State 571
Registrar under the Bombay Industrial Relations Act .. 571
Shops and Establishments Act .. 572
Smoke Nuisances Act .. 574
Steam Boilers Act 574

PAGE

Labour Department—*contd.*
Unions registered under the Bombay Industrial Relations, Act 571
Wage Boards.
Welfare Centre, Poona .. 572
Working Class Cost of Living Index 572
Lady's finger 213
Lakdi Bridge (now Sambhaji Bridge) 638
Lakes—
Andra 9
Bhadalwadi (*see* also Irrigation Tanks) 9
Kasurdi 9
Katraj 9
Khadakvasle 9, 660
Khamgaon 9
Lonavale 9
Matoba 9
Pashan 9
Rakh 9
Shetphal 9
Shirsuphal 9
Shiravate 9
Walwhan 9
Laksmi-Pujana 134
Lal Mahal 49
Landlords (non cultivating), standard of life of, ... 424-5
Land Improvement Board .. 512
Land Mortgage Bank .. 323-4
Land Record Department .. 491-9
assessment, basis of, .. 492
Bhor survey records .. 494
cadastral surveyors 493
Circle Inspectors 493
City survey 494
City Survey Office, Superintendent of, ... 494
consolidation of agricultural holdings 494
District and Cadastral Survey staff 493
District Inspector of Land Records .. 493, 494
District Survey Office .. 494
District Surveyor 493
inam villages, introduction of survey in, ... 494
land revenue collections (1950-51) 499
non-agricultural assessment .. 498
objects 491
pot-hissa survey staff .. 493
record of rights 492
register of tenancies .. 492
Settlement Commissioner 493, 495
Settlement Officer .. 495, 496-7
settlement-operations, regulation regarding, ... 495
village officers, duties of, .. 492
village maps 492
Land Revenue and General Administration 438-53
Circle Inspectors 450
Circle Officers 450
Collector (*see* Collector) .. 438-44
Collector's Office 444-5
District Registrar 443
District Magistrate, .. 442-3

	PAGE
Land Revenue and General Administration—*contd.*	
District Soldiers' Sailors' and Airmen's Board	443
inams	440
land revenue collections, statistics of, ...	499
Local self-government : functions of Collector	441
Mahalkaris	446
Mamlatdars	446
Non-agricultural assessment, fixation of, ...	498
Patil (village headman) ..	451
Prant Officers (*see* Prant Officers).	
Rural Development Board ..	443
Talathi	452
village servants	452
Land Revenue Code (1879) ..	251
Lands, *jirayat* and *bagayat* (*see* Land Utilization).	
Land utilization—	
area, cultivated and uncultivated.	177
area under different crops ..	180
cropped area	179
forests	178
lands, *jirayat* and *bagayat* ..	178
land utilization	177
wastelands, culturable ..	179
Langadi	140
Lapandava	137
Lasun (*see* Garlic).	
Laundries	403
Lavani, bhedic	147
Lavanis	146
Law College, Poona ..	553, 661
Learned professions ..	.. 403-06
arts, letters and science ..	403
education and research ..	404
law	404
medicine ..	.. 405-06
Leather goods—	
manufacture of, ..	.. 302-03
retail trade in, ..	.. 371-2
Lemons	216
Leper Hospital, Kondhwa ..	561
Lettuce	213
Lezim	145
Lezim dance	143
Lift irrigation	511
Lime, *kagdi*	216
Lingayat sect	119
Linseed (*javas* or *alshi*) ..	200
Livestock	226-9
breeding	228
breeding centres	228
buffaloes	227
Central Poultry Farm, Poona ..	228
cows	227
horses, etc	227
poultry	228
prices	229
products (table)	229
Sheep-breeding Farm, Poona ..	228
sheep and goats	227-8
sources of supply	228
statistics	226-7
veterinary hospitals ..	228
Livestock Expert to Government ..	512
Lloyd Dam	236
Loan companies	335
Local Board roads	385
Local Self-Government Department	453-67
District Local Board (*see* District Local Board).	
evolution of local self-government	453
functions of Collector ..	441
Municipalities (*see* Municipalities).	
Village panchayats (*see* Village Panchayats).	
Lagorya	141
Lohagad fort	622-3
Lohogaon Air Force Centre ..	646
Lonavale	623-4
Lord Reay Maharashtra Industrial Museum, Poona	661
Lungade	80
Lutane	136
Madhav Rao, Peshwa, an able administrator	54
Magistrates, powers of, ..	471
Magni (proposal)	104
Mahalkaries, duties of, ..	446
Maharashtra Association for Cultivation of Science	555
Maharashtra Education Society's Arts and Science College, Poona	551
Maharashtra Mudran Shala, Poona	558
Maharashtriya Mandal 595,	598-9
Mahashivaratri	136
Mahila Seva Mandal.. 595,	601
Mahilashram High School, Hingne.	558
Mahila Vanaprastashram 595,	601-02
Mahammad Shah Bahamani ..	44
Mahammad Shah Bahamani III ..	45, 46
Mahmad Gawan	45
Mahratta Chamber of Commerce and Industries	377
Maize (*makka*)	195
Makara sankrant	135
Maktabs	155
Malaria	567
Malaria Organization.. ..	564
Malhargad	625
Malik Ahmad (Ahmad Nizam) ..	46
Malik Ahmad (son of Nizam-ul-Mulk Bhairi)	45, 46
Malik Ambar, administrative reforms of, ...	47-8
Malik-ut-Tujar, administration of,	45
Malkhamb	146
Maloji Bhosle, Raja	47
Mamlatdars, duties of, ..	446
Managed Estates, administration of, ...	589-90
Collector of Poona as Court of Wards	589
Court of Wards	589
Guardians and Wards Act ..	590
Manager to superintend estates taken over by Court of Wards	590
Manchar	625
Mandap, marriage	95
Mangalastaks .. 89,	102, 107
Mango	217
Manik Nala (Poona drainage) ..	643

PAGE

Manures 239-40
compost manure 239-40
fertilizers 240
oilcakes 240
systems of manuring, .. 239
Manuring 218
Maratha influence 52
Maratha period 52-9
Marathas : administrative system. 56-9
Marathi Shastriya Granth Mandal. 556
Market committees 525
Market places 347-8
Marriage 93-112
Bene Israel 148-9
Brahmanic 94-104
Bureau (Intercaste) 596, 608
Civil 111
Muslim 156
non-Vedic 104
proposal 104
reformed ceremony .. 110-11
rejoicing 108
rules of, ... 104
Maruti 126
Masur (a pulse) 198
Mata-Bal-Sangopan Kendra 594, 597
Math (*matki*) .. 198, 214
Matoba tank 235
Matrubhojan ceremony .. 89
Mattresses and pillows, makers of, 406-07
Mechanical cultivation .. 511
Medical College, B. J. .. 563
Medical Department— .. 558-63
Arogya Mandal, Poona .. 569
Ayurvedic Mahavidyalaya, Poona 563
Civil Hospital, Poona (*see* also Sassoon Hospitals) .. 558
Civil Surgeon, Poona .. 559
dispensaries 562
hospitals 562
Infectious Diseases Hospital, Poona 561
Leper Hospital, Kondhwa .. 561
Medical College 563
Mental Hospital, Yeravada .. 560
organization 558
Seva Sadan Society 560
subsidised medical practitioners. 562
Surgeon General .. 559, 561
training institutions .. 563
Tuberculosis Hospital, Aundh .. 561
Village-aid centres 562
Medical work, Christian .. 153
Medicines, retail trade in, .. 372
Melon 211
Melon, water 211
Mental Hospital, Yeravda .. 560
Merchants, standard of life of, .. 426-7
Metal utensils, retail trade in, .. 370-1
Meteorological Department Observatory, Poona .. 555, 662
Methi 214
Mhasoba 126
Milk, production of, ... 407-10
Mimamsa Vidyalaya, Poona 543, 551
Minerals 11
Mint 214
Mirchi (*see* Chilly).
Missionary work, Christian .. 153
Mohari 214

PAGE

Money-lenders 318-20
control by legislation .. 318-20
loans advanced 319
Money-lenders Act (1947) .. 319
Money-lenders and money lending (*see* Co-operative Department).
Moroba Dada's Vada, Poona .. 663
Mosambis (sweet oranges) .. 216
Motor body, builders and repairs of, ... 410-12
Motor Vehicles Department— .. 506-7
District Magistrate, relation with, 507
Motor Vehicles Act, .. 506
Motor Vehicles Tax Act, scope of, ... 506-07
organization 506
Police Department, liaison with, 506
Regional Transport Authority .. 506
Regional Transport Officer .. 506
staff 506
State Transport Authority .. 506
Mudhuparka ceremony .. 101
Mūg (a pulse) 198
Mughals—
Deccan 47
Poona, attack on, (1635) .. 48
Poona, rule in, ... 50
Mohammadan influence during 13th century 44
Muhammad Tughluq 44
Muhiabad : name given to Poona by Aurangzeb 51
Mula (radish) 210
Municipal roads 385
Munj (*see Upanayana*).
Municipalities— ..
Alandi 609
area 454
audit of Local Fund accounts .. 458
Baramati 610
Bhor 612
constitution 455
control by Collector, Director of Local Authorities and State Government 458
Dhond (Daund) 615
functions, obligatory and optional 455-6
Indapur 617
Jejuri 617
Junnar 619
Kirkee cantonment (*see* also Poona as a Military Centre under Poona, pp. 648-49 and for Objects *see* Poona) .. 649
list of municipalities .. 454
Lonavle 623-4
municipal boroughs : distinction between municipal boroughs and municipalities .. 459
Poona 627-78
Poona Cantonment (*see* also Poona as a Military Centre under Poona, pp. 648-9, and for Objects *see* Poona) .. 648-9
population 454
Sasvad 681
Sirur 683
Talegaon-Dabhade 684
taxation, powers of, .. 457
Murarpant, minister of Bijapur .. 49
Murtaza II (Nizamshah) .. 47

	PAGE
Musical instruments—	
Makers and repairers of,	406
Mrdanga	144
Tabla	144
Tala	144
Vina	144
Muslims, groups among,	153
Mutha Canals	234-5
Mustard	214
Nachani (*Nagli*)	195
Naga-Panchami	130
Nagarik Sanghatana Samiti	595, 605-6
Nagar Vachan Mandir.	591, 599
Nageshvar's temple, Poona	663
Nag Naik (Kondhana fort)	44
Nagli	195
Nagvel (*see* Betel Leaf).	
Nagzari Nala (Poona drainage)	643
Nahapana, Kshatrapa king	43
Namaskara, Surya	145
Naming ceremony	85
Nana Darbare, a rebel leader	63
Nana Fadnavis	55
Nana Vada, Poona	663
Nandishraddha	98
Nane Ghat (as a highway of communication)	41
Nangar (*see* Ploughs).	
Nangri (*see* Ploughs).	
Nanoli	625
Narak-chaturdasi	134
Narali-Purnima	131
Narapatgir temple, Poona	663
Narasingpur	625
Narayangad	625
Narayanmaharaj Bet	625
Narsoba's temple, Poona	664
National Cadet Corps	544, 99
National Chemical Laboratory, Poona	664
National Defence Academy, Khadakvasla	664
National Tilak University.	556, 594
Natural Resources—	
Fauna (*see* Fauna)	24-40
Fish	32-37
Forests (*see* Forests)	20-4
Navalakh Umbre	626
Navaratra	133
Navy Ship Shivaji, Indian	646
Nigerseed	201
Nira Canal Co-operative Purchase and Sale Union, Ltd.	349
Nira Canals	235-7
Nirvangi	626
Nivadungya Vithoba's temple, Poona	665
Nizam Shah, Hussain	47
Nizamshahis—	
administration	46, 47
dynasty	46
Mughals, invasion by,	47
Nizam-ul-Mulk Bhairi	45, 46
Nowrosjee Wadia College, Poona.	551, 665
Nurul Huda, Moulvi of Poona, detained during the great rebellion of 1857	63
Naya Panchayats—	
appeals	472
constitution	465
powers	465
Obsequies, Hindu,	114-6
Occupations—	
shift in,	164
small-scale and village	434
Odhani	155
Oil Ghani Training Centre, Poona.	527
Oilseeds—	199-201
area under,	199-200
castorseed (*erandi*)	200
groundnut (*bhuimug*)	200
linseed (*javas* or *alshi*)	200
nigerseed (*karle* or *khurasani*)	201
pressing of,	303
safflower (*kardai* or *kusumba*)	201
sesamum (*til*)	201
Ojhar	626
Omkaresvar's temple, Poona	665
Onion	210
Oranges—	
Mandarin	216
sweet	216
Ornaments—	81-2
child	82
ear, female	82
head, female	82
male	81
Muslim	155
neck, female	82
nose, female	82
Sindhi Hindus	160
Other Occupations—	
barbers	398
domestic service	399-400
firework manufacturers	400-01
grain-roasters	401
hotels and restaurants	401-03
iron works	410
laundries	403
learned professions	403-06
mattress and pillow makers	406-07
milk-production	407-10
motor body builders and repairers	410-12
musical instruments, makers of,	406
public administration	397-8
religion	412
tailoring	412-3
tinsmiths	413
turban and cap makers	414
unearned income, persons living on,	412
Ova (*see* Ajwan seed).	
Oxen worshipped	131
Pabal	626
Pabhar (seed drill)	223
Publicity, Directorate of,	588-9
Paddy soil, (*see* Soils).	
Paints, manufacture of,	280
Palasdev	626
Padwal (snake gourd)	212
Pan (*see* Betal leaf), retail trade in,	369
Panchaleshvara temple, Poona	665
Panchvi	84
Panjarpol	592, 594, 607
Papaya (popai)	216-17
Paper—	
manufacture of,	280-1, 303-04
Research Centre	528
Parasnath temples	666
Parasurambhau College, Sir,	666

	PAGE
Parks and Gardens, Directorate of, ...	584-5
Agri-Horticultural Society of Western India ..	584, 585
Bund Gardens, Poona ..	585
Director of Parks and Gardens.	584
Empress Botanical Gardens, Poona	585
Ganeshkhind Government Garden	584
Gardens in Poona	584
Superintendent, Government garden at Ganeshkhind ..	584
Parnakuti, Poona	666
Parthians, influence of, in 2nd century, A.D.	43
Parvar (a fruit vegetable) ..	212
Parvati hill and temples, Poona ..	666
Parvati lake, Poona	667
Passes—	
Ambavni	4
Amboli	4
Katraj	6
Nane	4
Patil (village head-man) ..	451
Patwardhan Memorial Hall, Poona.	662
Patwardhans ally themselves with the Nizam	54
Pavta (a pulse)	198
Pea (*vatana*)	199
Peaks—	
Ahupe	4
Bhamchander	5
Bhatrasi	6
Bhimashankar	4
Chavand	5
Dhak	4
Dhavleshvar	6
Dhumalwadi	5
Dipat	4
Guruduhi	4
Hadsar	5
Harichandragada	4, 5
Hatakeshvar	5
Jivdhan	4
Kharepathar	6
Koiri	4
Koludat	4
Kudwa	6
Kudeshwar	5
Lohagad	6
Mahadeo	4
Majgaon	4
Malhargad	6
Mandvi	6
Nag-phani (cobra's hood, Duke's Nose)	4
Narayangad	5
Nayphad	5
Pondi	4
Purandar	6
Rajmachi	4
Saltar	4
Shivner	5
Shinga	5
Sinhagad	6
Sudhagad	4
Tamhini	4
Tikona	6
Tung	6
Vajragad	6
Visapur	6

	PAGE
Pedlars	355
Peru (guava)	217
Peshava Udyana, Poona City	644, 668
Pests—	240-44
ambyavaril bhirud (mango steam bover)	242
ambyavaril tudtude (mango hoppers)	242
bhatachya lomya kurtudnarya alya (swarming caterpillars).	241
bin pankhi tol (wingless grass-hopper)	241
dalimbavaril surasa (pomegranate fruit borer)	242
devi (scale insect)	242
drakshavaril uddya (grape-vine beetle)	243
jvari-varil khodkida (jowar stem borer)	241
khekade (crab)	241
mava (vegetable aphids) ..	243
mulya kurtadnarya alya (cut worm)	243
phal mashi (fruit fly) ..	243
phalatil rasa shoshanari mashi (fruit-sucking moth) ..	243
pikavaril kajve (blister beetles).	241
tambde mungle (red ants) ..	243
thrips	243
tomato pokharnari ali (tomato fruit-borer)	244
trindhanyachi pane katarnarya alya (army worms) ..	241
undir (rat)	244
usanche shede pokharnari ali (sugarcane top shoot-borer) ..	242
usavaril khodkida (sugarcane stem-borer)	241-2
usavaril tudtude (sugarcane leaf hoppers)	242
valvi (white ants)	244
vanar (monkey)	244
wangi pokharnari ali (brinjal fruit-borer)	244
wild animals	244
Phare-mare	139
Phugadi dance—	145
bhui	145
ekahatachi	145
lolana	145
Phule Market, Poona ..	644, 668
Physical features—	
aspects	2
boundaries	1
central belt	3
climate (*see* Climate) ..	11-19
eastern belt	3
geology	10
hills (*see* Hills).	
lakes (*see* Lakes).	
passes (*see* Passes).	
peaks (*see* Peaks).	
river systems (*see* Rivers).	
sub-divisions	1-2
western belt	2
Pick axe	225
Piecegoods, wholesale trade in, ..	362
Pimpri	627
Pine apple	217
Pithori Amavasya	131
Pitrpaksha	133
Placenta, disposal of, ...	84

	PAGE
Plague	566
Plastics, manufacture of, ..	282
Players, choosing of, ...	137
Ploughing	217-8
Ploughs—	222-3
iron ploughs	222
steam traction ploughs ..	223
Pokla (a leafy vegetable) ..	214
Police Department—	473-81
Anti-corruption branch ..	478
armed police : duties, training, etc.	477
Assistant Superintendents ..	475-6
constables	476-7
constables	477
crime figures	478
Deputy Inspectors General of Police	474
Deputy Superintendents ..	475-6
duties : war time and other ..	477
head constables	477
Home Deputy Superintendent..	474
Home Guards	479-80
Inspector General of Police ..	474
Inspectors	476
Intelligence Branch.. ..	474
literacy	477
Motor vehicles and wireless sets	477
organization	473
Prohibition Act, enforcement of, ...	477
Prosecuting staff	479
Railway police	478
recruitment	476
Reserve Constabulary ..	478
Selection committee for recruitment	476
strength of the police ..	474-5
Superintendents of Police	474, 475
Sub-Divisional police officers ..	474
Sub-Inspectors	476
unarmed police	477
Village defence parties ..	480-1
Village police	479
Pomegranate	215
Poona°—	627-78
Aurangzeb sets his will to the task of reducing the Poona territory	50
Aurangzeb determined to consolidate his authority ..	51
Bridges, 637-38 ; Dagadi Bridge, 637 ; Fitzgerald Bridge, 637 ; Holkar Bridge, 638 ; Jamshetjee Bund, 637 ; Kumbhar Ves Dharan, 637 ; Lakdi Bridge (now Sambhaji Bridge), 638 ; Railway bridges, 637 ; Sambhaji Bridge (formerly Lakdi Bridge), 638 ; Shivaji Bridge, 638 ; Wellesley Bridge, 637.	

	PAGE
Poona°—*contd.*	
Burial grounds	646
Centre of all important movements in Maratha territory under Peshva Balaji Vishwanath (1714)	52
Cantonment areas	648-50
climate and rainfall ..	627
cremation grounds	646
Dhanaji Jadhav reconquers, ..	51
District Central Co-operative Bank Ltd.	326
drainage	642-3
economic prospects ..	433-6
famine (1803-04)	56
fire service	645
fires in recent years.. ..	646
Garden, pp. 643-44—Bund Garden, 585, 643, 653 ; Empress Botanical Garden, 585, 643, 657 ; Jijamata Garden, 644 ; Peshva Udyana, 644 ; Sambhaji Udyana, 644 ; Shivaji Tank Garden, 644 ; Somavar peth garden, 644.	
headquarters of British army and Southern Command ..	65
headquarters of Poona district under Aurangzeb and renamed "Muhiabad"	51
Holkar plunders	55
importance as a centre ..	627
Khan Jahan conquers, ..	51
mango trees planted by Baji Rao II	56
memorial halls	662
markets	644-5
military centre	646
Municipal Corporation—constitution, 631-2 ; growth, 630 ; Municipal Transport, 393-4 ; powers, 633 ; receipts and expenditure, 633-4 ; taxes, rates of, 634.	
Nizam invades, ..	51, 53, 54
Objects of Interest (*see* Objects alphabetically arranged at pp. 650-78).	
peths—number of properties in them and annual rateable value, 629 ; old peths, 628.	
population, 629—division by classes, 630 ; division by (i) religion and (ii) language, 630.	
roads	634-6
Satara Chhattrapati : authority established in Poona ..	52
standard of life	415-21
towers of silence	646

°(i) Under this head are included items of information—
(*a*) common to Poona City and the Cantonments of Poona and Kirkee, and
(*b*) relating exclusively to Poona City.
(ii) *See* also Poona Cantonment and Kirkee Cantonment (pp. 648-50) for items which relate exclusively to those places.
(iii) For Objects of Interest in Poona City and the Cantonments of Poona and Kirkee *see* pp. 650-78 where they are arranged alphabetically.

PAGE

Poona—*contd.*
water supply, 638-42—future growth, 642 ; Katraj acqueduct, 638-9 ; Khadakvasla Dam and Lake Fife, 639-40 ; Pashan water works, 642 ; water works, 640-1.
Poona Cantonment— 648-9
area 629
Army establishments (e.g., Artificial Limb Centre, Controller of Defence Accounts, Medical College, Military Engineering College, Military Engineering (Tools and Plant), Military Hospital, National Defence Academy, Physical Training School, Poona Sub-Area Headquarters, Signal School, Southern Command Headquarters, Supply Depot, Veterinary Hospital, etc.) .. 647
Fitzgerald Bridge 658
gardens—Bund Gardens, 643 ; Empress Botanical Garden, 643.
Jamsetjee Bund 660
Objects of Interest (*see* Objects alphabetically arranged under "Poona" at pp. 650-78).
population 629
roads 636
water works .. 639, 641-2
Poona University—
affiliated institutions .. 548-50
Boards of the University .. 555
buildings 676
constituent colleges .. 550
constitution 546
degrees conferred 556
Diplomas 556
exernal degrees 556
history of, ... 545
jurisdiction 545
places of research, approved .. 555
post-graduate teaching outside Poona area 555
printing press 556
professorships and readerships .. 555
research institutions .. 554
Poona Young Cricketers' Hindu Gymkhana 655
Popai (papaya) 216-7
Population—
agricultural 169-72
Christians 150
industrial 265
Muslims 153
occupations allied to agriculture 171
rural (talukawise) 170
rural and urban 169
urbanization 170
Post offices 396
Pola day 131
Potato— 209
Research Station, Vadgaon-Kashimbeg 510
sweet 210
Potteries, manufacture of, .. 304
Potters 304
Poultry— 228
Central Poultry Farm, Kirkee 228, 514

PAGE

Prachandgad fort 686
Prant officers— 445
duties 445
Prants 2
Prarthana Samaj, Poona .. 668
Pravachanas 123
Prayer, Muslim 156
Pregnancy 82-3
Preparations—
marriage 95
upanayana 87
Prices—
livestock 229
retail 376
wholesale 375
Printing of cloth 298
Printing presses 282-3
Private limited companies .. 339-40
Probation and After-care Association 487, 488, 489, 594, 606-7
Products, livestock 229
Prohibition and Excise Department— 574-8
Collector of Poona as officer in charge 574
Director of Prohibition and Excise 574
effect of prohibition .. 576
enforcement work 576
Inspectors of Prohibition and Excise 575
licences for manufarture of *gur* and *neera* 577
Medical Boards for examining applicants for permits .. 575
military personnel, quota for, .. 575
neera and palm products scheme. 577
organization 574
permits 576
Police Department to deal with enforcement work .. 575
Prohibition Committees .. 578
sanskar kendras 578
Sub-Inspectors of Prohbition and Excise 575
Superintendent of Prohibition and Excise, Poona 575
Provincial Industrial Co-operative Association, Ltd., Bombay .. 528
Poona Branch 527
Provision goods, retail trade in, .. 370
Public Administration, Part V 437-608
Department of State (*see* under the various departments) 437-8
population engaged in, .. 397-8
Public Health Circle (*see* Public Works Department) .. 533-4
Public Health Department— .. 563-70
Assistant Director, Malaria 564, 567
Assistant Director of Public Health, Central Registration District .. 563-4, 570
child welfare 569
cholera 566
Collector : powers in respect of epidemics 566
Director of Public Health .. 563
diseases, deaths due to, .. 565
District Health Officer, Poona District .. 563, 566, 569
epidemics 565

	PAGE
Public Health Department—*contd.*	
Epidemic Medical Officers ..	564
fairs	568
famine relief	569
health propaganda	569
Health visitors	564
Health Unit, Ghodnadi ..	564
inoculation for plague and cholera	566-7
Inspector of Sanitation and Vaccination	564
malaria, 567; control scheme, 567; organization, 564; result of survey, 568.	
maternity and child welfare ..	569
Medical and Public Health Unit, Khadakvasla	565
Medical Officer of Health, Poona Municipal Corporation ..	564
midwives	564
mobile hospital unit ..	565
organization	563
palkhis	569
plague	566
Public Health Laboratory, Poona .. 555,	570
Sanitary Inspectors and Sub-Inspectors	564
Sanitary Orderlies	564
school hygiene	570
Shock Squads	564
Sirur Municipality Health Unit	564
small-pox	566
vaccination for small-pox ..	566
vaccinators	564
vital statistics	570
Public Health Laboratory, Poona 555,	570
Publicity Directorate ..	588-9
Public Works Department— ..	530-4
Building Projects Division, Poona	530
Central Road Fund ..	532
Electrical Circle, 533; Deputy Engineers, Poona district, 533; Electrical Engineer to Government, 533; Executive Engineer, 533; power supply licences, 533.	
Executive Engineers ..	531
irrigation	530
Irrigation Development Division, Poona (sub-divisions) ..	530
Irrigation Project Division (sub-divisions)	530
irrigation works	532
Nira Right Bank Canal Division (sub-divisions)	530
Overseers	532
Poona Division (sub-divisions) ..	530
Poona Irrigation Division (sub-divisions)	530
Poona Irrigation and Research Division	533
Public Health Circle, 533-4; Boring Works Sub-division, 534; Deputy Engineers (sub-divisional officers), 534; Dapuri Workshop, 534; Public Health Engineer, 533; Works divisions, Central Division (sub-divisions), 534.	
Public Works Department—*contd.*	
Roads and Buildings ..	530
schemes proposed	532
State Road Fund	532
Sub-Divisional Officers ..	532
Superintending Engineers—Central Circle, 530: Deccan Irrigation Circle, 530; functions, 531.	
Publicity, Directorate of—	
Collector of Poona to give orders.	589
District Publicity Officer ..	588
Publicity Van	588
Regional Publicity Officer ..	588
Rural Broadcasting Maintenance and Service Station ..	589
Pudina	214
Pulao	154
Pulses	196-9
area under, ...	196-7
black gram (*udid*)	199
dang chavli	198
gram (Harbhara)	198
horse gram—(Kulith, Kulthi, or Hulge)	198
masur	198
math or *matki*	198
mug	198
peas (*vatana*)	199
pavta	198
tur	199
val	199
Pulverization	218
Pumpkin—	
Banaras	211
red	212
Pumsavana rite ..	83
Punyahavachana, marriage ..	97
Pur	679
Purana, reciting of, ...	122
Purandar fort	679
Aurangzeb captures (1705) ..	51
British capture	59
Dilar Khan beseiges ..	50
Nizamshah's troops ravage ..	47
Purandare	52
Puranik	122
Purification of mother	84
Pushkarnas	159
Queen Mary's Technical School for Disabled Soldiers	668
Race course	668
Radio and wireless	395-6
All-India-Radio, Poona ..	396
Beam Wireless Receiving Centre, Dhond	396
Beam Wireless Transmitting Station, Dighi	396
Radish	210
Ragi (*see* Nagli)	195
Ragunath Rao Peshwa ..	54
Rai	214
Railways—	
bridges, Poona	637
Central Railway	380-1
Great Indian Peninsula Railway Company	380
Southern Mahratta Railway Company	380
Southern Railway	381-2
Rain-dance	141

	PAGE
Rainfall ..	12-13, 172
Rajagad	679
Raja Kelkar historical collection ..	669
Rajalu	210
Raj Bhavan	669
Rajgira	214
Rajamachi	680
Rajaram's death (1700 A.D.) ..	51
Rake	225
Rakh tank	237
Rakshasbhuvan, Nizam defeated by Maratha at, ...	54
Rala	195
Rama Navami	129
Ram Raja (Vijayanagar) ..	47
Rambhaji Nimbalkar overruns Poona	51
Ramdeorao Yadav (1294 A.D.) ..	43
Rameshvara temple	669
Ramoshis, revolt of	62, 64
Ramphal	217
Ramshastri Prabhune, Chief Judge.	54
Ranade Industrial and Economic Institute, Poona	555
Rang Mahal	49
Ranjangaon Ganapati.. ..	680
Rasayan Mandir, Poona ..	555
Rashtrakutas (760-973 A.D.) ..	43
Ratalu	210
Rayatwari	248-9
Reay Maharashtra Industrial Museum ..	528, 661
Red Cross Society, Poona Branch	594, 602
Red Soil (*see* Soils).	
Refugees—	
influx of, ...	167-68
means of livelihood of, ..	168
Registration Department ..	503-05
District Registrar	504
documents to be registered ..	503
inspection	504
Inspector General of Registration	503-04
Inspector of Registration, Poona Division	504
Poona Registration District, statistics of registration ..	505
Registry offices, list of, ..	503
Sub-Registrars	504
Regulated Markets—	
Baramati	348
Bhor	349
Ghodnadi	349
Junnar	349-50
Khed	350
Manchar	350
Nira	350
Religion	119-20
persons living on income from, ..	412
practices	120
Remand Homes, Poona City ..	489
Remarriage, widow	109-10
Rest houses	395
chavdis	395
dharmashalas	395
Retail shops—	
Poona city	364-6
Poona Suburban Area ..	367
Retail trade	363-74
brass and copperwares (metal utensils)	370-1
cloth and hosiery	369

	PAGE
Retail trade—*contd.*	
cycle shops	370
distribution of shops in Poona city	364-6
distribution of shops in Poona Suburban Area	367
flowers	372
fruits and vegetables ..	370
grocery	368-9
hardware	371
juna bazar	374
leather goods and footwear ..	371-2
medicines	372
pan, bidi, cigarettes and tobacco.	369
shops registered under Bombay Shops and Establishments Act (LXXIX of 1948) ..	363
stationery, cutlery, bangles and provision	370
sugarcane juice	371
volume	372-3
wood-fuel (firewood and charcoal)	369
Restaurants, persons engaged in, ..	401-03
Rice (*bhat*)	193
Rice-Breeding Station, Vadgaon ..	510
Rites—	
ashtavarna	119
Propitiatory (marriage) ..	96
pumsavana	83
upanayana	88
Rivers—	
Andra	6, 9
Bhama	6, 8
Bhima	6, 7
Ganjavni	9
Ghod	4, 6, 7
Indrayani	6, 8
Khanind	9
Karha	6, 9
Kukdi	4, 6, 8
Mandvi	6
Mina	4, 6, 8
Mula (Mula-Mutha) ..	6, 8, 9
Mutha (Mula-Mutha) ..	8, 9
Nira	6, 8
Pavna	6, 9
Pushpavati	4, 6, 9
Shivganga	6, 9
Vel	6, 7
Roads	383-94
Ambegaon taluka	385
Baramati taluka	386
Bhor taluka	386
Dhond taluka	386
Haveli taluka	386
Indapur taluka	387
Junnar taluka	385
Khed taluka	385
Local Board Roads.. ..	385
Maval taluka	386
mileage	384
Mulshi taluka	386
municipal roads	385
Poona City Taluka.. ..	386
Purandar taluka	386
road development	383
Sirur taluka	385
State roads	384-85
State Transport (*see* State Transport).	

	PAGE
Roads—*contd.*	
vehicles in Poona city ..	394
Velhe Mahal	386
Road Transport Corporation ..	534-5
Robertson, Capt. A.D., appointed Collector Magistrate and Judge for Poona city	59
Rohida (Vichitragad) fort ..	680
Rishi-Panchami	132
Rubber goods, manufacture of, ..	283
Rukhavat	108
Rural Development Board ..	443
Rural wages	252-8
annual payment of wages to *balutedars*	257-8
annual servants (*saldars*) ..	255
balutedars	256
casual labour	252-3
daily wages according to nature of agricultural operations ..	253-4
Sacred thread	89
changing of, ...	131
Sadashivrao Bhau—	
defeats the Nizam	54
helps his brother Balaji Baji Rao to introduce reforms in civil administration	53
Sade in marriage	108
Safflower	201
Sagargote (*Gajage*)	139
Sahu : contest with Tarabai ..	51
Saint John's Mission Hospital	593, 602
Sakaccha nesana	80
Salabat Khan	47
Sales Tax Act (1946) ..	352
Sales Tax Department	499-503
administration	502-3
Assistant Collector of Sales Tax	503
Collector of Sales Tax ..	503
legislation, history of,	499-500
Sales Tax Act, 1953, provisions of, ...	500
Sales Tax collections and collection charges	503
Sales Tax Officers	502
Sales Tax Tribunal	503
Samavartana, ceremony of, ..	91-2
Sambhaji—	
beheaded	51
heavy exactions from subjects ..	51
Sambhaji Bridge, Poona	638, 670
Sambhaji Udyana, Poona City	644, 670
Sandhya prayers	91
Sangam, Poona	673
Sann	207
Sanskar Kendras	578
Sanskrit Vidya Mandal ..	556
Santra	216
Sapta-padi, rite of, ...	103
Sarvodaya Schemes (*see* Co-operative Department—Sarvodaya).	
Sarvapitriamavasya	133
Saswad	681
Sassoon Hospitals, Poona ..	673-4
Sari, Maharastrian mode of wearing, ...	80
Sassoon Hospitals, Poona	558, 559-60
Satara Chhattrapati : authority establishment in Poona ..	52
Satara, fall of, (February 1818) ..	59
Satavai	126
Satyanarayana worship ..	122
School and Home for the Blind, Poona ..	558, 604
School of Radio-Physics and Electronics, Poona	558
Seasons—	
kharif	173
rabi	173
Seed-drills	223
Seed schemes	238-9
Seed supply	238-9
Selection of players	137
Serpant worship	130
Servants of India Society	593, 596, 674
Sesamum	201
Seva Sadan Society ..	560, 600-01, 674
Shahaji Bhonsle	48, 49
Shahu—	
Chhatrapati	51
Poona, Supa, Baramati, Indapur and Junnar, conferred on him	51, 52
Shaikh Sallas' Tombs, Poona	44, 674-5
Shakas, influence of (2nd century A.D.)	43
Shanivarvada, Poona	670-2
Shankarji Narayan recaptures Sinhagad	51
Shantipath	84
Shashthi	84
Shatakarni dynasty	43
Shaving the head, ceremony of, ..	88
Shops and Establishments Act (1948)	363
Sheep-breeding Farm, Poona	228, 513, 527
Sheep Development Officer ..	513
Sheep and goats	227-8
Shelarvadi	681
Shepu (*see* Fennel).	
Shetphal tank	237
Shinde's Chhatri, Poona ..	675
Shidi	139
Shiraval	682
Shirur	683
Shirshuphal tank	237
Shivaji— ..	
Council administration, introduction of, ...	51
headquarters moved to Rajgad (1648)	49
imprisoned at Agra and escapes	50
left by Shahaji at Poona with Jijabai	49
Mansubdar under Mughal Emperor	49
policy in relation to Aurangzeb	50
village communities prosper under his rule	50
Shivaji Bridge, Poona..	638, 676
Shivaji Tank Garden, Poona	644, 676
Shivneri fort ..	46, 50, 53, 683
Shops in Poona district ..	352
Shopkeepers, village ..	.. 352-54
Shraddha, Pitrpaksha ..	.. 133
Shraddhas, Hindu ..	.. 116-17
Shreemati Nathibai Damodar Thackersey College for Women	557, 675
Sickle	225
Sidhha panth	147
Silk fabrics, weaving of,	.. 307-09

	PAGE
Silver thread, manufacture of,	300-01
Silviculturist	517
Simantapujana	99-100
Sinhagad	682
Aurangzeb reduces it	51
British capture (3rd March 1818)	59
Shankarji Narayan recaptures	51
Sir Parasurambhau College, Poona	550, 666
Sitaphal	217
Smallpox	566
Snakes	37-40
Snuff, manufacture of,	305, 361-2
Snuff and tobacco, wholesale trade in,	361-2
Soap, manufacture of,	283-5
Social institutions of Tamilians	158
Social organisation of Sindhi Hindus	159
Society for the Prevention of Cruelty to Animals	594, 607
Sodmunj	91-2
Soils	174-6
alluvial soil (*revata* or *poita*)	176
black soil (*kali* or *kalvat jamin*).	174
brown soil (*tambvat*)	175
minor traps of soils	176
paddy soil	175
red soil (*tambdi jamin*)	175
soils of Poona	174
Soil Conservation Officer	512
Soil Physicist	512
Somavar Peth Garden, Poona	676
Someshvar's temple, Poona	676
Songadya in *tamasha*	147
Saubhagya vayan	132
Southern Mahratta Railway Company	380
Southern Railway	381-2
Sowing (also sowing time of principal crops)	218-9
Spade	225
St. Andrew's Church, Poona	669
St. Anne's Chapel, Poona	669
St. Joseph's Convent, Poona	669
St. Mary's Church, Poona	669
St. Patrick's Church, Poona	670
St. Paul's Church, Poona	670
St. Xavier's Church, Poona	670
Stamp department	505
Collector as administrative head.	505
organization	505
stamp duty, income from (1949-52)	505
Superintendent of Stamps	505
vendors	505
Standard of life	416-31
agricultural labourers	428-9
artisan-cum-agriculturists	425-6
farmers, large-scale (Rural area).	421-3
farmers, small-scale (Rural areas)	423-4
merchants	426-7
middle class (Poona city)	417-8
near indigent	420-21
non-cultivating landlord (rural areas)	424-5
petty manufacturers and artisans.	427
Poona City	415-21
poor (Poona city)	418-9
rural areas	421-31

	PAGE
Standard of life—*contd.*	
salary earners	427-8
very poor (Poona city)	419-20
village Patil	430-1
village servants	429-30
wage earners	428
well-to-do (Poona city)	416-7
State assistance—	
Agriculture	340-1
Industries	341-2
State Roads	384-5
State Road Transport Corporation	390-3, 534-5
amenities for passengers	391
bus stands in Poona District	535
departmental heads	535
Divisional Controller, Poona	534
fares	391
General Manager	534
history	387
operations, table relating to,	388-9
organization	534-5
routes, distance, vehicles and passengers	390
staff	392-3
statistics (fleet strength, daily mileage covered, number of routes, passengers travelled, etc.)	535
workshops	391-2, 535
Stationery, retail trade in,	370
Steam Boilers Department	574
Storing	221
Students' Health Association	595, 598
Subsidised medical practitioners	562
Sugar, manufacture of,	285
Sugarcane	202-4
area	202
Vadgaon Research Station	203
Sugarcane juice, retail trade in,	371
Suher, ceremonial impurity	84
Supe	684
Superstitions	127-8
Suran	211
Suraparambi	138
Sweets exchanged	135
Synagogue—	148
Moledina Road, Poona	676
Raste Peth, Poona	676

Tables—

Acreage under different crops in Poona (1881-82 and 1949-50).	181-2
Acreage under different crops in Poona (1949-50)	180
Administrative divisions (prants and talukas, with their area and population)	2, 438
Area, houses and population (1881-1951)	70
Area irrigated under various crops by different sources of irrigation (1947-48)	230
Bandharas (1948-9)	232-3
recently completed (1948-49).	233
Cereals "areas under, (1949-50).	191
Cereals "Others": area under, (1949-50)	192
Climate—	
barometric pressure	15

Tables—*contd.*	PAGE
cloudiness in Poona (by months)	16
rainfall and crops (acreage under different crops in various talukas) ..	19
rainfall (by talukas) ..	12
temperature—air temperature by months, 14; means of dry and wet bulb temperatures, relative humidity, and vapour pressure by months, 15.	
weather phenomena at Poona (frequencies)	18
wind-direction in Poona, 17; wind force and mean wind speed in Poona, 17.	
Civil condition by age periods (all communities) (1911, 1914 1951)	70-1
Condiments and Spices, area under, (1947-8) and 1949-50.	204
Contagious cattle diseases, attacks and mortality under, ..	516
Co-operative societies—	
agricultural credit ..	321
multi-purpose	321
non-agricultural credit ..	325
villages covered by, ..	323
Co-operative urban banks ..	326
Crime statistics	478
Cultivated and uncultivated areas (1949-50)	177
Diseases (chief), Deaths due to, (from 1945 to 1949) ..	565
Distribution of cropped areas (1949-50)	179
Drugs and Narcotics, area under, (1949-50)	201
Economic survey—	
means of livelihood ..	167
means of livelihood of refugees	168
means of livelihood of some urban areas	166
Factories: average number of persons employed per day	265-7, 310
Fairs, statement giving information regarding	568
Fibres, area under, (1947-8 and 1949-50)	206
Forest area (1947-8) ..	178
Fruits and vegetables, area under, (1947-8 and 1949-50)	207, 208
Government irrigation works (1945-6)	234
Harvesting time of important crops	220-1
Holders (1882-3 and 1947-8) ..	184
Holdings in Government ryotwari areas (quinquennial statement, 1947-8), 183; (talukawise quinquennial statement, 1947-48), 185-8.	
Industries—	
capital employed in, ..	291
consumption of fuel and electricity	293
labour employed and their wages and salaries ..	292
persons engaged in,	265-7, 310

Tables—*contd.*	PAGE
Industries—*contd.*	
value of raw-materials consumed	293
value of output	293
Insurance companies registered in Poona	334
Irrigation, sources of, ..	231
Joint stock banks	328
assets and liabilities ..	331
Land Mortgage Banks, Poona—	
loans distributed	324
working capital	324
Language (mother-tongue) ..	71
Livestock (1882-3 and 1948-9) ..	227
cattle (1948-9)	226
prices (1948-9) ..	229
products (1948-49) ..	229
Money-lenders, amount of loans advanced by, ...	319
Mutual insurance companies registered in Poona ..	335
Oilseeds, area under, (1949-50).	199
Oilseeds (others), area under, (1949-50)	200
Poona (comprising Poona City and Cantonments of Poona and Kirkee): population divided according to classes ..	630
Poona City—	
Municipal Transport: routes (1950)	393
peths, number of properties in them and their rateable value	629
wards: number of seats, general and reserved ..	631
Population—	70
agricultural (1951) ..	171
allied agricultural occupations.	171
religions (from 1891 to 1951).	72
rural and urban (1881-1951).	169
talukas (from 1881 to 1951) ..	74
variation at important places ..	73
Primary schools, statistic relating to, ...	540-1
Prohibition: comparative figures of consumption of liquor and drugs (1945-6, 1950-51 and 1951-52)	576
Public administration, persons engaged in, ...	398
Public limited companies, liabilities of, ...	337
Pulses, area under, (1949-50) ..	196
Pulses (others), area under, (1949-50)	197
Railways: Southern Railway (outward traffic) (1949-50) ..	382
Rainfall returns	172
Road mileage (1949-50) ..	384
Rural population (talukawise) (1951)	170
Sales tax collections (1946-51).	503
Secondary education, statistics relating to, ...	542
Soils of Poona	174
Sowing or planting time of important crops	219
Sugarcane, area under, (1949-50).	202
State Transport—	
Depots and garages ..	392

PAGE

Tables—*contd.*
State Transport—*contd.*
operations of Poona Division (March 1950) .. 388-9
routes, distance, vehicles and passengers (March 1950) .. 390
Tenancy Act, applications filed and results (1946-9) .. 252
Trade—
dealers in Poona city and their gross turnover for quarter ended 31-3-1950 .. 373
dealers in Poona district and their gross turnover for quarter ended 31-3-1950 .. 353
Exports and imports in Poona Municipal Corporation limits (1944-5—1948-9) .. 356
Exports and imports in Poona municipal corporation limits (1949-50 and 1950-51) .. 357
Fairs 354
Market places 347
Retail prices (15-11-1950) .. 376
Shops—in Poona city, distribution wardwise, (1950), 364-6; in Poona district, 352; in Poona Suburban area (1950), 367; registered under the Bombay Shops and Establishments Act (1950-51), 363.
Wholesale establishments (1937-38) 359
Wholesale markets .. 351
Wholesale prices in Poona city (15-11-1950) .. 375
Transport and Communications, persons engaged in, (1881 and 1951) 379
Village artisans, rates of payment to, (1948-9) 257-8
Wages—
agricultural operations (1948-9) 254
casual labour according to the type of labour (1948-9) .. 253
saldars (annual servants) (1948-9) 255-6
wells (talukawise, 1948-9) .. 231
Tag (Sann) 207
Tailors 412-13
Taks (embossed images) .. 120
Talathi, duties of, ... 452
Talegaon-Dabhade 684
Talegaon General Hospital 594, 603
Talukas 2
Tamasha 146-7
Tambakhu (*see* Tobacco).
Tambda-bhopla 212
Tandulja 214
Tanks (*see* Lakes and Irrigation Tanks).
Tanneries 306
Tanning 306
Tarabai : contest with Sahu .. 51
Tarachand Ramnath Ayurvedic Hospital, Poona .. 594, 603, 676
Tarafs, Maharashtra divided into four 44
Tarkakdi 212

PAGE

Tata Hydro-Electric Co.'s storage tanks 685
Technical and Industrial Training Department 557-58
Board of Technical and Industrial Training 557
Director 557
institutions registered for inspection 558
Yeravda Industrial School .. 557
Telegraph Offices 396
Telephones 396
Telvana 106
Temperature 13-14
Temples, eight of Ganapati .. 121
Tenancy— 250-52
Bombay Land Revenue Code (1879) 251
Bombay Tenancy Act (1939) .. 251
Bombay Tenancy and Agricultural Lands Act (1946) .. 251
protected tenants 251
regulation by law 251
systems 249-50
Tenancy Acts, working of, .. 252
Tenancy Act (1939) .. 251
Tenancy and Agricultural Lands Act (1946) 251
Tenures— 248-50
inam 249-50
rayatwari 248-9
Textiles, manufacture of, .. 286-9
Theosophical Lodge, Poona .. 676
Theur 685
Threshing 221
Tikona fort 686
Til (*see* Sesamum).
Tilak College of Education, Poona. 551
Tilak Maharashtra Vidya-Peeth .. 543, 556, 594
Tilak Smarak Mandir, Poona .. 662
Tilgula 135
Timber, wholesale trade in, .. 362-3
Tinsmiths 413
Tipri 144
Tithis 128
Tobacco 202
retail trade in, ... 369
Syrian tobacco, introduction of, 202
Tomato 213
Tondli 212
Top-dressing 220
Torna (Prachandgad) fort .. 686
Toss-up, method of choosing players 137
Town Planning and Valuation Department— 587-8
Arbitrator 587
Consulting Surveyor to Government 587
Senior Assistant to Consulting Surveyor 587
Trade 383-77
Bombay Agricultural Produce Markets Act (1939) .. 348
Bombay Cotton Markets Act (1927) 348
course of, ... 343
exports 344-5
fairs 354-5
hawkers 374-5

	PAGE
Trade—*contd.*	
imports	343-4
market places	347-8
pedlars	355
persons engaged in, ..	343
prices current on 15-11-1950 ..	375-6
Poona City—	
Exports ..	356, 357, 358
Imports ..	356, 357, 358
Regulated markets ..	348-51
retail trade	363-74
trade associations	376-7
trade centres	345-6
village shopkeepers.. ..	352-4
volume of trade, Poona city ..	356-8
wholesale trade	359-63
Trade and finance, growth of, ..	164-5
Trade associations—	376-7
Mahratta Chamber of Commerce and Industries	377
Trade centres	345-6
Transport and Communications— ..	379-96
civil aviation (*see* Civil Aviation).	
persons engaged in, ..	379
posts	396
radio and wireless	395-6
railways	379-82
rest houses	395
roads (*see* Roads).	
telegraphs	396
telephones	396
water transport (*see* Water Transport).	
Tripuri-purnima	135
Tuberculosis Hospital, Aundh ..	561
Tughluq, Muhammad ..	44
Tulashi Bag, Poona ..	676
Tung	686
Tur	199
Turban, makers of, ...	414
Turmeric	205
Udid (*see* Black gram).	
Umaji Naik, a rebel leader ..	62
Unearned income, persons living on, ...	412
University buildings, Poona ..	676
Upanayana—	87
reformed form of, ...	92-3
Urbanization ..	165-6, 434-5
Us (*see* Sugarcane).	
Vag in *Tamasha*	147
Vagha-Bakari	138
Vaghoba	126
Vagnischaya (betrothal) ..	98, 99
Vaidic Sanshodhan Mandal	543, 556
Val	199
Valchandnagar	686
Valuk	212
Vamana Dvadasi	133
Vanc Mahotsava	520
Vangi	212
Varadhava ..	100, 106
Varaprasthana ..	100, 101
Varat	109
Vari	195
Varkari cult ..	124-125
Varnishes, manufacture of, ..	280
Vatana (*see* Pea).	
Vata-purnima	130
Vedashastrottejak Sabha, Poona ..	543
Vedishri (king of Daskshinapatha).	42
Vegetable oils, manufacture of, ..	290
Vegetables—	209-14
abai or *kharsambli*	213
amaranth, eatable, (*tandulja*) ..	214
Bladder-dock (*chuka*) ..	214
Brinjal (*vangi* or *baingan*) ..	212
Caladium—	
arrow-leaved (*ratalu*) ..	210
green-leaved (*alu*) ..	209
Carrot (*gajar*)	209-10
Chandan batva	214
Chavli	214
Cress, common (*alvi*) ..	214
Cucumber, common (*khira* or *khira kakdi*)	212
Cucumber, sharp cornered (*dodka*)	211
Dhendshi	211
European	213
Gavari	213
Ghevada	213
Ghosale	211
Gourd, long white (*dudh-bhopla*)	211
Gourd, snake (*padwal*) ..	212
Kangar	210
Karanda	210
Karle	211
Kartoli	211
Kohala	212
Lady's finger (*bhendi*) ..	213
Math	214
Melon (*kharbuj*)	211
Melon, water (*kalingad*) ..	211
Methi	214
Mint (*pudina*)	214
Mustard (*mohari* or *rai*) ..	214
Onion (*kanda*)	210
Parvar	212
Pokla	214
Potato (*batata*)	209
Potato sweet (*ratalu*) ..	210
Pumpkin, Banaras (*kashi-bhopla* or *kashi-phal*) ..	211
Pumpkin, red (*tambda-bhopla*).	212
Radish, (*mula*)	210
Rajgira	214
Retail trade in, ...	370
Suran	211
Tarkakdi	212
Tomato (*vel-vangi*) ..	213
Tondli	212
Valuk	212
Yam, common (*Kon* or *goradu*).	210
Vegetables and fruits, wholesale trade in, ...	361
Vehicles in Poona city ..	394
Vel-vangi	213
Vetala	126
Veterinary Department— ..	515-16
Artificial Insemination Officer ..	516
Contagious cattle diseases (1949-50), attacks and mortality under, ...	516
Director of Veterinary Services ..	515-6
Disease Investigation Officer ..	516
Divisional Veterinary Officer, Poona	515
Grants to and by local bodies for Veterinary dispensaries ..	515

PAGE

Veterinary Department—*contd.*
officers working in Poona under the Director, ... 516
organization 515
slaughter-houses, number of animals slaughtered in, .. 516
statistics (number of animals treated at dispensaries, animals slaughtered and of contagious cattle diseases) 516
Veterinary Assistant Surgeons .. 515
Veterinary dispensaries 228, 515
Veterinary dispensary run by the Baramati Municipality .. 515
Veterinary dispensaries run by Poona District Local Board .. 515
Vetal's stone 136
Vichitragad (Rohida) fort .. 680
Victoria Jubilee Memorial Technical School, Poona 558
Vijayanagar, Ram Raja of, .. 47
Village aid centres (medical) .. 562
Village defence parties .. 480-1
Village Industries Department (*see* under Industrial Co-operatives and Village Industries).
Village Panchayats—
constitution 463
control by Collector, District Local Board and State Government 467
functions 463-4
nyaya panchayats (*see* Nyaya panchayats) 465-7
Special officer for development of Village Panchayats .. 467
taxation 464
Village servants—
duties of, ... 452
standard of life of, .. 429-30
Village shopkeepers 352-4
Vincent de Paul's Church, Poona .. 677
Vishrambag Vada, Poona .. 677
Vishnu Mandir, Poona .. 677
Vithoba's temple (Nivadungya), Poona 665
Viti-Dandu 141
Vivaha-homa 103
Voluntary Social Service Organizations— .. 591-608
Adolescents' Welfare Society 595, 606
Anath Balikashram.. .. 592
Anath Hindu Mahilashram 594, 601
Anath Vidyarthi Griha 593, 597-8
Arogya Mandal, Poona .. 597
Bharat Scouts and Girl Guides 593, 599
David Sasson Infirm Asylum 492, 604-5
Deccan Agricultural Association .. 593, 608
Depressed Classes Mission Society .. 593, 597
Dumb and Deaf Uplift Society .. 594, 604
Famine Relief Committee .. 607-8
Hingne Stree Shikshan Sanstha 599-600
Inter-caste Marrriage Bureau, Shivajinagar .. 596, 608
Jati Nirmula Sanstha .. 595
King Edward Memorial Hospital .. 593, 602-3
Maharashtriya Mandal 595, 598-9

PAGE

Voluntary Social Service Organizations—*contd.*
Mahila Seva Mandal ..595, 601
Mahila Vanaprasthashram 595, 601-2
Marriage Bureau, Inter-Caste 596, 608
Mata-Bal-Sangopan Kendra 594, 597
Nagarik Sanghatana Samati 595, 605-6
Nagar Vachan Mandir 591, 599
National (Tilak) University 556, 594
origin, growth and direction 591-6
Panjarpol .. 592, 594, 607
Probation and After-care Association .. 594, 606-7
Red Cross Society, Poona Branch .. 594, 602
School and Home for the Blind. 604
Servants of India Society 593, 596
Seva Sadan Society .. 600-01
Society for the Prevention of Cruelty to Animals 594, 607
St. John's Mission Hospital 593, 602
Students' Health Association 595, 598
Talegaon General Hospital 594, 603
Tarachand Ramnath Ayurvedic Hospital .. 594, 603

Wadia College (Nowrosjee), Poona 665
Water lifts 223-4
Water transport 394
Wedlock 106
Weeding 219
Weeding hook 225
Wellesley Bridge, Poona 637, 677
Wells—
irrigation 231-2
system of irrigation .. 232
Western Ghats: resemblance to Himalayas 32
Wheat (*gahu*) 193
Wholesale markets 351
Wholesale trade— 359-63
brass and copperware .. 362
establishments in Poona city: distribution 359
grain and grocery 360
piecegoods 362
snuff and tobacco 361-2
timber 362-3
vegetables and fruits .. 361
Widow-remarriage .. 109-110
Wild Animals 24-8
Wireless (*see* Radio and Wireless).
Wireless Station, Dighi .. 678
Women: fast on *Rishi Panchami.* 132
Wood fuel, retail trade in, .. 369
Wool, weaving of, ... 309-10
Workmen's Compensation, Commissioner of, ... 573
Witnesses in marriage .. 156
Worship of —
account books 134
Durga 133
Ganesha 121
Images 121
instruments of trade .. 134
Khandoba 135
Laksmi 134

	PAGE
Worship of —*contd.*	
Mahalaksmi	142
Panchvi and Sasthi	84
Satyanarayana	122
serpants	130
Varuna	97-8
weapons	134
Wrestling	145
Yadav dynasty at Devgiri (1294 A.D.)	43
Yam, common	210
Yamadvitiya	135
Yavanas, influence of, (2nd century A.D.)	43
Yerawada Central Prison	481, 482-5
Yerawada Industrial School ..	557
Yusuf Adil Khan	46
Zain-ud-din (Chakan) ..	45, 46
Zarda	154

BOMBAY : PRINTED AT THE GOVERNMENT CENTRAL PRESS.

ERRATA

Page	Line	Incorrect		Correct
60	5	af	..	of
69	25	1931	..	1941
79	30	more less	..	more or less
80	23	*lungaḍē*	..	*lugaḍē*
82	7	*candre-surya*	..	*candra-surya*
83	21	eight	..	eighth
110	30	state	..	stage
111	1	or	..	of
121	10	daity	..	deity
133	1	eigth	..	eighth
133	18	enought	..	enough
145	42	knee-beat	..	knee-bent
145	49	dislocation facture	..	dislocation, fracture
152	10	dofestic	..	domestic
165	45	respresents	..	represents
192	first line below the table No. 16.	*bojri*	..	*bajri*
216	4	progagated	..	propagated
246	26	aphids	..	aphides
251	47	landlordeı	..	landholder
297	footnote 3	p. 414	..	p. 410
325	22	19	..	61
348	24	afiricultural	..	agricultural
352	last line	shop :—	..	shops :—
358	39	....		*For* the portion "among them. In the year 1951, the largest imports" *substitute* the following :— "were food stuffs and cattle feed followed by building".
377	12	Maharatta	..	Mahratta
387	23	has owners	..	bus owners
391	42	puite	..	quite
403	45	1668	..	1660
415	12	decriptive	..	descriptive
418	47	balanced	..	unbalanced
420	53	to the avoided	..	to be avoided
423	34	milking animal	..	milch animal
431	12	evining	..	evincing
434	36	enterprize	..	enterprise
447	29	order	..	orders
460	33	duaies	..	duties
469	6	is	..	are
470	21	aganst	..	against
477	7	konwledge	..	knowledge
485	45	mouth	..	month
498	footnote	non-agricultured	..	non-agricultural
507	30-31	tax has to paid	..	tax has to be paid
510	21	graps-vine	..	grape-vine
515	46	member	..	number
540	34-36	....		*For* lines 34-36, *substitute* the following :— Schools aided by— Government .. 3 District Local Board .. 468 Municipalities .. 85
325	23			

[P.T.O.

Page	Line	Incorrect		Correct
563	34	compliation	..	compilation
590	5	has	..	have
590	18	gaudianship	..	guardianship
591	21	foutune	..	fortune
624	11	U-shapped	..	U-shaped
627	36	residental	..	residential
635	22	Nāvi	..	Navi
643	12	graviation	..	gravitation
668	8 and 9	p. 646	..	p. 644
670	16	p. 640	..	p. 638
672	39	Kadaki	..	Khadaki
676	3	p. 640	..	p. 638
676	5 and 6	p. 646	..	p. 644

J. & K. UNIVERSITY LIB.
Acc No 53116
Date 8.2.65